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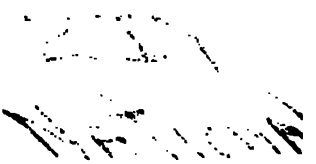

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Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

THE

NATIONAL PREACHER.

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SERMON I.

BY REV. SAMUEL T. SPEAR, D. D.

PASTOR OF THE SOUTH PRESBYTERIAN CHURCH OF BROOKLYN N. Y.

NATIONAL GRATITUDE.

"O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."—PSALMS XCV: 1, 2.

In accordance with the appointment of the Chief Magistrate of this nation, we are convened to offer up our public and grateful acknowledgments to God for the blessings and mercies with which he has crowned the passing year. To aid you in this service will be the object of the present sermon. In view of God's mercies I invite you to come into his presence with thanksgiving, and make a joyful noise unto him with psalms.

The general and common mercies of Providence, in which we all so abundantly share, claim this offering at our hands. The year now passing has, in this respect, resembled all the years of our preceding lives. It has been loaded with the evidences of Divine goodness. We have been upheld in our conscious being, and in the enjoyment of our faculties of both body and

mind. That we are not dead and mouldering in our graves, is proof to reason, that God has kept us by his gracious power. In him we live, and move, and have our being. The mercies which have attended that being, are all Divine. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. He is the Father of mercies and the God of all comfort. His hand is directly concerned in the bestowment of all the blessings and all the joys of life. The earth at his command has yielded her abundant increase to supply the wants of every living thing. We have had the early and the latter rain. The sun has continued to shine. The great laws and arrangements of nature, under the beneficent government of the Divine will, have proceeded with unsuspended regularity and order. Our social comforts have been kindly continued and our religious privileges statedly renewed. If to any of us the year has been one of unusual affliction and sorrow, still God has been merciful and gracious even in that sorrow, designing it as an instrumentality of spiritual culture, and thereby fitting us for nobler virtues here, and higher joys hereafter. Our severest trials, by reason of their moral discipline, often become our greatest mercies. They wean us from this world, and attach us to the next. They teach us to trust God where we cannot trace him.

These general and common aspects of Providence, with which we are all familiar, perhaps so familiar as not to feel, as we should, their impressive power, constitute the continued challenge of the great God upon the gratitude and thanksgiving of this fallen world. They run parallel with our years, beginning with the first breath, and following us to the last. They meet us wherever we go. There is no time or place when and where their voice is not heard. Though we may forget God, he does not forget us. He does not graduate his earthly benefactions by any law of human service. His sun shines upon the evil and the good, and his rain descendeth alike upon the just and the unjust. It is hence fitting at all times, especially so upon a day consecrated to this service, that as individuals and as a whole people, we should pause, devoutly ponder, and make some grateful expression to the adorable Source whence all our mercies flow. It is fitting that we should acknowledge God in all our ways and in all his ways. Let our gratitude and thanksgiving be somewhat commensurate with the occasion. Let everything that hath breath, praise the Lord. Let every conscious soul have a hymn.

Praise God, from whom all blessings flow:
Praise him, all creatures here below;
Praise him above, ye heavenly host!
Praise Father, Son, and Holy Ghost.

But I am reminded by the circumstances of the hour, as doubtless you are, of those mercies of Providence which refer more especially to our nation in its present severe trial. It is hardly possible to avoid giving prominence to this point in a sermon designed for a National Thanksgiving. I surely have no desire to avoid it. I presume that you have none. Though I cannot tell what will be the precise utterances of other pulpits on this day, I shall assume that throughout the loyal States a grateful people will most cheerfully unite their hearts together in paying their common tribute to Almighty God for what he has done, and is doing in their behalf. I invite you to share with them in this service.

The American people are at this moment a wonderful and exciting spectacle to the nations of the earth, perhaps so to the inhabitants of heaven. The clouds of civil war have gathered over this once happy land; the sword has been drawn; and now for nearly four years it has been bathing itself in the blood of its victims. Thousands and tens of thousands of new-made graves, and as many weeping families, furnish a mournful testimony to the ravages of this destructive contest. That there is a great evil somewhere among the people, and that the time of God's vengeance has come, must, I think, be abundantly obvious to all. These terrible desolations, this waste of life and expenditure of treasure, these sorrows and groans of a suffering people, are not for nothing in respect to the causes which have procured them, or the results to which they must lead. As they have a cause in the past, so they have a mission in the future.

And now in the very midst of this appalling scene, when all minds are agitated with the problems of war, and all, more or less, suffering from its evils, amid the thunder and roar of battle,—yes, in such an hour, the President invites the good people of this country to assemble in their accustomed places of worship, and while penitently confessing their sins and imploring the Divine forgiveness, also to sing their psalms, to pour forth the strains of pious gratitude, and rejoice together as a people with whom the God of nations is dealing in the way of love and mercy. This is what the President proposes, appointing not a Fast Day, but a day for National Thanksgiving. Do the facts authorize such a recommendation? Shall we clothe ourselves in sack-cloth and ashes, hang our harps upon the willow, weep between the porch and the altar, and beseech the Almighty to turn away his fierce wrath; or shall we recognize the good hand of the Lord, and praise him for his kind providences in this season of trial? It seems to me that the latter is very appropriately the type of service which belongs more especially to the occasion and the day. I shall hence invite you to thank God, and take courage.

1.—*Be truly grateful, that you can appeal to the King of the universe in respect to the rectitude of our cause.* This with me is a very primary point. If I did not believe in the absolute righteousness of this war on the part of the Government,—if I believed that the guilt implied by this contest was equally distributed between the belligerent parties,—if I believed that the Government had given the Rebels a just occasion for taking up arms,—or if I believed that secession is a political and moral right which each State may lawfully and peaceably exercise at its own discretion, then upon each of these suppositions I should tremble for my country. I never yet shouted the infidel motto, "My country, right or wrong!" I never will shout it. The *moral* merits of this struggle determine my position in respect to it. I believe, that this war for the suppression of rebellion is *right*, and hence that the Government in its prosecution is in fact the minister of God for the punishment of them that do evil. In this sense I hold the war to be God's war, not only as permitted in his providence, but as perfectly accordant with the principles of his moral administration. On the one hand I see a band of conspirators inspired by the worst passions, and actuated by the direst purposes, that ever entered the human mind, seeking to break up and destroy the fairest fabric of civil and religious liberty that any people ever enjoyed; and on the other, I see an organized popular Government driven by the stern necessities of the case to employ its military power to defeat this malign and wicked purpose.

This, my hearers, is the whole thing in the compass of a nutshell; and with such an issue piety can always go before God, and make her appeal to his attributes. Though not gifted with the spirit of inspiration, I nevertheless feel practically confident that the Lord is and must be on our side; and this, let me say, is the great sheet-anchor of my hope. A very large part of our strength lies in the justice of our cause. This is the reason why the religion of the land, the pulpits of the land, the preachers of the everlasting gospel, the religious press, the ecclesiastical bodies of all denominations in the loyal States, the prayers of good men, the intelligence and virtue of the country, have been so cordially united in giving an unhesitating support to the Government in the prosecution of the war. It is not because the people do not desire peace, or because they love the desolation and carnage of the battle-field, but because their *moral* sentiments have summoned them to the task of defending the Government of their country against the evil machinations of traitors. Let us then congratulate ourselves, and devoutly thank God, that, in this mournful struggle of arms, we are not fighting to gratify a mad ambition, to subjugate other nations, to increase our power, or for any purpose of personal vengeance, but simply

to maintain the constituted supreme authority of the land. This is our theory of the contest. This is what we propose to do. War in such a cause, and for such a purpose, is a sacred duty. It is not merely a question of patriotism, much less of partisanship, but also one of religion. The people are bound by their allegiance to the King of Kings to rise in their majesty, and swear upon the altars of their country that this rebellion shall be suppressed. They would be traitors to God, as well as man, if they did otherwise. I have hence felt it a solemn duty to speak freely and frequently upon this subject, to rebuke treason, and do all in my power to strengthen the public heart in this good work. It has seemed to me that the duties of the patriot and the Christian are in this case so identified, that in order to be the Christian consistently, one must be the patriot,—so identified that a soldier in the service of his country, may be as devout as Paul in his morning prayer, and yet spend the remainder of the day in making good use of his musket,—yea, so identified that if the whole army were converted to God, not a man of them would fight the less bravely. The cause itself appeals to the very first principles of our moral and religious nature ; and sincerely do I thank God that such is the fact. If we must have war, let it be a war for whose success we can pray,—a war that conscience approves,—one that does not violate the principles of the gospel of peace. Abstract this quality from the moral position of the Government, and then we might well pray God to save us from ourselves. We should certainly need saving.

2.—*The continued preservation of our national life is another marked and most impressive reason for Thanksgiving.* We have encountered very great perils during the past three years and a half. Perhaps no nation in the whole history of man was ever subject to greater. I doubt whether any other Government on all the face of the earth could have survived such a storm. There is not a crowned head in Europe that in like circumstances would have remained in power. Ignorant of the future,—as ignorant of the task before us,—with no precedents to guide us,—without a distinct policy in the outset,—unacquainted too with the art of war,— confronted by the most formidable rebellion that any people ever undertook to conquer,—sometimes sorely defeated on the battle-field, sometimes subject to seasons of great national depression, and at times even distrusting the capacities of the Government,—beset on all sides by a large class of men, who, either as partisans or traitors, were doing their utmost to shake the public confidence in the Administration,—bearing very heavy burdens, and weeping over our cherished dead, and with but few words of sympathy and good cheer from the other nations of the earth, we have nevertheless gone forward and onward from point to point, from crisis to crisis, from defeat to victory, developing

our strength, growing wiser by experience, never so cast down that we did not rise again, never so distracted in our counsels as to desert the cause, year by year making sure and steady progress towards the final end; and here we are to-day, before the God of all the earth, a living, *bona fide* nation of more than twenty millions of people in the loyal States, paying our deference to one common Government, unbroken in our power, unexhausted in our resources, and unchanged in our purpose. Surely such a fact in such circumstances may well awaken our songs of praise. I believe that God has been the guardian and keeper of this nation through all this stormy and dangerous scene, as truly as I believe that he led the children of Israel safely through the wilderness. Did the time permit, I could enumerate a long list of special providences clearly indicative of the Divine hand. Prayer, very earnest prayer, has been offered: Christian hearts have made their country's cause their own at the throne of grace: and in answer to these pleadings of the righteous the Lord has hitherto kept us from disintegration, anarchy and ruin. He has turned our disasters into substantial victories: he has not suffered us to meet any disaster that we could not speedily repair: in moments of extreme peril he has provided for us a way of escape: he has signally defeated the designs and hopes of our enemies: he has given us military successes quite as rapidly as we were morally prepared to turn them to the providential ends of this struggle: as a pillar of cloud by day and of light by night, he has presided over the fortunes of the contest, inspiring the national heart by the unanswerable logic of events: in the language of the President, "It has pleased Almighty God to prolong our national life another year, defending us with his guardian care against unfriendly designs from abroad, and vouchsafing to us in his mercy many and signal victories over the enemy, who is of our own household:"—We live,—public order lives,—the nation lives, unimpaired in its strength in the midst of a most desolating war,—the industry of the people lives,—the public credit lives,—the Army and the Navy still live;—and hence, upon a review of the year past, as well as all the previous years of this struggle, I ask you sincerely to thank God, and look hopefully into the future. Your country's blessings, her safety and her honor thus far preserved, demand your songs of praise. You still have a country and a Government, the former to love, and the latter to defend. Fail not, I entreat you, to bless God for the same; and then be sure to quit yourselves like men.

3.—*The providential gift of men, wise in counsel, skilled, energetic, and brave in war, presents a third occasion for gratitude.*—In the days of the Revolution the Lord gave to our fathers such men as Hamilton, Madison, Franklin, Jay, Adams, Jefferson, Washington,—men whom we now delight to honor: and it was by

their agency mainly that the struggle was made victorious, and the principles of Republican liberty established on this soil. When God proposed to lead the children of Israel to the promised land, he gave them a Moses and an Aaron; and when he would plant them in that land, he raised up a Joshua to be his servant and their servant. So, in this hour of trial, the Lord has vouchsafed to the nation *men* from the humblest soldier up through all the gradations of military honor to the Commander-in-Chief of the Army and the Navy. We have had men to fight our battles, and men to preside in the councils of State. When history shall write her impartial record of this contest, it will place many, very many, of these honored and faithful ones high on the roll of fame. Posterity will think and speak of them as we now think and speak of our Hamiltons, our Jeffersons, our Madisons, and our Washingtons.

Looking at the Army and the Navy, I venture the assertion that a nobler and braver set of men never trod any soil or any deck. The soldiers and the sailors are from all classes of society; and well have they vindicated their claim to the nation's honor, and God's claim to the nation's gratitude for the gift of such men. As a class, they have been absolutely true to the cause, patient in suffering, heroic in battle, shrinking from no danger, yielding to no discouragement, and never proposing to lay down their arms till the flag of the Union shall float in undisputed triumph over the entire land. As was well said by General Hooker, "There are no Copperheads in the Army."

Ascending to those higher in rank—the Generals and their subordinate officers—we certainly have much occasion to thank God for a great many able commanders alike in the Army and the Navy, whose names can hardly be mentioned without exciting a shout of popular applause. We have had, I know, some painful failures—some men not at all qualified for the positions to which they were assigned; it took the Government some time to sift out these incompetent ones and lay them aside; and yet who will deny that we have had a great many grand successes in the line of men? God in his providence has given us a Grant, and a Sherman, and a Sheridan, and a Farragut, and others of similar type; he has preserved their valuable lives; he has installed them in the public confidence; he has inspired them with the true theory of their mission; they have been content to be Generals, and devote all their energies to their work, without any eager political aspirations; and at this moment the military custody of the cause which is so dear to our hearts, is lodged in their hands. In many instances they have lifted the nation from deep depression by the boldness and success of their movements. It was Sherman in Georgia, and Sheridan in the valley of the Shenandoah, that scattered the

clouds of gloom that overhung the public mind during a portion of the past summer. They changed the key-note of the public heart, and brought sadness to those who are in sympathy with the rebellion. What patriot, especially what Christian patriot, can fail to thank God for the gift of such men? We wanted them: our cause wanted them; and in due season they came. Without them we cannot succeed; and with them cannot fail if we do our duty. Precious gifts of God to the nation in the day of its want! Precious lives! May their's be charmed lives! May it please God to guard them against all the missiles of death! May they be preserved to reap the honor, and enjoy the fruit of their labors, when the ravages of war shall have ceased in this land.

Rising still higher, to the distinguished individual whom Providence has called to be the Executive Ruler of the nation, and whom the people, by a majority absolutely decisive and overwhelming, have recently chosen to fill the same office, I feel that it would be unjust to the man himself and ungrateful to God, not to recognize in the President those qualities of mind and heart, which at this time make him a most valuable gift to the people. Greater difficulties than his no one ever met; heavier responsibilities than his never burdened any human soul; and through the whole he has borne himself with a calmness, a patience, a perseverance, a steadiness of aim, an honesty of purpose, a fidelity to his country, a tender regard to the rights of the people, a sincere love of liberty, a cautious deliberation in the adoption of measures, and above all, a devout dependence upon the God of heaven, which will assign to him, his character, his practical wisdom, and his administration of the Government, a very eminent place in the history of this world. Of this I have no doubt. Our present Chief Magistrate is the man for the hour—so the people think, and so the facts prove. I am quite aware, that for party purposes he has been severely criticised; the same was true of George Washington in his day: yet when the smoke of this contest shall pass away, and honest history shall speak the truth, the name of our honored President will be a household word that children will love to learn, and fathers pronounce with gratitude and respect. He has sought to save his country; and my firm faith is, that he will not seek in vain. I utter these opinions not as a partisan, but as an American and a Christian. I call upon you to thank God, that you have in the executive magistracy of this country a *true* man—a man of large and comprehensive common sense, tried in his capacity, tested as to his integrity, and not found wanting.

The Army and the Navy, the Generals and the President are God's gifts for this hour. They are, and are to be, the saviours

of the nation ; and for such men, at such a time, and to do such a work, it becomes a grateful people to join in one universal song of thanksgiving. They stand between us and national ruin. To them, under God, we must look as our helpers in this great day of trial. Let us sympathize with them in their work, and do what we can to crown it with success. This surely is no time to play the mere partisan. It is no time for factious opposition. When the interests of the country are at stake, the people should cheerfully support those who have the special charge of those interests.

4.—*In the condition, temper, and purpose of the public mind, I find a fourth very pertinent ground for gratitude.* We have recently passed through a very exciting election. Two great political parties were arrayed against each other, each conducting a canvass characterized by the utmost intensity of feeling and effort. Politicians out of office were anxious to gain the seats of power ; and those in office, just as anxious to retain them. All styles of argument and all sorts of appeal were addressed to the people. Issues of the most tremendous character were submitted to the public judgment. Night after night, and day after day, the political tempest continued to rage. Each party was fully determined to carry its candidates into power ; and everything that men could do, was done by each for this purpose. The election too was held in the time of a dreadful civil war, imposing great burdens upon the people ; and hence all the exciting, as well as complicated questions pertaining to the war, were argued before the Grand Jury of the nation. The principles set forth in the Baltimore platform, and those contained in the Chicago platform, rang from one end of the land to the other. How had the war been conducted? How should it be conducted? Had it been a success or a failure? Should it go on to absolute victory, or should it pause short of this point? Should the present Administration be continued in power, or should it give place to what claimed to be a wiser and better policy? These and the like questions were on every tongue and in every mind. Never were a people placed in more solemn and critical circumstances. Never was the popular judgment invoked upon matters of graver import. Never before in the history of man did the elective franchise mean so much, or carry with it such lasting consequences. The civilized world paused to observe this great test and trial of Popular Government. The Rebels themselves looked on with the deepest interest. The timid and the doubtful among us were seriously apprehensive, that such a mighty stir of human passion might end in a violent convulsion.

In these eventful circumstances the great day dawned upon the country : the people throughout all the loyal States, quietly,

peacefully, without any disturbance of public order, repaired to the ballot-box, and there deposited their votes: and when the sun of that day went down, about five millions of votes had been cast, giving a majority to one party which involved the utter and absolute defeat of the other. Thus the people spoke. Thus they declared their purpose, indorsing the present Administration, and continuing it in power. In less than twenty-four hours the main result was known throughout the land.

How then was this result accepted? Where was the violence feared, and where the resistance to the popular will anticipated by some? Nothing of the kind was seen or heard. The defeated minority at once acquiesced in the decision of the majority. All became as quiet and tranquil as if the election had taken place a thousand years ago. No one ventured to propose a factious opposition to this legal expression of the popular will. Democrats and Republicans alike agreed that this will must be respected. And this, considered as a manifestation of the public temper, I hold to be one of the sublimest political and moral spectacles to be found on the page of history. It is a credit to our civilization. It shows that we can conduct a great war, discuss that war, and vote upon war questions, passing through a most heated canvass, without dissolving the fabric of our civil system. It demonstrates, by the severest test, the capacity of the people to enjoy and maintain a popular Government. The nations of Europe will see what an able writer calls "constitutional morality," as a dominating and sacred sentiment in the loyal States of this land. As an American citizen, I feel proud of my country. I call upon my own soul, and I call upon yours, to thank God that he has put it into the hearts of the people thus to deport themselves at such a moment. This union of personal freedom with public order, this liberty of speech in harmony with supreme authority, this discussion of candidates and principles followed by acquiesence in the result, this popular election unquestioned and unresisted by faction, this intense struggle of party without treason,—these characteristics of our Republican system have taken deep hold upon the American heart; and so long as they shall rule in that heart, the institutions of liberty will be safe in the hands of the people. No Republic can live without them. The moment a factious minority successfully resist the will of the majority, Republican Government is at an end. The principle at stake is absolutely vital.

What, moreover, is the *moral* meaning of this election? Upon what did the people vote as they understood the matter? No one, I think, can mistake the public voice. It is a clear and explicit expression of the people, that this Union shall not be dissolved, that the Government of these United States shall be maintained, and that the war for this purpose shall be prose-

cuted with unremitting vigor till the rebellion is totally suppressed. Upon the basis of this decree the present Chief Magistrate of the nation is retained in power. Thousands and tens of thousands who voted against him, hold the same doctrine. The overwhelming voice of the American people, coming from the East and the West, from the North and the South, has said to the world that this Republic under the Constitution of the United States shall *live*, and that treason against it shall die. The purpose is deep and settled: nothing can change it, and nothing conquer it. Traitors, whether in arms or in disguise, must bow to it. On this point they can neither debauch the public judgment, nor resist the public will. I thank God from the very depths of my soul, that such is the purpose of the people,—that notwithstanding the evils of war and the blessings of peace, they can more readily bear the former, and forego the latter, than they can give up this glorious Union to be the prey of disintegration, conspiracy and treason. On this question they vote as they fight, and they fight as they vote. The Rebels surely need not be mistaken. What is before them, is submission to the supreme authority of the land, or war till their last man shall fall. They may arm their slaves; but this will not turn back the Government, or change its line of policy. The policy is as fixed as anything human can be, and in its final result as certain.

The duties resulting from such a purpose thus declared, come home to every man with solemn weight. As a people, we should forget our party divisions, combine our strength, and march in solid phalanx to the conquest of this rebellion. We must succeed together, or fail together. We are one people. Our interests are common. If the Union be preserved, we shall all alike share in the blessings thereof; and if it be dissolved, we shall all alike feel the calamities of the great disaster. Let us then unite our strength; let us come up to the work, shoulder to shoulder, and give to the Government an honest, an earnest, a patriotic support. Let the defeated minority and the successful majority hail each other as brethren in their country's cause. There cannot be another Presidential election until after the lapse of four years; and hence the powers that now be, are the only ones through whose agency the nation can be saved. To these powers we must look; and if we look to them, we must support them. At the call of the Government the people must supply the men and the money, and continue the supply as long as the war lasts. All good citizens, all true lovers of their country, will, I am persuaded, take this course. Thus acting, we shall have peace at no distant day—a peace *in* the Union, and not out of it—a peace, not by the surrender of our national life, but by its maintenance—a peace, too, that no treasonable conspiracy will again assail for at least a long time to come. The direct road to this peace is *victory; and* since the people have de-

cided to tread this road, *all* the people, Democrats and Republicans, saints and sinners, should make this victory their motto and their aim. This is demanded by the laws of good citizenship. I have sufficient faith in the impulses of the American heart to believe, that the demand will very generally be met. No factions can be successful at the North. None will be tolerated. The people will see to it, and the Government will see to it, that the laws of the land rule alike in war and in peace. This principle, so indispensable to our national life, is the very one for which we are fighting, and which, I am quite sure, the American people will never surrender. Having honored it in the recent election, they will honor it to the end.

5. *Proceeding to my last point, I ask you to thank God for the popular affirmation of freedom as the future settled policy of this country.* It was a sad day for this land when the first cargo of slaves was brought to this soil. That, indeed, was the beginning of a great evil. It was a serious mistake, too, in our Revolutionary Fathers, that they did not entirely abolish the system of slavery. They anticipated its early disappearance, and hence thought it prudent to tolerate the evil for the time being. It has been the great error of this nation, that in years gone by, it has suffered slavery to become an immense power, planting itself upon new and virgin soil, and to a large extent controlling the legislation and policy of the country. Slavery has been the fretting sore, the incurable cancer, the great bone of contention, in our political history.

A proud and imperious aristocracy of landlords founded upon this institution, accustomed to rule, impatient of restraint, unified in purpose, aggressive and unscrupulous in their demands, has kept the nation in a constant turmoil about slavery. They have been the principal agitators on this subject. American slavery too is essentially a system of barbarism. It is the triumph of might over right. It demoralizes everything that it touches. Its iniquity is on its very face. He who proves it to be right, proves hell to be heaven and Satan to be an angel of light. But for the facilities and impulses supplied by slavery, we should not, in all human probability, have been involved in this desolating war. The nation under the exactions of a righteous Providence, is now paying the penalty for its long course of wrong on this subject; and it deserves to be well noted that those portions of the nation that are most deeply implicated in the guilt of oppression, are now suffering most severely at the hands of the providential God. While the North feels the rod in her augmented taxation, her disturbed finances, her mutilated and slaughtered sons, the South is fast becoming a desert. Her desolated cities, her wasted country, her thousands and tens of thousands groaning in the agonies of the extremest pov-

erty, her exhausted resources, her subjection to a military despotism alike persistent and unrelenting, her forcible conscription of all who can bear arms, her wounded and her dead men, her desperate proposal to arm a servile race—these items present a catalogue of woes to which there are but few parallels in the past history of the world.

If, moreover, this contest shall be prolonged for years to come, the Southern people will have ample occasion to learn that there is a just God in heaven. They will find that war upon this Government to gratify the ambitious designs of slaveholders, is not a struggle for a just and righteous independence, but a high *crime* punishable in the court of Providence by such sufferings and sorrows as will make their experience a warning to after ages. It is for them to decide whether they will compel the Government to make their country a second Babylon. Submit they must, or perish. May God in his mercy give them timely wisdom! Not in vengeance, but far more in sorrow; not under the uncertain stimulus of mere passion, but with a purpose as settled and deliberate as the human mind can form, has the decree gone forth from the great and mighty North that this Union shall not be dissolved:—so says the vote in the Army, and so says the vote at home; so say the Western States, so say the Eastern, and so say the Middle States; this voice is heard from the Pacific to the Atlantic, from the Canadas to the very borders of the rebellion; the North has determined to stand by the flag of the Union to the very last; and now if the Southern people have made up their minds to drink the military cup of wretchedness to its lowest dregs, then the retribution entailed upon them by rebellion and slavery, will take rank among the most awful tragedies of history. Then indeed will they illustrate the heathen proverb, that whom the gods mean to destroy, they first make mad. The power opposed to them, can and will at last overcome them, sweeping the whole South with the severest desolations of war provided the resistance be continued. That power will never pause in its work till the Confederate Government is annihilated, and the rebel States resume the peaceful relations of allegiance to the national authority.

Instructed too by the exigency and the issue, having discovered by a sad experience what slavery is and what it means, consulting the necessities of the public welfare, and looking forward to the interests of future generations, the American people did, in the recent election, solemnly declare that this system of oppression shall be abolished throughout the land. This point was distinctly submitted for their adoption or rejection. The third resolution of the Baltimore platform expressly affirms, that justice and the national safety demand the utter and complete extirpation of slavery from the soil of the

Republic. It pledges the people to uphold and maintain the acts and proclamations, by which the Government in its own defense, has aimed a death-blow at this gigantic evil. It announces the purpose of the people, by an amendment to the Constitution, to terminate and forever prohibit the existence of slavery within the limits of the jurisdiction of the United States. This resolution was warmly discussed in the recent Presidential canvass; it was voted upon; and it now stands before the world as the recorded will of the legal majority of the American people. They not only indorsed the Emancipation Proclamation of the President, but they pronounced their verdict in favor of so amending the Constitution as to sweep the last vestige of slavery from the land. The next Congress, if not the present one, will inaugurate the measure; and when it shall come before the people, they will undoubtedly vote it through; and this will be the end of slavery and slave legislation in this country.

Thus, by a most rapid and wonderful change in public thinking, stands the question of freedom to-day. A man five years ago predicting such a change in so short a time, would have been deemed the veriest fanatic on earth. I know not where in the whole history of the world you will find such a sudden and marvelous revolution of feeling. The truth is, God has taken hold of this cause. God has been educating the American people in a way to make them understand him. "Union embracing every foot of the old Republic, Union under the old flag floating everywhere, and Freedom for *all* men, so that wherever the flag shall float, it will float over no master and no slave:"—such is the providential lesson of the hour. Such is the decree of the American people. Such is the proclaimed judgment of the recent election. Such is the charter of trusts and responsibilities which the people have committed to their President and their Congress. The day is past, forever past, in this country, when either politicians or divines can gain anything by the advocacy of slavery. A new era has dawned, and a new purpose fixed itself in the public heart.

Do I then mistake this audience, when I ask you to thank God for this popular affirmation of freedom as the settled, future policy of this country? I cannot think so. Who that has inhaled the fresh and bracing air of these Northern latitudes, that has studied the philosophy of this struggle, or marked the finger of God in it, would wish to see slavery restored to its old ascendency? Who will be its champion in this age of light? Who will so cling to his old prejudices as to decline the instruction of passing events? Who will stand between slavery and its coming doom? Where is the man, and where the party, that can arrest the blow? How wonderfully the mighty God has turned the counsels of the Rebels into confusion, and made them indeed

the great Abolitionists of the age! They meant to build up a great slave-empire; yet God meant to break down their whole system, and this purpose he is fast accomplishing. Look at Maryland with her free Constitution; look at Missouri, content with nothing short of immediate emancipation; look at Western Virginia adopting freedom as her motto; look at Arkansas and Louisiana marching to the music of freedom; see the hundreds and thousands of slaves organized into fighting regiments, and doing a good service in the cause of the country; note the depreciation and insecurity of slave property; behold public sentiment at the North, touched by the inspiration of God, and rising like an overflowing flood to the demands of this great crisis; observe the South gravely proposing, in the very extremity of the contest, to replenish the Rebel armies with able-bodied negroes;—study this grouping and this order of events; and who then, premit me in all candor to ask, can be so blind to facts, or so lost to the impulses of a generous humanity, as not to hail the era and the hour with the most exultant gratitude to Almighty God? He has wrought this wonder. It is the Lord's doing, and marvelous in our eyes. True, it has been accomplished by the agency of men: yet not the less true that it is an appointment of the Sovereign God. For this appointment, for the way in which Providence has led this nation, and for what that Providence promises in the future, I call upon you as just men, as the lovers of equal rights, as the friends of your country, to say in the language of the poet,—

> Great God of nations! now to thee
> Our hymn of gratitude we raise;
> With humble heart, and bending knee,
> We offer thee our song of praise.

The Jubilee of Liberty is near at hand. Its dawning light already paints the sky. Hail, sacred radiance! God is in thy rising beams. Christianity has been long waiting for thee. The sighs and tears of the bond-man have wept many a prayer for thy coming. The philanthropy of the civilized world is looking on with delight. Angels in heaven shout thy praises. God on his throne greets thee as the bright effluence of his own attributes. Men on earth welcome thee as an angel of mercy and justice. Shine on, thou serene and holy orb of moral day! History, with her eager pen, shall, in the ages to come, tell of thy conflicts and thy triumphs. Philosophy, in after days, shall ponder thy processes. Upon thine altars poetry shall consecrate her song. Eloquence shall find in thee her theme for thoughts that glow, and words that burn. Yes, thou art welcome to the world, welcome to this country, welcome as the guest of down-trodden millions, and welcome as the harbinger of good to all mankind. We thank the God of grace for thy coming; and we pray the same God to

continue thy march across the national heavens till the chains of slavery shall fall from every limb, and every man stand erect under the broad banner of freedom regulated by just and equal laws. Away with that miserable conservatism, which, stealing a name, and perverting the thing, draws its creed from the errors and depravities of the past rather than the providences and duties of the present! Away with those stupid logomachies,—mere wars of blind prejudice about words,—that prevent men from seeing what God is doing, and what he would have them do! Away with those political organizations that seek to impede the car of freedom! Away with those sermons that in the name of God justify slavery! These things belong to other days: the light has come, and the age has gone beyond them.

Let me say, in conclusion, that I cannot tell precisely what is before the American people, or through what trials we may have to pass ere the goal of our efforts shall be finally reached. The future is with God. We may meet with serious disasters; we may have dark days ere peace shall wave her wand over all the land; yet be this as it may, I this day solemnly exhort you to stand firmly by your c untry's cause in all places, under all circumstances, and at all times. Never yield to despondency. Never doubt your own powers. Boldly and manfully face all the foes of your country; reason them down; vote them down; and, when necessary, fight them down. Gather in solid and serried array around the charter of our national unity:— with one hand upon the Bible, and the other upon the Constitution, and with the flag of the Union floating over your heads, swear an undying allegiance to the cause; hold on to the Ship of State; and in due season she will bring you all into port with not a plank lost, or a star blotted from her emblem. Let the Republic *live*, whatever else dies. *Esto perpetua*—let this be the motto of every man, woman, and child. Trusting in God, and doing our duty, we can save the Republic. We *can*, and with God's help we *will*, break the arm of this treason, destroying its military power, and uniting all the people under one Constitution and one Government. Then we shall be ready for peace. Till then we must yield to the necessity and accept the duties of war. Till then we can have no peace to which the loyal people of this country will ever give their assent. We must conquer a peace; we must absolutely break down the armed forces of the Rebellion; the necessity is upon us; we cannot avoid it if we would, without surrendering our geographical and national integrity; and hence war, persistent, and earnest,and finally triumphant, is now the only means of our salvation. And since it must be war, let every man stand in his place, and every man do his duty. Let all unite with one heart and soul to crush treason and traitors wherever they may be found. May the God of nations defeat the wrong, and prosper the RIGHT!

SERMON II.

(FOR THE NEW YEAR.)

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THE WORLD NOT OUR PERMANENT HOME.

"Here have we no continuing home."—HEB. xiii: 14.

THE Hebrews, to whom the apostle first addressed these words, it is supposed, were now about to experience the calamity that had been predicted by the Saviour to impend over their beloved city, Jerusalem. They were to leave their possessions and homes, and flee, as the Saviour had directed them, into the mountains; or if they were inhabitants of other cities, were to sympathize with their brethren who should thus suffer. The apostle reminds them in these circumstances of trial, that they were not to consider any residence on earth as designed for permanence. They might grieve at the ruin of their beloved city; but they ought not to be immoderately attached to the place that had served as a home to them and their fathers, because no residence on earth was intended to be the permanent dwelling of men. No city on earth could they call 'a continuing city;' for they could dwell in none but a few years before they entered into eternity.

The instruction of the apostle is as applicable to us, as it was originally to the afflicted Hebrews; and we need as much reminding, as did they, if not for consolation especially under expected trials, yet for a spiritual improvement of our privileges, that we have upon earth no continuing city. This truth, at all times momentous, deserves peculiarly our consideration, at the season when we have just bidden adieu to another year of our lives, and are greeting a new one, with its uncertain prospects.

Let us, then, enter with seriousness into the contemplation of the fact, that the world is not our permanent dwelling. The certainty we feel respecting it, is derived from the evidence we possess of our own approaching deaths, which will remove us out of the world, and the evidence we also have that our being will still continue after death, for an eternity. From these sources we have been accustomed, from childhood, to consider the fact, whenever it has recurred to our minds, as certain beyond all

question, that our dwelling on earth has no permanence compared with the eternity of our being. I shall say nothing, therefore, to establish a fact of which we all feel a perfect moral certainty; but shall take advantage of the moral certainty we all feel about it, to speak.

I. Respecting some means that are calculated constantly to remind us of the fact:—

II. Respecting some evidences of our great blindness to the fact; and,

III. Respecting some practical results we should derive from the fact that 'here we have no continuing city.'

1. I am, first, to mention some means that are adapted constantly to remind us that we have no permanent abode on earth.

We have such a means then, in the fact, that we have received our privileges from those who have already left the world. Almost all our privileges are associated thus with the mortality of others who have been instrumental in conveying them over to our possession. Other men have labored here before us; we have entered into their labors. In the city of our residence we are always walking amidst the monuments of preceding generations—the works of immortal beings, who, as strangers here before us, tarried but for a day. The houses we inhabit, the streets we walk, the sanctuaries we frequent, the scriptures of truth, all bespeak to us the agency of other beings, who have been on earth before us; who took up no settled abode; who quickly passed through it to eternity. All our privileges are thus put into our hands with the loud language of the dead to us for monition, that we do not take them into permanent possession. Everywhere, then, in the city of our residence on earth, are such mementos to remind us constantly how short is to be our dwelling here.

We have such a memento, again, in the fact, that others who have been sharing with us in our privileges, are constantly leaving the world They who dwell with us in the city of our residence on earth,—beings of immortalty;—are constantly bidding us adieu, and entering into eternity. All our privileges thus become associated with the memory of former companions, who once had their abode below. They dwelt with us but a few days; they scarcely made themselves known to us; when they gave the farewell look, pressed the parting hand, bade adieu, and entered on an abode in eternity;—the tolling bell, the mournful procession, the grave of their relics, the erected monument, signalized their departure:—and now all around the city of our abode, are the traces of their former presence, reminding us of our having no continuing residence here. We look back at the days they passed with us before they entered into eternity, and they appear to us but an hand-breadth; and, from their

dwelling in eternity, we seem to hear them say, as we miss them from the scenes in which they once mingled with us, that these are scenes where pilgrims to eternity tarry but a day. When in the habitations where they once dwelt with us, or the streets where they walked with us, or the sanctuary to which they went with us in company, or at the mercy seat where they once bent with us the knee of devotion, or by the scriptures before which they once listened with us to the words of Jesus Christ, we look for them, but they are gone;—the place they once occupied at our side is vacant;—they are far from us in their eternal dwelling; and the places where we once knew them, are now so many monuments, that we ourselves have here no continuing city.

We have another constant memento of this fact, in the advancement we are constantly making ourselves towards eternity. Every thing in the city of our residence on earth, reminds us that we are never stationary in it, but are always advancing toward the period of final departure. We have entered into a scene of divine wonders, but we cannot delay to spend our existence here in gazing upon them;—we are constantly in motion, urging our way through them to an eternal dwelling. Each breaking morn, each radiant noon, each shadowy eve, as they pass us make no tarrying, but pass us never more to return. The jocund spring, summer with his swarms of life, autumn with her golden harvests, winter with his icy sceptre and his snowy robes, as each year they pass us, are in constant motion; and while we greet them, take their leave of us forever. Each changing scene of life arrests our minds—enlists our feelings; then takes its final leave of us, the sons of eternity. Creeping infancy, merry boyhood, aspiring youth, industrious manhood, decrepit age, we meet in swift succession; just greet, and bid adieu for eternity. In the midst of all the privileges of the city of our residence below, do our advancing steps towards the eternal world serve constantly to remind us that here we have no permanent dwelling. The aggregate of days that have passed by us, the yearly seasons, the scenes of life, and periods of age, since we came into possession of our privileges—since we first knew our dwellings, and walked our streets, and visited our sanctuaries, and heard the words of God,—are so many advances toward eternity; and tell, as they thicken on the path we leave, how soon we reach the close of our pilgrimage and enter upon unknown worlds.

We have another constant memento of the fact again, in our inability of prolonging our continuance in the world.

We have constant notices around us of our frailty and inability to continue to ourselves our present privileges for the future. Ever in the city of our privileges below, do we see ourselves hur

ried on, by an unseen hand we cannot control; the almighty guide who conducts us seems unwilling that should stay; the God of our spirits who goes with us, designs we should have our settled dwelling in eternity; and soon he will bring us to the gates of the city, and at the bidding we can not resist, must we take our leave of it for eternity. Around us, every thing is betokening his design of our departure, and our inability to prolong our stay. The frail hold we take of every earthly possession tells that our grasp on none is for eternity. We are hurried from object to object, before we can call any thing ours. We meet friends; but while we cling to them, the unseen hand of providence tears us away from their embrace. Beauty we would linger here to admire; but while we look the grace of the fashion of it perisheth. Power just takes us by the hand, and bids us adieu to greet a successor. Fame crowns us with her wreath, but while we feel the rising flush of joy, she plucks it off to sport with others. Wealth comes to feast us and roll us in his car of pleasures; and while accepting his proposals, he dismisses us to tempt some other pilgrims on their way to eternity. The unseen hand of Providence, thus tears us away from object after object, to show that here is not our rest, and that our hold on earth is frail and giving way. Around the city of our habitation too, are the messengers he sends to warn us of our approaching departure. Decay stands, with tottering limbs and feeble breath, and lisps to us with dying life, that we draw nigh the gates of our habitation, and soon will leave it for eternal worlds. Diseases—busy messengers,—fly here and there, to tell us of our frail abode, and whisper in our ears, "eternity." Death, armed with resistless power, stands with his commissions and their unknown dates, to lead us out of our residence below, and bar on us its gates forever. Every where in the city of our abode are we reminded thus, that we have not the power to prolong our stay in it, and that soon we shall leave its privileges, its dwellings, its streets, its sanctuaries, its scriptures, its busy throng for eternity. 'Here have we no continuing city.'

There is another means reminding us constantly of this fact, the voice of God the Saviour. In the city of our habitation below, God has published his glories, his statues, his offers of pardon and assistance, for our use as sojourners here who are passing to eternity. He, the infinite Being who is from everlasting to everlasting himself, has conferred on us an existence that is to continue, and grow up by the side of his, through everlasting ages. He has beheld us, in the first stages of our being here, engaged in unrighteous rebellion against his authority, and bent on neglect of his glories; and moved with pity, sent his everlasting Son to atone for our guilt and call us to repentance, and his Holy Spirit to indite his will and influence us to obedience.

In our habitation we have his word; here temples are erected for his service; a day is appointed by him for men to assemble; ministers commissioned to teach, and they who love his name, speak to one another and to their fellow-men of his designs. Wherever we go, then, the voice of God the Saviour is reaching us; and re-echoing the truth, that we are beings whose final dwelling is eternity, and who have here no continuing city. The bible, wherever it meets our eye, reiterates the voice of God, that we must die and rise again in other worlds. In each reproof of conscience, his awful voice is heard to speak a reckoning day in eternity. In each act we do for God or for his kingdom here, his voice of love whispers of eternal joys. Each revolving Sabbath, with its pealing bells, and open sanctuaries, and solemn rites, bears on its hours his voice, that warns of an abode in heaven or hell. Each sermon is the call he makes to hear his voice to-day. In each season of prayer, we hear him say, that we have not reached our home—that we are pilgrims here. From the throne of glory on which he will sit in judgment and assign us our dwellings in eternity, God the Saviour now sends down the voice of monition; and while it rolls around the world we dwell in, ten thousand messengers echo back the voice to our ears: 'that here we have no continuing city.'

II. But there are evidences that, in respect to a fact so momentous, and of which we are constantly reminded from so many quarters, there is in us great blindness.

One evidence of this is that we think so little of our departure. There is a train of thoughts in which our minds are constantly busy, and over which we have a guiding control. When we look back on this past employment of our minds, and see the vast train of our secret thoughts, where are those we have had respecting the brevity of our continuance on earth, and our approaching departure into eternity? Do they rise up to our memories in that thick array which testifies that we have lived sufficiently mindful of so important a reality? Do they not, rather, appear in such momentary glances of thought, at such distant intervals from each other, as to evince our blindness? Do the secret thoughts of our departure occupy that prominence in the train, as do the thoughts of those worldly trifles that meet us in the city of our habitation? And has not this been great blindness in us, when the monuments of past generations, the departure of surrounding companions, our progress, our frailty, yonder throne of God the Saviour, have been constantly visible, to excite in us the thoughts of eternity?

Another evidence of our great blindness to the fact, is, that we speak so little of our departure into eternity. We have been conversant with our fellow-men who have lived with us in the city of our habitation. We have met them in our streets and in

our dwellings, and many have been the words we have spoken, with them, that have been lodged in their memories. When we look back on the words we have spoken, where have been the allusions we have made to ours and their departure into eternity, or where the direct mention? We have alluded to many subjects, we have directly mentioned many in their hearing; and their memories can testify of us, whether, when walking or sitting with them, amidst the loud monitors of an eternity, we have given that prominence in our words, that we ought, to the hastening change in our habitation, or whether we have appeared blind to a change so momentous? Their memories may testify to our words of affection on many subjects—(oh, that they might not to words of deceit! to words of anger!)—but must they not, when they see the dearth of our allusions and mentions about an hereafter, testify in their consciences and in eternity that great was our blindness?

Another evidence of our great blindness to the fact, is, that we do so little respecting our approaching departure into eternity. There is much to be done in the city of our habitation here, before we leave it for eternity. Duties to ourselves, duties to our fellow-men, and duties to our God, claim of us a discharge while passing through our abode below. Acts of penitence, acts of faith, acts of obedience are to be done by us in our persons; acts of charity to the souls of our neighbours; acts of respect to God,—before we are prepared to enter, with comfort, on eternity. What, then, have we done for our departure into eternity? Does the remembrance of the acts we have done while dwelling in our habitation below—a habitation crowded with mementos of eternity,—testify, that we have done what we ought, to prepare for our exchange of dwellings? or that we have been exceedingly blind to a change so great? Alas, we can testify to many acts that unfit us for departing! can we to any that prepare? Or if we have turned our eye to a better abode, and done any thing to prepare ourselves for it, have not our acts of preparation been feeble, and sparse, and proved exceeding blindness in us to eternity?

Another evidence of the fact, is, that we feel so little about departing from our present abode into eternity. We may have thought, and spoken, and acted, in the city of our habitation here, to some poor extent, with reference to an approaching eternity; but what has been the measure of feeling we have allowed ourselves to indulge on a subject so momentous. We have had intense feelings to expend on other subjects. The vanities, the pleasures, the vexations of our present abode, may have stirred all our souls within us to energy of feeling. Have we, while ten thousand voices have been proclaiming around us, 'eternity!' allowed ourselves to feel as intensely as we ought on a

reality so weighty? Or must not the past train of our feelings witness for us, that great has been our blindness? that while love has admitted the claims of other objects, it has here been cold; that while zeal has been active for other purposes, it has here grown weary; that while desire has been intense for other ends, it has here been wavering?

When we look, then, at what we have thought, what we have spoken, what we have done, what we have felt, in the city of our habitation below, amidst the constant monitions of an hereafter, we may see evidence that we have been almost as blind to eternity as though we were to have here our permanent dwelling. Impenitent sinners have closed their eyes that they will not see; and the followers of our Lord Jesus Christ have been either sleeping, or in wakeful moments but seeing through a glass darkly.

III. But the fact, of which we have so many monitions and respecting which we have manifested such blindness, that 'here we have no continuing city,' nevertheless claims of us a practical attention; and the practical results we should derive from it, I will endeavor to illustrate in my closing remarks.

The fact, then, should influence us to adopt a settled rule of duty.

What is the object of our existence here and in eternity? What are the means of securing it? Have we any rule of safety for our guidance? Have we, in the gospel, the words of God? Shall we take it as our guide and our hope in the house of our pilgrimage? Or shall we reject it, and follow our own devices?

This practical question, the brevity of our abode below demands that we should firmly settle—and adopt, if worthy of it, the gospel as our settled rule, or prove it vain and take some other rule. We have no time to waste in doubts. We must not squander time in hesitation. We stand by the very gates of eternity. The gospel that now tenders to us its guidance in the steps of this pilgrimage, we shall soon leave, with the city of our habitation, and have a whole eternity to employ in looking back upon our conduct here. If the bible contain the words of God, we shall pass by his throne, on our way to our eternal dwelling; and these words, which Jesus gave us, shall judge us in that day of meeting God. If our Lord Jesus Christ has, 'by his divine power given us,' in this book, "all things which pertain to life and godliness"—then they who take not this gospel to sway their opinions and conduct here, will be found, in that day, "without the faith that pleases God" guilty of 'treading under foot the blood of the Son of God,' and will receive condemnation, and "go away into everlasting punishment:"—and they who do make it their influential rule, will, in

that day, 'cleansed from sin through sprinkling of the blood of Jesus,' 'unblameable in love through sanctification of the Spirit," receive the approving welcome of God, and "enter into life eternal.'

Again: the fact should influence us to moderation in the use we make of the present world. Our worldly enjoyments are designed only as accommodations for us on our way to eternity. The city of our habitation is furnished with them by God the Saviour, to sustain us and cheer us in his service, while distant from his habitation. We are surrounded on every hand, even now, while we are partaking of these joys, with the monitions of eternity; and soon shall we leave our abode below to part with them forever. How little ought we to make of its enjoyments who are so soon to leave them for eternity! Why attach ourselves immoderately to a habitation, erected to lodge us on our way to eternity? why draw away our hearts from our final dwelling? Why labor to strengthen ties so soon to be burst assunder? We are but increasing for ourselves the pangs of the parting struggle. We shall but bid adieu to our habitation with greater regret. While absorbed in time, we shall be but neglecting eternity. Eternity! how should it swallow up the comparatively trifling concerns of time, and make them all as nothing! 'This I say, brethren, the time is short: it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away.'

Again: the brevity of our abode below should influence us to improve our passing privileges and opportunities. In the city of our residence in this world are we favored by God the Saviour with many privileges in regard to his service, and many opportunities of doing good to fellow-citizens who are advancing with us to eternity. These seasons of doing service for God are rapidly rolling over us, and soon, in our hasty advance to eternity, shall we pass by them all, and leave the city of our privileges forever. Each season as it meets us in our progress, invites us to the glorious work of God, then bids farewell, and bears to eternity the report of what we do and how we serve our King. Soon, on the shores of eternity, shall we look back on these privileges that met us when with fellow-pilgrims here we urged our onward way, and date form these years below, the era of our eternal joys or our unending woes. There, through the progress of eternal years, shall the privileges we are passing now be seen attesting those works whose influence follows us in songs we raise with fellow-heirs of glory, or curses mingled by us with angry spirits of despair. Now is our time, as privi-

leges are passing by us, to escape the woes of hell, and fill eternity with joys. Each opportunity we pass, will tell of eternal losses, or eternal gains. While then we greet each passing season, privileged with grace, how watchful should we be to seize and use it for our God! With what fear of misimprovement and its woes, pass every day of our sojourning here! How ardent in our love to God and man! How constant to urge our bright and burning way, and spread the savor of our love around on fellow-pilgrims to eternity!

Again: the fact that "here we have no continuing city" should influence us to maintain a constant readiness for our departure into eternity.

Soon the period will come, when we shall exchange our abode; and bidding adieu to the beings, the scenes, and the privileges of the city where we spent the first years of our existence, pass through the gates of death, and enter the eternal abode assigned us by our God. We have before us this season of solemnities in exchanging worlds.

That awful day will surely come;
The appointed hour makes haste;
When I must stand before my Judge,
And pass the solemn test.

Oh, to be able, in the day of our departure, to know that we have believed in a Saviour who has prepared mansions for us above; to have our souls filled with love to his glories and joys in his kingdom; to look, with the even serenity of trust, alike on a retiring world and on an opening eternity; to leave a sweet savor of our godliness on friends below, as the joys of eternity break on our souls; to be able to pass the solemnities of exchanging worlds in such a state of preparation,—brethren, is it not worth maintaining a constant readiness during our abode below! What anguish will wring the hearts of those who come to these solemnities, without having confided with devotedness in a Saviour; when, torn from their portion below, they enter on endless wailings! What terrors will distract those who, having believed in a Saviour, are so surprised, in that state, of worldliness and unwatchfulness as to cling with desire to their present abode, and recoil with horror from the clouds of uncertainty that veil eternity! Think, fellow-strangers here, of this approaching season of solemnities! While loud monitions tell you of the scene, awake from your lethargy, and prepare! "Take heed to yourselves least at any time your hearts be overcharged with surfeiting and cares of this life, and so that day overtake you unawares." "Stand with your loins girded about, and your lights burning, like unto men that wait for their lord." "Be sober:" "watch:" "pray" always; that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man."

Fellow-travelers to eternity! we have passed another year of our residence in the world below. As we have just bidden it adieu, and have closed up its concerns for the judgment and eternity, let us survey the paths in which we have been walking, and see whether we have been living for time or for eternity. Whither have been tending our thoughts, our words, our conduct, our hearts? At every step through the revolving year, God followed us with kind monitions of an hereafter. The ashes of the dead we trod, the monuments we saw of sleeping ancestors, these scenes where others lived, once busied here, now mouldered into dust, have whispered, as we passed along, 'eternity.' Companions too, flushed with health and life, as we when we stood together on the threshold of the year and hailed it with bright wishes, have passed beyond the vale and left their warnings. We saw them leave us; and as we looked around to scenes where once with us they mingled souls, the vacant place said for them 'eternity.' Our advancing life, and our frail tenements that scarcely held us here, have given us monitions. God the Saviour has passed us with his word, with his days of grace, with the triumphs of his redeeming love.

Have we lived for time? Or have we for eternity? Put the question home. The year is past. We cannot now recall its hours. Its records are now written in heaven. When the archangel,

> with his golden wing,
> Sweeps stars and suns aside,

preparing the Son of God his way, the unrolled records of this year may tell. When ages after ages roll away, high in the realms of bliss, or deep in the prison of despair, will you look back on years below, and date this, celestial joys, or woes unending. Convert of Christ, who dost date this year the era of thy heavenly hopes, praise God that gave thee such a year of grace, and feel constraining love to yield him the willing sacrifice of life! Wavering follower of Christ, weep thy misspent hours, and pray the grace that blots such records out, and helps to spend remaining days for God! Christless sinner, see your path of death; awake, and live!

SERMON III.*

THIS WORLD A SOLEMN WORLD.

"And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the Gate of Heaven."—GENESIS xviii: 17.

THESE are the words of the Patriarch Jacob. At the earnest request of Rebecca, who was anxious that her favorite son should escape the vengeance of Esau;—and under the solemn charge of Isaac, his father, who was unwilling that he should take a wife from the idolatrous Canaanites, Jacob arose to go to Padan-Aram, to the house of Bethuel, his mother's father. He went wholly unattended, and with small supplies, probably to escape the notice, and thus avoid the rage and envy of his brother Esau. Night came on him in a certain place;—the sun was set, and he lay down to sleep, a stone his pillow, the canopy of heaven his covering. In his dream he saw a vision,—a ladder reaching from earth to Heaven, the angels of God ascending and descending upon the ladder, and over it, the Lord God, who called to him, and confirmed the promise before made to Abraham. 'And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said,—How dreadful is this place! This is none other than the house of God, and this is the gate of Heaven.'

The place of the vision, the expanse above and around him, seemed to him as the house of God. The extended earth on which he stood seemed the floor, and the arches of the sky, the lofty roof of the magnificent dwelling place of the Almighty. It seemed indeed the house of God, for in it he had seen the visible presence of the Lord of Hosts, attended by his retinue of holy Angels.

It was this sight that made the Patriarch afraid. Though it is said 'he was afraid,' yet he could not have a fear for his personal safety. The whole vision was fitted to banish such fear. The mercy of God to a guilty world was shadowed forth, the angels descending with messages of grace and errands of mercy, ascending with reports of their services, showed the gracious Providence of God, and the blessing which God himself pronounced on Jacob, confirming to him the promise before made to Abraham, was all of it adapted and designed by God to banish fear and despondency from the heart of the solitary wan-

* Name of the author not given.

derer, and to fill him with hope and comfort on his journey of exile from his father's roof. 'Yet, 'he was afraid,' and said, 'how dreadful is this place.' The fear which Jacob felt was religious awe, the dread which falls upon men from the sensible presence of Almighty God. This vision brought to him a realizing view of a present God. He felt as if suddenly and unexpectedly brought, not into the palace of an earthly monarch, but into the house of the living God.

Oh could the vision of the Almighty burst at once upon a thoughtless world,—could they see him inhabiting this universe, which he has built for his dwelling place,—could they see his arm guiding the hosts of heaven in their circuits, and moving forward the operations of nature around them,—could they see him by their side, upholding every power and faculty, which they pervert to opposition against him, and bestowing with his own hand every blessing which they ungratefully enjoy and abuse,—could they see his eye, which is in every place, beholding the evil and the good,—how would astonishment and dread fall upon them!

And yet, God is surely thus in this world, though many know it not. He is here thus upholding by his power, directing by his wisdom, and blessing from his goodness, and thus beholding us as a Lord and Judge. 'He is not far from every one of us.' In him we live, and move, and have our being. This earth is his footstool, heaven his throne, the universe is his dwelling place. Here he governs his mighty household. Here his angels descend and ascend on errands of grace and mercy—encamping about the just, and ministering to them who shall be heirs of salvation. And though the eye of sense does not see God, though he retires from human view, behind his own creation, and makes this material universe a garment with which he covers himself; though even reason, dimmed with sensual passions, does but faintly discover the presence of the Almighty, yet faith sees the invisible God. By faith the believer walks with God, lives in his presence, is awed by his majesty and glory, prays for the light of his countenance, and seeks to be directed and upheld by his powerful hand.

This constant sense of the presence of a holy God, makes this, to him, a solemn world, and the state he holds in it, an awful place. The believer, though filled with joy and peace, possesses a joy which is far from levity. How dare he trifle in the presence of God, his Judge. How dare he behave with irreverent impropriety in the house of God. In every place, he discovers some manifestation of the presence of his Lord and Judge, and therefore, always, according to the liveliness of his faith, is ready to say, 'How dreadful is this place. This is none other but the house of God, and this is the gate of Heaven.'

1. This, then, is a solemn world. The station we hold in it as accountable beings in the presence of God, is a solemn station.

In view of our subject, we observe more particularly in the first place: To be capable, as we are, of discovering 'the invisble things of God, from the things which he has made, even his eternal power and Godhead,' to be able to trace the hand of God in his works, to behold the matchless skill exhibited in the exquisite productions of nature, and see the strength of his arm in her powerful operations—to see the Maker of all, present amidst his works, is a distinguished privilege, which marks our exalted rank in the creation of God. But it is also a fearful privilege, and connected with dread responsibilities. It gives us a knowledge of the Infinite God. It shows us our relation to him, as our Creator and Preserver, our Lord and Judge. It renders us responsible, accountable creatures. It raises obligation, creates duty, and inspires conscience with a living soul. Inferior creatures, who can have no idea of a Creator, live, of course, without God in the world. It is to them as if there were no God. They can have no sense of duty, none of accountability, and no solemnity of feeling. But man, who is exalted to that rank in the creation, and endowed with those faculties, which qualify him to know his God and Maker, and enable him to see a present Deity wherever he moves—man may well be sober and solemn.

2. It is also a privilege, to know the will of God; in other words, to see God, as a ruler—to know the end for which we were made, and the end for which therefore we should live, and the course of conduct we should adopt to attain that end. To have understanding, to know the law of God which should regulate our conduct, which is binding on the conscience, which points to a day of account, to be followed with everlasting rewards and punishments—is justly esteemed a noble privilege; and to have all these laws distinctly and formally laid down in his word, is a still greater privilege; but it is a privilege connected with dread responsibility. To know our duty and to feel the obligation to perform it, to see the law of God, exceeding broad, reaching even to the thoughts and intents of the heart, and requiring that every thought and feeling be brought into subjection to it; then to hear its threatening, 'cursed is every one that continueth not in all things written in the book of the law to do them.' and 'every idle word that men shall speak, they shall give account thereof in the day of judgment,' and to know, finally, that all this is applicable to ourselves, coming home to our business and bosoms, following us, like the eye of God, in public and in private, with an obligation which we cannot escape; gives importance to every action, to every thought.

"Of the innumerable eyes," says one, "that open upon nature, none, but those of man see its Author, and its end. There is something very solemn in this mighty privilege of a being not

made to perish with time, and formed in some greater hour, to know him, who inhabiteth Eternity."

3. The thought suggested in the close of this quotation leads us to observe, in the third place, that is a privilege to know that the acquaintance with God which we are permitted to have in this world, shall continue without end.

Beings destined to exist only a few days or years, are so insignificant in themselves, and so unimportant in their own view, if they are sensible their insignificance, that it is comparatively of little moment, how they spend the days of their short-lived existence. "Let us eat and drink, for to-morrow we die."

On the contrary, to know that we have immortal souls, that we are destined for a never ending existence, that when ages and worlds shall have rolled away, we shall exist, under the government of the same unchangeable God, whom we are here permitted to see and know, enjoying his smiles, or suffering under his eternal frown, what an importance, an awful importance does it give to us! What a solemnity does the thought shed over our minds! How dreadful is this place; not only the house of God but the gate of heaven, the vestibule of Eternity—the cradle of immortal souls,—the residence of creatures which shall never cease to be. In view of our eternal destiny, who would not

> "Walk thoughtful on the silent solemn shore,
> Of that vast ocean we must sail so soon."

4. The thought of our immortality suggests the fourth, and important circumstance, which gives solemnity to this world, viz. That it is a state of probation to these immortal souls. We are placed here to choose a part, and form a character, which shall fix our condition through our eternal existence. Every action here goes to form a habit,—every deed shall be brought into judgment at the great day of account, every movement of immortal beings is followed by everlasting consequences. If we could, during every period of our future existence, have the same power and privilege we now have to alter our condition and destiny, by repentance and turning to the Lord, the present moments, though important, would sink into comparative insignificance. But the fact that this is our only state of probation, that after it our condition will be fixed, unalterably fixed forever, so that he that is holy will be holy still, and he that is filthy shall be filthy still,—this is what renders the present a solemn, dreadful place. While we are forming our resolutions to repent to-morrow, we may be sent into eternity to-day, with all our sins upon our heads; "For yourselves know, perfectly, that the day of the Lord so cometh, as a thief in the night."

Finally; this is a solemn world, because it is a world of sin. Those who have offended a holy and present God, who have bro-

ken his law, abused his grace, and rejected his Son, and who are treasuring up wrath against the day of wrath, occupy a dreadful place, and may well be afraid, when they are made sensible of his presence. All the other circumstances, which concur to render this a solemn world to us, derive additional weight and importance, from the fact that we are sinners, especially if we are impenitent sinners.

Let us see how this fact adds a dreadful importance to each of the considerations already suggested.

1. It is solemn to stand in the presence of the holy and Almighty God. It is so, even to holy beings. Angels veil their faces, as they surround his throne, and cry 'holy, holy, holy is the Lord God Almighty'. If those who are themselves pure and holy, the objects of God's love and favor, are filled with awful dread, when made sensible of his immediate presence, how must those feel who are impure and unholy, when they are made to realize the presence of their offended Maker.

2. The second circumstance mentioned, showing the 'dreadful' station we hold in this world is, that we are here, not only acquainted with God, but under his moral government. But if being under the law of God be solemn, how much more solemn to be under the curse of that law, and exposed to its penalty, and to be accountable to a Being whom we have offended, 'who is angry with the wicked every day?'

3. The third and fourth facts mentioned in this discourse, to show how solemn is the world in which we live, were that we have immortal souls, and are in a state of probation for eternity. How unspeakably dreadful must these facts appear to those, who have hitherto abused their day of grace, and who, if they should die in their present state, would be immortal in misery.

In short, to have the power to discover God in his works, and to become more intimately acquainted with him in his Word, to be able to learn his will, and to read his written law—by which also we must be judged—to know that we are immortal, and that eternal happiness or misery depends on the part we choose and the characters we form during the few years we continue here, gives a solemn importance to our condition; but this solemnity becomes dreadful in the view of a holy God whom we have offended, in view of a state of probation abused, of the grace of God rejected.

"O may these thoughts possess my breast
Where'er I roam—where'er I rest."

With such thoughts, therefore, let us not sleep as do others, but let us watch and be sober. "For they that sleep, sleep in the night, and they that be drunk, be drunk in the night—but let us who are of the day, be sober." The light of Eternity,

which shines around us is a solemn light. The house of God, in which we assemble, is a solemn place.

"Let not our weaker passions dare
Consent to sin, for God is there."

And although we know that God is equally present in every place, at all times, yet such finite, limited faculties as ours, strive to give place to everything, and naturally conceive of God, as more especially present in those places where he has been peculiarly manifested to our souls.

In a similar manner we should hold those places sacred where God has appeared to us, that they may become means of recalling the goodness of God, and renewing the solemn impressions and holy resolutions which they once witnessed.

4. In this view of the subject, a house of prayer and public worship is peculiarly the house of God. There we assemble to meet our God, and to hold communion with him. There we meet, to hear his Word, to make known our requests, to call upon the Lord, to praise his name, and to realize, as in his more immediate presence, all those circumstances connected with our knowledge of him and of his holy law, which have been mentioned in this discourse, as giving solemnity to our present existence. And here it may be added, his children while engaged in the services of the sanctuary do often receive peculiar and refreshing views of his presence and glory. The place, therefore, should be sacred in our minds. We should, if possible, suffer nothing of a worldly nature to be associated with the house of prayer,—the house of God. "Surely God *is* in this place, though we may know it not." He is here—speaking to us, by his word,—He is here, by his Holy Spirit, in the hearts of his children and perhaps of sinners, producing convictions of sin in some, and giving comfort and consolation, joy and peace in believing, to others. This is the house of God; for many with an awe and rapture, seemingly not less than that of the Patriarch, have seen him here, and have felt his power while they have listened to his promises. His goings have been seen in his sanctuary. It is the house of God and the Gate of Heaven, where many precious souls have received those impressions and hopes which conduct to Heaven.

Let all the solemnity, then, which accompanies the view of a present God, of his holy law, and of Eternity, here settle on our souls. If nowhere else, let us at least, be thoughtful and solemn in the house of God. Let the vision of spiritual things alone occupy our minds. O let us realize and feel that it is none other but the house of God. May it prove to all of us the Gate of Heaven.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON IV.

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OUR SALVATION NEARER.

Romans, xiii. 11.—Now is our salvation nearer than when we believed.

Human life is a journey, or a voyage, or a race. In its progress we are all tending toward a distant, but a certain point; a port, a goal, a home, it may be, from whence we shall never return to the place from which we have taken our departure.

In the Scripture this fact is sometimes presented, in the way of warning. We may incur the most dreadful loss, if we are careless and neglectful of our bearings, or flag in our exertions. We are moving over a full sea: there are fogs and tempests. There are a thousand devious paths into which our footsteps may be beguiled. There are a thousand enemies, and in one moment the gayest hopes may be dashed to ruin.

In the text, the thought of this continual progress toward the desired haven is presented, to induce serious consideration; to stimulate our flagging energies; to rouse to wakeful diligence; to encourage the full assurance of hope and activity, with the certainty of the benefit to which, if we are in the right course, we are approximating; "and that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

. IF YOU ARE GENUINE CHRISTIANS, YOU ARE GOING TO HEAVEN! The consummation of your faith and hope continually draws nearer. To some, indeed, it is very near. This, then, is a very interesting motive to prompt your zeal and stimulate your activity.

For, observe, that in the text we are supposed to be asleep, forgetful, lethargic, indolent.

All men are naturally thus in regard to spiritual and eternal things. To them they are dead; while they awake and are all alive in the pursuits of the world, and of sin, and unbelief.

This was the character and condition of Christians, like all other men, before they believed. And even now, they are imperfect, in faith and in love, in duty and in patience. They often relapse into transgressions; they relax effort; they lose vigor; they anticipate rest and ease too soon; they mistake the nature of Christian obligation. Backsliding, worldly-minded, prayerless, unmindful of spiritual prosperity and listless towards eternal things; they have no conversation in heaven; they walk not as children of the day; they do not watch; they sleep.

Hence, even they are called to remember, and reflect on their approaching end. The day is at hand; let them therefore cast off the condition of the night; let them banish sloth; let them be up betimes for the morning; let them emerge from the darkness, the inaction and the torpor; let them be arrayed and girded with the graces of the Christian life, ready for their work, ready for their judgment, ready and looking for their reward in glory.

The night is spending fast,—already the day of spiritual duty and privilege and blessing, is dawning. Soon will it shine—higher and brighter—more and more to the perfect day.

It is high time then to wake out of sleep—for now is our salvation nearer, &c.

This consideration should,

I. In the first place, stir us up to great diligence in the duties that are incumbent on us as Christians, in the little and diminishing time that remains to us for their accomplishment.

We are to glorify God here, in a style which is not possible in Heaven. Here we are to grow in grace, and increase to the measure of the stature of perfect men in Christ Jesus. Our corruptions are to be subdued; our evil passions to be overcome; our vain, malicious, discontented, envious, revengeful feelings to be corrected, or rather extirpated; our hearts to be purified by faith; our affections to be elevated; our love to be warmed; our knowledge enlarged; our patience perfected; our usefulness augmented; our light must shine; we must do good as we have opportunity to all men, especially to them that are of the household of faith. We must "serve our generation according to the will of God.

Other men are to be won by our efforts and by our good conversation in Christ—who may be our companions in glory. *There* we shall serve God and glorify Him. But *here*, there are attainments and services appropriate to our present condition and relations. We often confess our short-comings and our sins: but, however, we may view them or forget, or ignore them, we *do not desire to be found in them and under their dominion at death*, nor expect to stand in judgment under their burden, nor to enter heaven with them. We often live, and indulge ourselves in passions and thoughts and purposes, *in the midst of which we neither intend, nor wish to die;* which we know cannot help us on to heaven, and must thence forever be excluded, or they will exclude us. How long, then, do we mean to cherish them? If ever, then, we intend to do all our duty to ourselves, to our neighbour, to God, to our soul's peace, we must be about this business now. We need all the time that yet remains to us, and to strive, with all the aids of grace, to get the mastery at once over the evil that is in us, and to do the good that God commands us, for the night cometh in which no man can work.

It is in this way, we are to glorify God on the earth. We are not our own; he has bought us, with a price; our bodies and our souls are to be employed for him. All our obligations to His grace, to his command, and his exhortation; all the sense of grateful dependence and thankful enjoyment of his blessings, various and undeserved, through all our lives thus far; and all our privileges in the gospel, and in the midst of the heavenly places into which we are raised up by Christ Jesus, in the precious truths and exalted worship of the house of God, and in the exceeding great and precious promises of his faithful word;—all the mercy and love displayed in the gift of Jesus Christ; all our redemption by his blood, and our high destiny as the heirs of heaven; and all the purpose and object of our creation and our regeneration by the Holy Ghost, that we might be a peculiar, a holy, a zealous people for God; and all the consideration of our own peace and comfort, in doing and suffering the will of God for our sanctification and salvation;—and the thought that time is allotted to us for all this very work,—and the fact that our Redeemer and Lord, claims us for it, and expects it of us,—that his claims reach onward through eternity, and pervade every world, and his service is the employment of Heaven and the fit occupation of the earth,—and that thus we become meet for the divine inheritance;—nay, when we have done our utmost we are still unprofitable servants, and far below our duty;—all this impels us to break off sins by righteousness, to let the time past of our lives suffice for the low and selfish ways of a carnal world and a corrupt nature, and to be diligent, expectant, earnest, like men acquitting ourselves, and as faithful servants,

looking for the coming of their Lord, to reckon with them and to reward them.

Have any of you, beloved, a well founded hope in Him? Surely you will exercise it in waiting for him, in serving, and in glorifying and praising Him, all the more as you see the day approaching. Have you not such a hope? Remember all his benefits: his goodness leads to repentance, and to the attainment of that hope which maketh not ashamed.

Consider, all of you, *how much of our time has been misspent*, that ought to have been devoted to God, and laid out for heaven in becoming more and more in sympathy and adaptation for its high service and joy. "We were the servants of sin," of wordly lusts, and selfish desires. And is it not enough that we have so long "wrought the will of the Gentiles," in living so much like thoughtless, sensual, and unbelieving pagans? Consider, too, how *near we are to our end*. We may regret the evil of our past life, yet rejoice too, on some accounts, that it *is* past, its sorrow with its sin so far gone. But *what shall we do in the future*? We cannot atone for our past sin. *That* may be *remitted* through the blood of Christ if we are truly penitent. But penitent we must be—and all the future must vindicate the sincerity of our repentance, as we follow holiness, without which no man shall see the Lord. But how little is the time that is left for this indispensable attainment? The night cometh in which no man can work. Hence, the more earnestly should we arouse, and act, that the very little point of time,—the moment's space that is left for our use, should be adequately occupied and employed.

But, now, in connection with this thought, we may,

II. In the second place, consider the nearness, the nature, and the place of our salvation, and be stimulated to a more active, increased, and becoming preparation for the companionships and service of heaven itself.

It is an amazing thought, yet it is true, and I repeat it, that if you are Christians indeed, you are *shortly* to be introduced into that blessed abode!

What a change from the present, what a revolution in all our circumstances and associations! What a disencumbering of all this array of our flesh, with all its interests and pleadings, its wants and its blinding deceits, which have so often imposed upon us the pretences of selfishness, and pride, and ungodly lusts, to nourish and strengthen our baser passions, and to sanction our inconsistencies and ways that are not good, nor after the simplicity, the meekness, and the purity of Christ, our life and our example! What an unveiling of all hearts, and of our hearts! What seeing as we are seen, and knowing as we are

known; yea, what a *being seen*, and *being known*, just as we are, and for exactly what we are worth! Men have sometimes foolishly wished that all mankind wore windows in their breasts, so that the secrets of all hearts might be read. Such knowledge would be unfit for us here; it would be intolerable. But, in heaven, it *will* be realized; and all companionships, associations, relations, will be transparent, as they will be harmonious. But, while there, all will be confidence and love, and the happiness of heaven, once gained, shall be unalloyed, I cannot help thinking, sometimes, that in *the near view of approaching death*, there may be misgivings, and a dread of meetings and disclosures, and adjustments (if not of partings), as if they would, for a moment at least, be embarrassing and inflict a pang! It seems now, to us, to be natural to feel as if, in that solemn hour, we might, even though pardoned and purified, and fearing no evil, nevertheless anticipate such meetings with those who have gone before us, with such reflections as these: "How we may have been partakers with each other's sins; how we may have treated each other with neglect, or unkindness, or injustice, or cruelty; how we have lived after they died; and, now, we are about to meet them, recollecting our dishonor to their memory, though we cherished it, and how we did injustice to their hearts' hopes and to those they left behind them!" Friends that were unreconciled; families that were alienated; wounds that rankled in secret, until death itself came and found us, remorseful enough, albeit penitent for all this, but penitent, perhaps, only in that last hour of earth when conscience shook us, and repentance seemed too late, and reparation was no longer possible! To injure the living is bad enough! but to injure the dead! and to remember those injuries over which the grave has closed! and to anticipate, with shame, such meetings with those whom we have long believed, and comforted ourselves with believing, were in heaven! Surely, it would not be strange if we thought beforehand of that hour with misgivings and downcast hearts, and the fear of hearing them say, "Is this thy kindness to thy friend!" And *more than all this*,

> "When Thou my righteous Judge shall come
> To take Thy ransomed people home,"

when, with faith and hope, are still mingled our penitent tears and the consciousness of all our misdoings, even while we are trusting in Jesus and *are* reconciled to God, there *would seem* to linger around that dying hour, some dread, and shame, and sense of unfitness in us, even for that gracious, yet solemn interview with our God and Saviour! some shadow from the past projected forward to the very hour, when

> "Our Lord shall stand disclosed
> In majesty *severe*"—

something of that feeling of which, even now, we *are* conscious, while our soul, though resting as it does in the pardons of the cross, still confesses as we sing,

"When, rising from the bed of death,
O'erwhelmed with guilt and fear,
I see my Maker, face to face,
O, how shall I appear!

Yea, still, while pardon may be found,
And mercy may be sought,
My heart, with inward horror shrinks
And trembles at the thought!"

And what does all this suggest, but that, now, in the accepted time and the day of salvation, we should make our calling and election sure, and seek for immediate and perfect reconciliation with God through Jesus Christ, and bring forth fruit meet for repentance, and *as* the fruit of it, live in friendship with our fellow Christians, and dwell in love with our kindred, and confess our faults, one to the other, and make all restitution for injuries, and forbear one another in love, and so live in mutual confidence that our prayers may be offered without hindrance, as becomes those who are heirs together of eternal life, and expect to live together and to love each other forever in heaven.

In the bright world to which we go, are already gathered and garnered all the dear loved ones who died in Christ, and crossed the flood before us, with hopes and prayers for our coming to join them: there, too, are all the saints of all ages, the spirits of just men made perfect; the holy prophets, apostles and martyrs who sealed their testimony for Jesus with their blood; there, too, the innumerable company of angels; there too is Jesus the mediator of the New Covenant, and God, the judge of all. There, too, in the heavenly City, there is perfect purity and joy, and an eternity of holy employment, and the service of God day and night in his temple. There, even now, where we expect to come, God is governing, Christ is interceding (a priest upon his throne); the Spirit is ever proceeding from the Father and the Son to sanctify His people who are yet upon the earth; and the angels that excel in strength, also, go forth to minister for them that shall be heirs of salvation; and there the redeemed from earth are praising glorifying, and serving, and enjoying God day and night in His temple forever. There is no unholiness, no note of discord, no unfriendly hearts, no rebellious temper, no disobedience nor imperfection whatever. If you are Christians *you are to be joined to that glorious company* and pure and lovely life. Every year, and every day, is bringing you nearer and nearer to it.

Ought it not to engage our thoughts, our hearts, our prayers, and our labors here? Ought we not to examine ourselves to

see if we are in sympathy with the character of heavenly life; life in heaven. Ought we not to set our affection upon it, to live for it, to acquire meetness for it, to attain by practical and experimental godliness, *a holy sagacity and skill* in God's service here, that we may be ready to be advanced to its higher forms and more illustrious exercises in the glory that shall be both brought to us and revealed in us as those whose conversation here has been in heaven! You would not have so mean an estimate and expectation as barely to *get* to heaven without acquaintance or fitness for its dignified and holy service! You would not be satisfied, barely to get in; but to have an abundant entrance into the everlasting Kingdom, etc. If the low hope (and selfish I had well nigh called it), do not entirely exclude the man who barely looks for escape and refuge, and if its lowest place be unutterably and surpassingly glorious, yet what is it to be like the elders that sit on the high thrones; like Moses, and Abraham, and David, and Isaiah, and Paul, and John, yea to be like Christ himself!

It is this exalted company—for such exalted fitness,—we should aspire; and all the more, as now our salvation is nearer than when we believed. As the end draws nigh—and the time is short—let us *all the more* strive to set our souls in order for the glory to which we aspire.

III. In the third place, the nearness of our salvation may well encourage joy on account of our speedy accession to our eternal home.

How would the voyager feel in returning from a foreign clime? There wandering, he has felt amid his toilsome business and fatiguing travel and its discomforts, the pain of absence and the want of all those domestic joys which support and compensate amid manifold privations. He has been solaced by the hope of return; and so much the more, as he sees the appointed time drawing nearer.

I have seen lads at school, mark in a column, one after another, the days that are to intervene before vacation and home; and day by day tearing away from the column, one and another mark, gleefully watching the diminishing number that showed the shortening time.

I have myself, when thousands of miles away across the ocean, after dragging at each remove a lengthening chain, felt a sensible relief, when the eastern limit of my wandering had been reached, and the very next day would dawn on my footsteps set toward the west, and I should be homeward bound. But when the traveler realizes that he has embarked; that each favoring gale is speeding him toward the loved shores of country and home, how little does he reck his recent toils: he is scarcely

aware of still attendant peril; he looks forward to the roof-tree and the fireside, which not all the waste of waters around him can efface from his anticipating heart. He fondly imagines the joyful greeting; and when at length he discerns, skirting the distant horizon, the shores and hills of his native land, what an eager, longing, beaming eye he casts abroad to catch every loved haunt and familiar scene. There are the darlings of his enraptured heart; he can almost embrace them from the deck on which he stands and gazes. There is the reward of his toil. He lands and gives up his soul to his sacred home-bred joys.

What are *we* now but strangers and pilgrims on the earth? Heaven is our home. There is the city which hath foundations. The ransomed of the Lord are nearing it every day. It is theirs patiently to wait for it, while yet they are conscious of a desire to depart and be with Christ, forever with the Lord. Death itself is but a narrow sea, and it cannot make our souls afraid.

IV. The nearness of salvation is adapted to animate and comfort the heart under its varied burdens of trial and sorrow.

Many are the afflictions of the righteous. In the throng and pressure, there is hope of deliverance, and of final, utter exemption from their recurrence; and of surpassing compensation in that land where the wicked cease from troubling, and the weary are at rest.

But, "now," many of our appointed tribulations are *actually over, and done with forever*. They are now fewer than when we first encountered them. The allotment is continually diminished by the measure of every endurance. Soon, the *very last one of all* will alone remain. Who would faint before such a prospect of the *near* termination of all his troubles. You *contend* for a glorious prize. So far from being dispirited, every new trial should be met with cheerfulness, because there is one less to encounter. Every victory gives new strength and added skill; and greater grace and the hopes of success inspired by every previous success, or strong endurance, makes the burden lighter, and the foe less formidable, and the conquest easier; and we are more prepared for the final struggle, and the victor's shout of triumph. You are *nearer* to the prize; it is ready to be seized; all things give assurance that you will gain it; all things work together for your eternal good.

If it were told you that the very last trial is come, how would you be braced up to meet it; and especially if you were assured of success. You have that assurance. This is the victory that overcometh the world, even your faith in the blood of the Lamb. Your armour is of heavenly temper; and the arm of the Captain of salvation is with you; and the joy of the Lord is your strength. And if you are very near to the gates of the grave,

why, the *last* enemy that shall be destroyed is death—and death, the last enemy, *shall be* destroyed. For you it is then reserved to shout, "O death, where is thy sting, etc." (1 Cor. iv.: 55–57.)

Be steadfast, then, patient, sober, and hope on unto the end. The Lord is at hand. His coming draweth nigh. Wait for Him.

Rejoice, O grieving heart!
The hours fly fast;
With each some sorrow dies,
With each some shadow flies,
Until at last
The red dawn in the east
Bids weary night depart,
And pain is past.
Rejoice, then, grieving heart,
The hours fly fast!

V. This nearness of salvation ought to be a powerful inducement to forsake all sin and worldliness. (Vs. 12, 13, 14.)

What has a Christian so near his crown to do with the strifes, the lusts, the ways, the schemes, the beggarly elements of this passing world? You hope soon to be in Heaven. Will you live as if your home, and life, and heart, were all of the earth—earthy?

Christian! think of these things. Be diligent, that you may be found of Him in peace. Let your conversation (citizenship) be in Heaven. Let your deportment correspond with it. Be full of joy in the Holy Ghost. Be comforted. Be ashamed of sin. Set your affection on things above, where Christ sitteth, at the right hand of God. Endure affliction by the prospect of the coming rest. In everything give thanks, and show the temper and disposition of the guileless, peaceful, trusting, believing, loving children of your Heavenly Father. Now is your salvation nearer, etc.

Sinner! what is near to you? "Whose judgment now of a long time lingereth not, and damnation slumbereth not!" The judgment! Eternity! Eternity in Hell!

No cheering, sustained hope is before you. No attendant angels guard your way, nor accompany you to Heaven. Sorrow succeeds to your chosen joy; and death, and night, and wo, wind up the scene!

O repent, repent! The *night* cometh: the day is far spent! It is high time: Awake! awake! Will you, can you, dare you sleep on?

Jesus still waits indeed. Now, now, now is the accepted time. But *now*, if ye will hear his voice; *now*, if ye harden not your heart; *now*, it is safe, and practicable. The *alternative* may be "NEVER!" never shall ye enter into the rest that remaineth for the people of God.

The bones of God's ancient people bleached in the wilderness, fallen there because of their unbelief; shall your souls perish too, from the very threshold of salvation? *Shall* He swear in His wrath concerning *you*, ye shall *never* see my rest?

SERMON V.

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ECONOMY A CHRISTIAN DUTY.

"When they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost."—St. John vi. 12.

These words occur in the account of the feeding of five thousand men with five loaves and two fishes, a miracle which alone, of all our Lord's mighty works, is recorded by all four of the Evangelists. This circumstance has led some to consider the miracle as particularly significant and marvellous, and, for that reason, so carefully recorded. It is hard to see, however, in what respect there was a greater display of Divine power, in thus creating food on the instant, than there was in turning water into wine, or in hushing a furious storm by a word, or in calling a dead man out of the grave wherein he had lain four days. A more natural explanation of the fact is gained by considering that the three first Evangelists, in giving a synopsis of our Lord's life, would naturally record this as they did others of his miracles of mercy, while the fourth one, who wrote a supplementary gospel, was induced to depart from his usual custom, of omitting what the others had stated, and to mention this one, because it furnished the occasion of one of our Saviour's discourses, of which he alone was inspired to preserve the record.

But whatever may have been John's motive for recounting the miracle, he alone has stated the interesting circumstances mentioned in the text. All inform us that the twelve baskets of fragments were collected after the multitude had been fed, a statement which shows how ample and complete the supply had been, and also brings the occurrence into harmony with the similar, but less striking miracle told of Elisha, (2 Kings iv. 42–44,) in which twenty barley loaves and a few fresh wheaten ears were made to supply a hundred men, so that there was left over a quantity which was not needed. The text informs us that the gathering of the baskets full was not an accidental thing, nor even a spontaneous impulse of the disciples, but the result of a spe-

cific direction given by our Lord. And this for a reason assigned, not, as some (Alford *in lo*) have said, to supply the Apostles' future wants, although the fragments were, no doubt, used for that purpose ; nor as others (cf. Stier) suggest, to prevent the people from foolishly carrying away portions "as relics," for such an attempt, even if made, would defeat itself, but as our lord said, "that nothing be lost." It is a proverb confirmed by all human experience, that, "what comes easily goes easily," and nothing would have been more natural than for the entire multitude, disciples and all, after having been so abundantly fed without any effort of their own, to cast idly away the broken food that remained, as if unworthy of notice or care. But he who knew what was in man, seized just this occasion to inculcate a principle of universal application. The stores of Omnipotence are indeed inexhaustible, and the living proof was before the eyes, but nothing was to be wasted. The same power which had satisfied thousands out of a few loaves and fishes, could repeat the operation every meal time ; still the law was, that nothing should be lost.

The principle, as I have said, is of universal application. It concerns the use, not only of food and property of every kind, but also of time, of talent, of influence, of whatever we are entrusted with. And it extends to individuals of both sexes and all ages and classes, to households, to congregations, to communities, to corporations, and to the State itself. The same reasons which make it a duty for any one to guard against waste, make it an equal duty for all the rest. Yet it is a law against which plausible objections may be and are easily raised. Some say it is unbecoming the spirituality of the gospel, which treats of the great, vital relations of the soul, and does not condescend to the mint, anise, and cummin of every day life. But how great the mistake ! The gospel is a perfect rule of life, and brings under its solemn and affecting sanctions every interest of humanity. It requires body, soul, and spirit to be sanctified, and it sheds dignity upon the humblest offices of human duty, by requiring them to be in the name of Christ, and for the honor of his cause. And the reference to the garden herbs which the Jews punctiliously offered, while they utterly neglected the weightier matters of the law, is strangely out of place ; for of the two classes of obligations thus contrasted, our Lord expressly said, "These ought ye to have done, and not to leave the other undone." It is an old wile of the Evil One to play off different classes of duties against each other, and make the performance of the one an excuse for neglecting the other. But the true believer says with David, "I esteem all thy precepts concerning all things to be right."

Others, again, object to the principle as tending to a mean, degrading penuriousness, inconsistent with largeness of heart,

or the truly generous elements of a human character. But this is confounding things that differ. The sacred Scriptures have no patience with a niggard. They denounce selfishness in every form, and at every turn. Generosity is a marked feature in the example of every eminently good man, whether of the Old Testament or the New. The roll of the saints shows many a rich man, but no misers; and many a poor man, but no spendthrifts. It is the motive which gives character to the act. Two men may save, with pinching exactness; the one does it to hoard his filthy lucre; the other to pay off a just debt, and maintain a good conscience. Two other men may spend with equal and lavish profusion; but one does it simply to pamper his own pride and luxury, the other to glorify God and bless the souls and bodies of his fellow-men. To guard against waste does not mean to become a slave of avarice, to drown the soul in the lust of accumulation, or to act as if the chief end of man were to make or save money. But it does mean to carry the spirit of the gospel into the ordinary duties of daily life; and, as the Apostle says, "to eat and drink to the glory of God." No one, who is frugal on Christian principle, who shuns prodigality because Christ makes it a sin, who economizes because he is a steward of the Great Householder, will be in the least danger of falling into the odious meanness of a mere miser. In his case, the motive elevates and sanctifies the deed, and that which, if done from selfish or avaricious views, would degrade him alike in his own eyes and those of others, being done from noble and sacred aspirations, rather quickens and enlarge his soul.

But why is it a law of Christ that nothing should be wasted?

I answer: I. Because *what we have is not our own.* Our title to it is, no doubt, absolute and exclusive, so far as regards our fellow-creatures, but not as regards our Maker. He made it, and he made us, and both are subject to his will. The well-known injunction of the parable applies to every human being, "Occupy till I come." The Father of lights gives liberally, and upbraids not. His hand is ever open. His bounties flow in a continuous stream. Yet all are for a purpose. We are to use and enjoy, to buy or to sell, to exchange or to give, not to waste or neglect. This is the law of his universe. Use is written on all the works of his hands. Bird and beast and creeping thing, flowers of the field and grass on the mountains, the morning cloud and evening dew, the summer shower and the stormy wind fulfilling his word, all things, animate and inanimate, serve a purpose. The farther man penetrates into the secrets of nature, the more clearly does he discover traces of useful design in all that contributes to make up the beautiful world in which we dwell. And man, the head and lord of creation, as being intelligent and

rational, is the more bound to obey the same law. We are called into being to serve and glorify our Maker; and, to accomplish this end, are very variously endowed.

Now, to waste any of these endowments—*i. e.* to consume them without accomplishing any good end—is substantially to deny our stewardship, and to defeat the very object for which we were created and sent into the world. It is to do what we have no right to do. It is spurning God's authority. It is to make an ungrateful return for his benefits. It is impiously to say, "Who is the Lord, that we should serve him?" Men, indeed, do not usually look upon prodigality in this aspect. To most it seems, if an offense at all, one of a minor and very venial class. But this is because of their vague and inadequate ideas of human responsibility. The sacred Scriptures set it in a very different light. The man who wrapped his talent in a napkin, did not turn his money to a wicked end; he did not even waste the money itself; but he wasted the proper use of it; he threw away the opportunity to make some profit out of it for man's good and God's glory, and, therefore, he was condemned, out of his own mouth, as a wicked servant, and an enemy of his lord.

Waste often escapes notice as wrong, because it is a negative sin. It usually proceeds from the lack of thought, attention, care, and watchfulness, rather than from wilful design. But these are the very qualities which it behooves a steward to have, and the want of them may easily work as much mischief as a deliberate embezzlement of trust funds. In truth, it is negative sins which ruin the vast majority of those who are lost. It is not what men do, but what they fail to do, which brings them to final and remediless grief. In our Lord's solemn and startling picture of the last Judgment, the sentence of the condemned is made to turn upon the words—"Inasmuch as ye did it not."

Waste, then, is not simply unwise, unfortunate, and undesirable but sinful. It is a violation of undeniable duty. It is a misuse of what in fee belongs to the Lord and not to us, and, as such, subjects the misuser to a severe and searching account. Nor is it any objection to this view that many otherwise wicked persons perform this duty punctiliously and are models of judicious economy; for what they do from a bad motive, we are to do from a good one; what they practice merely for worldish ends, we are to perform out of regard to him who said Gather up the fragments, etc. Yet such persons, with all their apparent excellence in this respect, are often far astray. They are aptly represented by the disciples at the time when they, headed by Judas, reproached the loving and grateful sister of Lazarus, because she broke a costly alabaster box of precious perfumed oil, and poured its contents over the Saviour's head

and feet. "To what purpose is this waste?" was their indignant exclamation. But our Lord speedily corrected their foolish error. What box was too expensive, what perfume too rare to be bestowed upon the Son of Man, at once the creator and the Saviour of the world? How could there possibly be waste in any offering made to him? It was but the steward giving back to the principle what was his before, and, as such, was the first and most legitimate use to be made of any earthly possession. The case of Mary, therefore, settles the principle, that there can be no waste in giving to the Lord's cause; nothing is ever lost which is expended for his honor. In the eyes of worldings, or of very imperfectly sanctified believers, it may seem to be thrown away; but this is because they have forgotten the tenure of all human property, and the paramount obligations under which every one lies to his Maker.

II. A second reason for economy is, that *Prodigality always leads to other sins*, and, sometimes, by a very short road. It is true that extreme parsimony is often followed by the same result. The man who saves simply for the purpose of saving, who is bent on securing, at all hazzards, every penny to which he has the shadow of a claim, is often sorely tempted to transgress the proper bounds, and violate right, for the sake even of petty gains. But this temptation does not operate where economy is studied as a matter of Christian duty, and men sedulously avoid waste, not for mere gain, but on the ground of principle. And this is the kind of frugality which the sacred scriptures inculcate and commend. But it is scarcely possible for the wasteful to avoid dishonesty. Habits of lavish and careless profusion, prosecuted for any length of time, make grievous inroads upon the largest estate, or the most generous income. But when means become contracted and resources cease to equal expenditure, the impulse is almost irresistible to keep up the style of living, either by contracting debts, which there is little or no probability of ever repaying, or by actually appropriating the property of others. The thought of retrenchment, of economy, of gathering up fragments so that nothing be lost, seems inadmissible. Such a thing has never been thought of as a moral obligation, while, as a practical measure, it runs counter to all the habits and impressions of years. Hence the children of extravagance content themselves with saying, it is too late now to begin a different course; and, accordingly, resort to one devious measure after another, until at last the kite can no longer be kept flying, and fortune and character are engulfed in a common ruin. This is the real history of nearly all the cases in which persons of good standing and respectable connections, suddenly are found to have fallen into the hands of criminal justice. They began with prodigality, and they ended in crime. Spendthrifts and wasters

often congratulate themselves that whatever may be said to their disadvantage, at least there is nothing mean about them. Yet it is certain, that generally their profusion is lavished upon themselves; and what is meaner than selfishness? And not unfrequently, as we have seen, it runs into dishonesty; and what is baser than theft, breach of trust, or fraud? It is easy to call bitter sweet and sweet bitter, evil good and good evil, but the things themselves remain unchanged; and it is time that the old-fashioned virtues of sober industry and wise economy had their due credit, instead of being thrust out of sight as things of no account in comparison with that lordly disposition which consists in scorning the smallest saving, and in being very free in the use of what turns out to be other people's money. Nobody can respect a grasping miser; but what I contend is, that nobody should respect a careless spendthrift. The latter treads as closely upon the verge of crime as the former, and, perhaps, does more mischief in the long run, by setting a bad example to the young and unthinking, by creating a false standard of excellence, and by habitually trampling under foot the true aims of human life.

III. A third reason for saving, as the text demands, is found in the *many good uses to which all savings may be turned.* The upbuilding of God's kingdom in the earth, and the consequent, or rather coincident, amelioration of the race, are to be carried on by human hands and means under the Divine blessing. In this work there is room for the co-operation of laborers of every degree and class, whether with hand, or tongue, or purse. In reclaiming prodigals, or teaching the ignorant, or diffusing the sacred Scriptures, or training ministers, or multiplying a religious literature, or sending missionaries to the heathen, there are innumerable ways in which the mammon of unrighteousness may be used to accomplish the most righteous and noble ends. So manifold are the schemes, while each concurs to the common result, that every peculiarity, I might say every caprice, of a benevolent giver may be gratified. Whatever preference he may indulge for special modes of operation will be sure to find itself suited somewhere in the wide range. Besides, as our Lord truly told us, "The poor ye have always with you." There will ever be the old and helpless, widows and orphans, the blind and the dumb, the victims of their own incapacity or improvidence, or the sufferers from others' violence or fraud. In no country of the world is there or has there been so equal a distribution of property as in our own favored land, and yet there is no neighborhood, from one ocean to the other, in which there are not objects of charity. It seems to be a part of God's continual providence that the benevolent affections of his creatures should never lack occasion for their *exercise* and enlargement. Cer-

tainly the call comes up unceasingly. The work never is, never will be finished.

Now, to meet these calls,—to be ready at the first cry of distress,—to have wherewith either to give to him that needeth, or to supply the great spiritual destitutions which abound in the world, there is need to obey the duty enjoined in the text. It is not the rich alone who are to provide for the poor or for the Lord's treasury. Neither the privilege nor the duty belongs to them exclusively. All are to have a part in the thrice-blessed work, and the means are to be secured by the simple method of gathering up the fragments, that nothing may be lost. Such an aim as this reflects credit upon the most trifling saving. It takes it quite out of the category of small things, and elevates it to the dignity of a virtue. Nor do those who have opportunity to know, cherish any doubt that a very large part of what is given in charity in this broad land and elsewhere. comes from savings, effected in personal and household expenditure, and that not only among the poor and persons of moderate means, but even among those who are, or are considered rich. And I do not know why it should not be esteemed just as praiseworthy to *save* money for God and humanity, as to earn it for that purpose. An authentic incident, old as it is, and familiar as it may be, will illustrate the principle. Many years ago, in England, two collectors for missions called at the house of a man of means for a contribution. As they stood in the hall, they heard the master of the house reproving a servant-maid with some severity for throwing away the small end of a candle which remained after burning. At this, one proposed they should retire, as certainly so close an economist would give them nothing. The other insisted that as they could suffer nothing worse than a refusal they should try. They did so, and at once received a roll of guineas, so much beyond anything they had expected that they could not refrain from mentioning the candle-end, and their inferences from it. "Ah," said the giver, "I am able to give so largely to your and other causes, because I guard so closely against all waste." This case does not stand alone. It can be matched again and again in our own day and land. Were it to become universal or even general for Christians to gather their fragments, in order to obtain resources for giving, no charitable or philanthropic treasury would ever labor under more than temporary embarrassment. This is a mine of wealth, the depth and richness of which no one can estimate until the trial has been made.

The duty we have been considering is one of universal obligation, yet there is no country on earth where it needs to be set forth so earnestly as in our own. Many of our own people, not having informed themselves by reading or observation of the condition of people of other lands in this respect, have no con-

ception of the comparative scale of expenditure and of living. Nowhere in Europe do laboring men receive such wages or eat such food as they do here. Many of them there eat meat only on holidays, and others have for their only loaf a kind of black bread, which no servant here would look at. And as our day-laborers live thus well, so correspondingly do those who are at the next remove above them in means. The variety of dishes on their tables, and the changes of clothing during the year, the number of trinkets they wear, and the excursions they make, are such as in any country of Europe would be found only among the positively wealthy. If we ascend higher up in the scale of prosperity, we find a display of extravagance and luxury which only the pen of the satirist can properly stigmatize. Now, one unfailing consequence of these habits of profuse expenditure among all classes, (each profuse in proportion to its means,) is waste—a persistent neglect to gather up the fragments—a kind of foolish and simple pride in not stooping to economy. A German, in New York, who rose in a few years from poverty to wealth, was asked the secret of his success. His answer was too coarse for me to repeat it in his words, but the substance was: not that he was more active, industrious, or shrewd than his neighbors, but that what they wasted he saved; and the difference between them in the course of years was reckoned by tens of thousands.

Do not misunderstand me. I do not mean to say that every one should cut down his or her expenditures to the bare means of subsistence. Neither reason nor sacred Scripture require or justify this. But I do mean to say,

1. That in this country the general tendency among all classes is to a style of living quite beyond any rational estimate of what is appropriate to their circumstances.

2. That this leads, by necessary consequence, to a disregard of economy, which is in flat contradiction to our Lord's precept in the text. Of course, in this place, I cannot go into details, nor, indeed, were it otherwise proper, do I have the ability in any one case to draw the line, and declare to you just when and where you should cease to spend and begin to save. Here, as elsewhere, the pulpit states the general principle as drawn from from the Sacred Scriptures, while it is left to the individual reason and conscience to make the application.

And if ever there was a period in the life-time of my oldest hearer when this duty was especially incumbent, now is that period. On the one hand, there is the loudest call for charity from the foreign mission field, from the religious wastes on our frontiers, from the victims of war in camp and hospital and on the march, from the freedmen cast by hundreds and thousonds upon our hands, from the white refugees driven by barbarous-

guerrillas from their homes, and from innumerable cases of long and individual suffering. Surely, it is a double sin to waste any of the gifts of God's bounty at a time when there are so many ready to perish for the lack of them. Let, then, old and young, rich and poor, male and female, gather up the fragments, that nothing be lost.

On the other hand, our country is engaged in a fearful and perilous struggle for its very life. Its best blood is poured out like water, and its public debt swelled at the rate of more than half a thousand millions a year. Sore suffering is felt all over the land. Widows and orphans abound, maimed wrecks of humanity are scattered in every neighborhood, multitudes of individuals and households are compelled, by the enormous rise in prices, to make life one long and weary struggle against privation and want.

Is this a time for luxurious living and lavish expenditure? Is it not odious, as well as unchristian to seek any kind of shabby splendor or ostentatious display? Ought not modesty, sobriety, economy, to reign everywhere throughout the loyal North, when the very flower of the nation are mowed down—mangled, maimed— by tens of thousands in a week, and the air is thick with the sighs of the bereaved who mourn for the touch of a vanished hand, the sound of a voice that is forever still? But such a course is not only unseemly—as much so as it would be to dance and frolic at a funeral—but unpatriotic, a blow at the vital interests of the country. "The person who occupies what is equivalent to the labor of a man in useless extravagance, virtually withdraws one soldier from the field, or the services of one man in producing or forwarding supplies for the defense of the country." In this case, so far from the old paradox being true, that private vices are public benefits, the wasteful prodigal benefits no one, but does injury all round. He throws away his own means, he incites the silly to rival him in his frivolous expenditure, he insults the sorrows of numberless stricken mourners, and he strikes one more dagger into the heart of his bleeding, desolate country.

SERMON VI.

THE RICH MAN AND LAZARUS.*

"There was a certain rich man, who was clothed in purple and fine linen and fared sumptuously every day, etc.—LUKE xiv : 17, 31.

To minds of earthly mould, it seems strange that one may not do what he will with his own ; that he should be called to account for using as he pleases, the property *his* hands have earned ; above all, that he, should be punished for either his prodigality or parsimony. Therefore, when Christ taught the Pharisees that God or mammon must be abandoned, and that ungodliness, no less than vice, is destructive of the soul, they derided him. This parable contains a forcible illustration of the sentiment scarcely credited by the lovers of pleasure even now, that the honorable man of this world, who uses it neither to the glory of God, nor the good of mankind, is in no less danger of losing his soul, than the most flagitious.

The condition of this honorable man is contrasted with that of a beggar who feared God ; not to give encouragement to the hopes of the poor while destitute of piety, nor to alarm the rich and honorable, who possess not the spirit of the world. Character, and not rank, causes the distinction between the righteous and the wicked in their final state.

1. We are presented first with a man of rank and fortune, living in ease and pleasure, not penurious but worldly, not one of those who ruin their families by intemperance, or their neighbors by fraud. It is such a man as is commonly an object of envy rather than aversion. But he was not of that class, who, whether they eat or drink or whatever they do, do all to the glory of God. He could not make the Christian's appeal, "whether we live, we live unto the Lord, or whether we die, we die unto the Lord, whether we live therefore or die, we are the Lord's." Though he does not rank with the profligate, neither is he elevated above men whose description is, "not of the Father but of the world."

To shew that poverty and suffering, on the other hand, are no excuse for ungodliness, we have set before us next, a fellow-creature, not merely without fortune but destitute of the necessaries of life, a man diseased and destitute of medical aid. Without friends to provide for him, or limbs to carry him, he is borne to the rich man's gate to be fed with the fragments of his table.

Who would not say this inequality of condition was hard? Who would not prefer the character and condition of the man of plenty to those of the man of want ? I can tell you. None

* Name of the author not furnished.

would indulge such preference, did none abandon the law of faith and walk by sight. None other than they who forget how short our time is, how precarious our circumstances, and how soon both the pleasures and ills of this life are over.

2. Whoever fears God estimates the world, and life, and things present, and things to come, by faith, and therefore seeks first the kingdom of God. All others are governed by appearances, and therefore neglect the duties of piety and the interests of the future for present gratification. We must not charge God foolishly, nor in the most afflicted state seek counsel from the wicked. If the condition of men seem unequal, it is in no case hard. Our heaviest trials are lighter than our sins, and whatever our sufferings or our pleasures, they are not the recompense of our deeds. It came to pass that the beggar died; —happy end for the good man! But the rich man died also. Ah! said a man of fortune of my acquaintance, "that is the misery of it, we must leave all." That man will be able to say at last, Lord, Lord, have I not eaten and drunk at thy table? But what will he profess unto him? Fools are we to covet affluence, if it have influence thus to wed us to possessions which we must leave. Perhaps he thought the soul slept with the body, or perhaps he had a secret hope that they would suffer together for a period only. I did not ask him. But I inquired of the word of God which makes no misrepresentations, and it answered that the godly man, though a beggar, was carried by angels to a state of rest, that the rich man lifted up his eyes in woe. Death makes no change, then, in a man's disposition. He carries the same temper to the other side of the grave which he indulged on this. The soul that was holy, is holy still, and that which was filthy, filthy still. No new character is formed by its transition from the material world, to the world of spirits. The rich man makes no mourning for his *sins*. His affliction is, that he is in pain. Deliver a sinner from pain and he cares not for the honor of God. Deliver a just man from sin and you shall never hear him complain of his sufferings.

What a change is here! From carelessness and pleasure on the one part, to thoughtfulness and remorse! From abjectness of condition on the other, to dignity and glory.

Why this difference? and why do we not inquire, and learn the answer now? why persist in waiting for the final reckoning, in order to return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not! Why, child of prosperity! forbid your friends to remind you of your latter end? why, fond parent, hide the truth from your children, till, to tell them of it, is to bring the miseries of the future into the present life? Why teach them, by example, to forget their dangers, and their duties, for fear of im-

pairing their joys, till they are placed beyond the reach of recovering the image of God. The wretched man, however, cries for mercy. 'Father Abraham! send relief.' Unhappy man! who have none other, than Abraham to their father. But why may he have no mitigation of his anguish, why may not the beggar, who ate of the fragments from his table, requite the kindness with one drop of water? We can only say, God had determined otherwise, and his counsel will stand. The sufferer is reminded, therefore, that he has no ground of complaint. He chose his good things in this life, and he no less than the beggar received the gifts his heart desired. Had their preferences been one, the same had been their condition. He might have taken Christ's yoke, and have found rest to his soul. He knew the determination of God, or might have known it. But now the separation is made, the dividing line is impassable, and the pious friends who would gladly have helped, when counsel might have availed, are now forbidden to relieve him. Abraham does not command in heaven. God is king there, and intercessions for sinners end with their probation. Prayers for the dead are useless in *this* world. they are so in the world of destiny. We are to receive, according to the deeds done in the body, not according to views formed after soul and body are separated. God has restricted the period of preparation for heaven to the present life. Between earth and heaven intercourse is practicable. Now, therefore. remember, is the accepted time.; behold now is the day of salvation. Take fast hold of the instruction, let it not go.

The rich man, however, did not lose the feelings of nature, by the transition and by the sufferings of his soul, and though while salvation was possible he cared to no purpose for himself, nor for his brethren, he learned at length, that nothing but salvation is worthy of solicitude. The favor of a messenger to his Father's house, to inform them of his situation, was next his request. He would save them from fatal mistakes, concerning the nature and the means of life. We may be selfish, and we may be benevolent in our wishes for the honor and interest of our friends. We may consult the will of God, or our own pleasure only, in urging, and laboring for their salvation. But whatever our motives, no soul doomed to hell, can be supposed to possess the spirit of benevolence to man, of obedience to God: and if he carry not this spirit out of the world, and if suffering do not produce it, how should he gain it, *there*? His request is founded on the fear of their descent to the same place of torment. But it was a reflection upon God, as if he had not done enough, to convince them of their danger, to dissuade them from their sinful preferences. and thus to prevent their ruin. Did not his brethren live in the same country with Lazarus? enjoy the same means of salvation?

With what show of reason or goodness could he ask for them, any greater advantages than had proved adequate to the beggar's security.?

Besides, a messenger from the dead could add nothing to the knowledge, or the arguments, of the living; and he who is impenitent under the grace of the gospel, would be so in heaven or in hell.

3. This is a solemn lesson to the man who lives in error, and yet rests his hope of impunity on the supposition that he governs himself by the law of evidence. Give him sufficient evidence of his error, and he will renounce it. Let Christ come down from the cross, said the Jew, or let a dead man speak, says the Gentile, and I will believe. Why not believe then, what the dead man has spoken, from the place of the wicked, what Christ has uttered in the person of the Father of believers.

Is there no evidence here? Yet how many men read this admonition and persist in the same course with the man of pleasure, covet the world as earnestly, and seek their own as fervently, and go down to the grave as quickly, and drop into perdition as certainly, only through unbelief! How many, carrying with them the temper they exhibit here, can desire, and wonder, and call on some pious ancestor, as ineffectually? Will you be of this number? let me show you that if you will, neither the sight of heaven and of hell, or, what is equivalent in your view, a messenger from the dead, would tend at all to reform you. No testimony is so well adapted to this end, as that already furnished you in the gospel of Christ. I am not so weak as to deny, that if one of the venerable shades in the grave yard near by were to rise and stand up in my place, and tell you all that he has learned in the world of spirits, and found upon this statement an exhortation to repeantance, the impression would be more affecting and durable, than is made by this discourse of Jesus Christ. But I deny that it ought so to be.

The bible is the word of God. Its doctrines, precepts, promises, threatenings, directions, descriptions, correspond with the character of a being, wise, holy, gracious, powerful. They are such as no creature could have invented—such as none could have any rational motive to invent. The wisdom, purity, grandeur and perfectness of the God there revealed, and the symmetry and comprehensiveness of the system therein contained, altogether transcend those of any other being and system. Whence, then, but from Him who is the source of knowledge, could the penmen of this book derive their notions of such a Being—of such a system? Either it was from God, or there is no God, in our conceptions. For there is none so great or powerful, wise or good, beside, and no scheme of thought so grand, as the character and scheme unfolded here. Is it the word of God?

What could the rising dead be able to add to its matter? And if not wiser than God, what better means devise, to convince and persuade men? If not more merciful than God, how could he be supposed to wish the sinner additional testimony or information? This is a short argument, but it is not conclusive? What then have you to gain by further communications from the world of spirits?

But if nothing would be gained in point of strength, and nothing in the matter of the testimony before us, what could be added to the nature and fitness of the evidence? That the event would be strictly miraculous, is not to be denied; but the gospel is confirmed by many such miracles, and the fitness of another of the same kind, is inconsistent with the supposition, that God has any just claim upon our faith. The demand of further evidence being unreasonable, the answer would be necessarily equivocal; and you would have as much reason to deny the evidence of a fact addressed to your senses, as you now have to doubt the sufficiency of the evidence addressed to your faith. God knows the nature and amount of evidence best adapted to the end for which he has spoken to man. To grant more, or other, than he has already given or promised, would be a confession that every man is faultless, to whom it has proved ineffectual. It would look like granting the unbeliever and the impenitent, a privilege for his obstinacy; and every such grant would be but an argument for still further demands.

To this reasoning let us add a few facts, and though argument fail, let not facts be resisted. Take the very case stated: for Christ makes no improbable suppositions. The rich man was in hell. He therefore was convinced by experiment, that the penalty of the law follows the mere forgetfulness of God and his commands. But if the execution of this penalty produced no repentance, how absurd the supposition, that a bare statement of the fact, by a messenger to his brethren, should beget a humble spirit. You would say to him, were he sent to you from hell;—if you state facts, and would persuade me, give a proof in your own example. Are you sorry for your sins, and your negligence: if not, why come to us with an exhortation to repentance? On the other hand, were the messenger from heaven, you would answer, you have never been in hell; you know nothing of its torments by experience. Spare yourself then, the counsels we have already received from Jesus Christ, and the eye witnesses of his resurrection.

But the experiment has been made. Saul calls for Samuel from the grave. The prophet rises, and stands up. From him, Saul learns his doom. Does he prepare accordingly to die? He sinks, on the other hand, into a state of despondence; he is driven to madness; his repentance is of the world, and, like that of

Judas, worketh death. Had the rich man never heard of this? He was a Jew, and had probably read the sacred history of his nation. Why did he predict for his brethren, an efficacy in means which had wrought no salutary influence on himself?

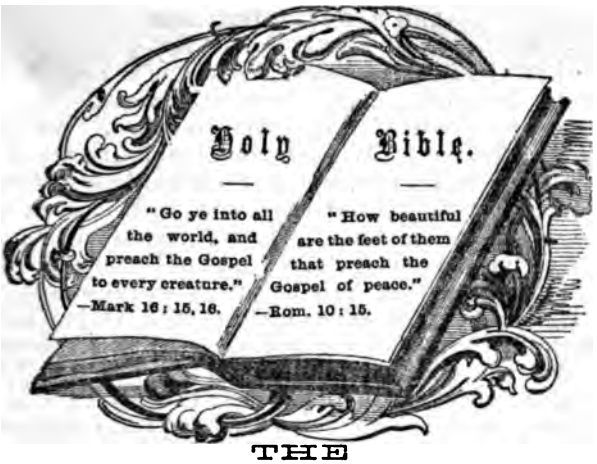
Many of the Jews saw a dead man arise. They discovered no artifice in the case. We know not that they derived profit from the scene.

The people at the foot of Sinai, heard the voice of God himself. They were alarmed, but not amended. How vain the hope then, that you would allow to any species of evidence, new to you, in the manner of attestation, an influence more desirable than is claimed for that which you resist. Acknowledge then, the justice of the reply to the sufferer, and to every unrepentant heart. If you are not reformed by the gospel, we must despair of your salvation, under means of your own prescription.

The compassionate God has devised for you the best possible means of salvation; and if these fail, you must make your bed with the rich man in hell. It is too much to think of? What, then, will it be to suffer? Is the apprehension insupportable to your *friends?* how intolerable will the experiment be to *you!*

Christ has spread these solemn facts before you, for the very purpose of influencing your conduct. He has done it in a manner the least likely to render terror prevalent over encouragement. He could not have given a sufficient revelation of the righteous judgment of God, in a manner less terrible; nor placed before you more tender and noble motives than the gospel offers, to convert you to God. Why wait, then, for other means of persuasion?

With no *better* advantages than the impenitent of this age, the rich man was required to be Godly or die. You, if a sinner, are required to repent or perish. It was his practical mistake, that repentance is not necessary to happiness. Yours, is the same. You are not grossly immoral in the eye of man; neither was he. You give your fragments to the poor; so did he. But he chose his portion in the world, and you do so also. He was cast off, not so much because he had committed what the world call great crimes, as because he lived to himself, and not to God. So, also, unless you repent and forsake the same course of impiety and selfishness, will God cast you off. When it was too late for prayer to avail even with God, he cried to Abraham. To whom will you cry for help in the day of darkness, when you can claim neither God nor Abraham for you Father? He did not charge God with injustice; he deserved all he suffered. God is no respecter of persons. If you live and die like him, how can you escape the consciousness of similar desert, and the evils consequent on such a judgment?


Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON VII.

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WOMAN'S WORK IN TIME OF WAR.

"She hath done what she could."—Mark xiv: 8.

An enviable immortality is accorded to Mary of Bethany, not only in the world of glory, but here on the earth. Hers is an honored name; has been for nearly 2,000 years, and will be until the day of doom. A place is given her in the sacred record; and wherever the scriptures go, her name and her labor of love will be had in remembrance; "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her." So spake the Redeemer of men; and wonderfully, to the present time, has the prediction been fulfilled. While, of the gay and the great, the proud and the pampered, daughters of wealth and fashion, who were flattered and courted, admired and idolized, at Jerusalem and Damascus, at Antioch and Alexandria, at Corinth, at Ephesus and at Rome, the very names, with but rare exceptions, have utterly perished, the name of this humble and obscure maiden of the village of

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Bethany has obtained an elevated place on the scroll of Fame, and will "be held in everlasting remembrance."

"How and why is this," it may well be asked. What entitles her to this distinction? What were her endowments of person, her attainments in science, her brilliant exploits in the service of the State, that she should have thus been singled out from the millions of her co-ævals, and made the recipient of such marked favor on the part of "the Prince of the house of David?" It does not appear that hers was the graceful person, the fair complexion, and the beauteous features of a Trojan Helen; or the voluptuous form and fascinating grace of a Cleopatra of Egypt; that she excelled in the "poetry of motion," and captivated the hearts of the multitude by the elegance of her dress, the brilliancy of her jewels, and the exquisite finesse of her whole deportment. Not an intimation is given us, that she belonged to an aristocratic circle, was of noble descent, mingled with "the best society," and shared in the honors of the royal court. Nothing of the kind. Herod had never heard of her. She had never figured at a "reception" in the pro-consular saloons of Pilate; was a stranger in the halls of Caiaphas. That she was the daughter of song, a proficient in the use of the psaltery and harp, a sweet singer of Israel like Deborah of old, a gifted composer, a brilliant essayist, or poetess, or novelist, is not to be supposed, in the absence of all evidence.

In none of the varied attractions, which ordinarily give our female celebrities all their distinction and fame, does the sister of Lazarus and Martha of Bethany seem to have excelled. Had such, and such only, been her claims to an honorable place on the historic page, long since, as in the case of the millions of her sex, who have been petted and praised, and have ruled the hour in their day and generation, her name would have passed away, and her memory would have perished.

To what, then, is it owing, that we ourselves are this day recalling her name with commendation, and holding her up for the admiration of mankind? The simple narrative of the biographers of Jesus gives us all that we know in the case, and furnishes the only solution of the historic problem. Our Lord was a guest at the house of Simon, a citizen of Bethany. As he was reclining at the supper-table, according to the custom of the Orientals, Lazarus and his sisters being also of the number of the guests, the younger of the sisters having brought with her, to the supper, an alabaster box of very costly ointment or perfume, watching an opportunity, broke the casket and poured its very precious contents upon the person of Jesus, anointing both his head and feet, and wiping the latter with the profuse tresses of the hair of her head. This was all—nothing more.

It was not much—a very simple act—customary in royal halls; in the palace, though not in the humble dwelling; scarcely worthy such honorable mention, as the world regard it; yea, even deemed and spoken of at the time as a piece of extravagance, a waste of costly substance, the avails of which might have been of great service to the poor and needy. And yet it secures the approbation of the Master, and draws from his gracious lips the meed of praise and commendation; while at the same time it sends her name down to posterity, with a more grateful perfume, than that with which she anointed the body of our Lord.

What was there, then, in this occurrence to command, so remarkably, the approbation of the Redeemer? It was an expression of grateful attachment to Him, to whom she owed her emancipation from the thraldom of sin, and her introduction into the fellowship and hopes of the children of God; an attachment rendered the more intense, by the wonderful interposition of her Lord, in delivering her only brother from the bondage of death and the grave. It was the utmost, too, that she could do to relieve her bursting heart, and to honor her adored Benefactor. She is not rich; she is in humble circumstances; she has no influence at court; none scarcely beyond her own humble habitation. What can she do, to honor her Saviour, that shall be at all commensurate with his worth, and that shall fitly express the greatness of her obligations, the depth of her gratitude, and the ardor of her love to Him, to whom she owes her all? She has nought but this goodly alabaster-box, the gift, it may be, of a departed friend; a precious legacy, perhaps, from a beloved parent, "passed into the skies." Precious as it is, it is none too good to be bestowed on Him, whose very "name is as ointment poured forth"—more fragrant than the most costly frankincense. It is her all, and she gives it—gives it all, and gives it with all her heart.

"She hath done," saith Jesus, "what she could;" all that was in her power to do; given to the extent of her means; withheld nothing that was in her power; deemed nothing that she had too costly a sacrifice, as an expression of the greatness of her love. It is accepted, as it was meant. It is a grateful incense to our Lord. He commends her before the whole company, vindicates her from the charge of extravagance, brought against her by the sly thief, Iscariot; and imputes to the act a significance greater far than she had even contemplated. "She hath wrought a good work on me;" "she is come beforehand to anoint my body to the burying." She knows it not, but such is the fact. "I am on the way to the grave," as if he had said, "and the ointment, with which her grateful love has perfumed my person

has prepared it for the burial." He puts it to a use, of which she had not, at the time, the most distant conception.

How ready we are, when urged to contribute of our resources, of money, of time, or of service, to reply, in heart at least, "It is but little, at the best, that I can do; poor, unfriended and unknown, what can I do? how can I be of any service? 'I pray thee have me excused.' Go to them who have abundance of this world's goods, who have learning and influence. I am but a poor lone woman—what can I do?" Little know we, or can we know, in this dark world, the use, to which a kind word, an humble effort to do good, a small, an insignificant gift may be put in the evolutions of divine Providence. The lightest feather will turn the nicely balanced scale. The cup of cold water, given to a weary soldier, may arrest the fleeting tide of life, and convert impending defeat into speedy victory. You know not to how many uses God may put that little contribution, that you are ready to withhold because of its insignificance. No small part of the delight, with which your soul will be filled in the world of glory, will flow beyond a doubt, from a discovery of the blessedness, that you were enabled to diffuse among your fellow-men, by reason of the feeble endeavors, that, with so much misgiving, you were induced to put forth in the cause of humanity and God,—blessedness flowing on from small beginnings, till, like the Great Father of waters, the noble Mississippi, it fertilizes and gladdens vast tracts of Time to the very borders of Eternity.

> "The good begun by thee shall onward flow,
> In many a branching stream, and wider grow;
> The seed that, in these few and fleeting hours,
> Thy hands unsparing and unwearied sow,
> Shall deck thy grave with amaranthine flowers,
> And yield thee fruits divine in Heaven's immortal bowers."

What, though it is not given you to take the lead of "the sacramental host of God's elect;" to occupy any of the high places of power; to be recognized by the great, the honorable, and the wealthy; and to share with them in their far-reaching schemes of benevolence; or to do what it is in your heart to do? What, though your gifts are not, and can not be, counted by thousands, or hundreds, or fifties, or tens, yet be they your all, like the widow's mites, they are greater far, in the sight of the Master, than those who, of their abundance, give their thousands, and yet have other thousands to bestow upon their heirs, or to expend in the gratification of every desire of their heart? To have the Great Searcher of hearts say of you, "She hath done what she could," is more—infinitely more, than to occupy the first place for liberality in the Annual Reports of Benevolence.

Nor yet should you shrink from giving and doing, and, if need be, suffering, too, in the cause of heaven-born charity, because

your good may "be evil spoken of;" because a carping, caviling world may deem and speak of what you do as contemptible; or impute to you an evil mind, an unworthy purpose, sinister designs, and improper motives. So Iscariot did in the case of Mary; and others, as the world are ever ready to do, harped upon the same string. Enough for you, it should be, if "the Lord, the righteous Judge," takes you under his protection, and makes your reputation his constant care; saying, to every captious and narrow-minded assailant, "She hath done what she could."

A most valuable lesson is to be learned, by us all, from these words of our Lord. The services that we render to God and man in this lower world, are to be estimated, not according to their apparent greatness and multitude, but according to the measure of our ability. That ability varies, and depends upon our natural capacities, or endowments, both of body and of mind; our providential advantages for the improvement of these capacities, and the cultivation of these endowments, such as are derived from inheritance, rank and station, education, wealth and credit; the gifts and graces, also, of the Spirit bestowed, in less or greater degrees upon us, under the use of the means of renewing and sanctifying grace; and the occasions and opportunities, afforded us, for the exercise of our gifts and graces; including also all lets and hindrances. If, in the careful and honest review of all these, we can truly say,—"I have done what I could," in reference to the duties devolving upon us, in the way of benevolence and beneficence, we may confidently expect to hear the Master say to us, at the last—"Well done, good and faithful servant!"

But it is to the Marys and the Marthas, the sisters and the daughters of men, that the Saviour more specifically speaks in these encouraging words; and to them, more particularly, I design to apply them on the present occasion. I come to you, my sisters, in a season of trial, of trouble, of great and serious calamity; a season of sanguinary conflict between brethren; a time of terrific apprehensions, of bitter grief, of wide-spread desolations; in the midst of the greatest political perils to which our nation has ever been subjected, and of the most gigantic insurrection against established law and order, ever witnesssed on earth; to plead with you in behalf of your beleaguered, distracted, imperiled country; to ask and intreat of you, every one, to do what you can for her salvation, for her rescue, for her real good and true glory.

The issues of this impending strife are of the most momentous character. Exaggerated, they can scarcely be, so vast, so gigantic, are the interests involved. It is not a question of dollars and cents, of free trade or protection; of state or national rights; of metes and bounds to territory. It is a question of

national life, of eternal principles, of the vastest issues that ever engaged the attention or tasked the energies of the children of men. Whatever may have been the immediate occasion, or the proximate cause of the strife, and whatever the professions or the pretences of those by whose audacious and impious hands the banner of rebellion was first unfurled, it is a conflict long anticipated and premeditated; repeatedly threatened these 30 years and more, and iniquitously provoked, between might and right; between barbarism and civilization; between despotic dominion and constitutional law; between Slavery and Freedom. It is not the enslavement of the African alone, but of the American also. It is not the extension of the system of Slavery over the free Territories alone, but over all the Free States; and the crushing out, at the North, of all freedom of speech and opinion, as, for so long a time, and much more now, at the South. It is the usurpation of all Federal Power at Washington, and the subjection of the whole people of the United States, to the rule of the terrific despotism, that is now treading under its iron heel the whole population of the Southern States. Men of the maturest judgment, of the clearest discernment, and of the most conservative tendencies, not given to extravagant or radical opinions, are everywhere coming to the conclusion that this Nation is henceforth to be either a Pro-slavery Confederacy, from Maine to California, or a No-slavery Nation, from the Lakes to the Gulf. Providentially, the great problem of national self-government is now in the process of solution. It is to be decided, in the result of this great contest, whether Man is capable of directing and sustaining the processes of a free, just, and equitable Constitutional Government, by rulers of his own choosing; or needs the rigid and despotic system, that has so long prevailed in the old world, and that now rules, with a rod of iron, so large a portion of the nations of the earth. Such are the momentous issues, that are involved, for weal or for woe, in this gigantic strife.

It is a contest in which you and I, with every inhabitant of this western world, bond or free, have the deepest interest. Everything that is dear to us, in the free institutions inherited from our fathers, and bought for us, with their toils, their sufferings, and their blood,—in the possessions that we have acquired, or have in prospect,—and in the homes, that are endeared to us by so many tender and delightful associations and recollections,—is imperiled by this vile conspiracy against human rights. It has, already, made its baleful influence felt in every branch of business, in every ramification of trade, in social as well as commercial life, and, most of all, in the awful sacrifice of human life. The wife, the sister, the daughter and the mother, are mourning to-day, in almost every hamlet of the land, because their loved

ones, the husband, the brother, the son and the father are no more—cut down by the ruthless hand of Rebellion—a sacrifice to the insatiate demon of Despotism, that is scattering "firebrands, arrows and death" all over the land. Hundreds of thousands of bleeding, broken hearts are testifying to day that woman's interests in the issues of this war are not less at stake than man's—that none, in fact, are suffering more from it than she. They who receive the shock of battle, who breast the tide of war, who fall by the murderous bullet, shot or shell, maimed or slain, on the gory field, who languish and die in the foul prisons of the foe, or in our own military and naval hospitals, are hers,—her dearest treasures—her life-blood. Hers is the living anguish; theirs a speedier death. None have so deep an interest in the war as woman—none suffer from it as much. None are so much concerned in its speedy and honorable termination. The case admits of no compromise. The battle of freedom must be fought, once for all. The country needs the services of all its people—young and old—male and female.

What can woman do for her country, in these perilous times? you are ready to ask. Could you fight as man can, I doubt not you would be as ready as he to shoulder the musket, buckle on the sword, and march, to defend the land and its institutions against the ruthless foe. But yours it is not to dwell in the tented field, or to swell the ranks of the warrior-host. Yours are the peaceful avocations of domestic and social life. The death-dealing shell may not be sent on its terrific errand, until you have been removed beyond its reach. You can bear no part at all in "the tug of war," or "on the perilous edge of battle." And yet you cannot be content to bear no part whatever in the strife,—cannot consent to be observers unconcerned of the conflict. You must be at work in some way for the cause of your country. And you ask, what can I do to help on the glorious cause for which my country's sons are pouring out their blood even to the death? I reply,

I. *You can feel for your country.* Yours, in a peculiar degree, pre-eminently, is the province of the emotions. None can rival you in sensibility, in the tenderness of affection, in the depth of passion, in the ardor of love. You can feel for our brave soldiers, and do feel for them, as none else can or do. You can not read, or hear, or think, of their privations, their exposures, their hardships, their sufferings, their sicknesses, their wounds, their fearful anticipations of a bloody and excruciating death, without having the very depths of your being stirred up, and your inmost soul excited to do something for their speedy relief. The more you read and hear, the more you feel; and therefore you should not shrink from the gory vision of the battlefield, however shocking it may be to your nervous system. You can keep yourselves in-

formed of the wants and the woes of the noble warriors who are fighting your battles, and jeoparding their lives even unto death for your lives and sacred honor.

"We know," said the women of the Revolution to the patriot army of Washington, "that at a distance from the theatre of war, if we enjoy any tranquility, it is the fruit of your watchings, your labors, your dangers." But for our patriotic soldiers, their toils, their sufferings, their libations of blood on the country's altars, you and I would not be dwelling so quietly and so securely in our peaceful habitations to-day.

The value of this sympathy none know so well as they. It is their life. It nerves their arms; it inspires their souls; it fires their hearts. They know how earnestly, how intensely, their loved ones at home are feeling for them, how your thoughts are with them, how your hearts bleed for them. Your smiles, your approbation, your love they regard as a sufficient reward for all their sacrifices. "The army," said Washington to a company of Pensylvania and Jersey ladies, "ought not to regret its sacrifices or sufferings, when they meet with so flattering a reward, as in the sympathy of your sex."

Not only can you feel for your country in her time of peril, but

II. *You can give expression to your feelings.*—Ordinarily you find no difficulty in making known what is in your heart. "Out of the abundance of the heart the mouth speaketh."

1. You can write to your kindred in the army and navy. Let them know that you bear them on your hearts; have not forgotten them; cannot forget them; and are doing for them all that you can. Such missives are worth their weight in gold; they cheer the lone heart of the soldier; they revive in him the fondest recollections; they restrain his waywardness; they withhold him from temptation; they spur him on to deeds of valor and heroism; they are "like apples of gold in pictures of silver."

2. You can speak a good word for your country; none can excel you in the gift of speech; in the art of talking. We often envy you the ease, the readiness, the fluency, and the affluence of your speech. It is a powerful talent, a mighty weapon, and you know how to wield it. It is just as easy to commend as it is to defame, and far more honorable. We have croakers, carpers, cavilers, grumblers in abundance. Some among us can never utter a good word for our self-sacrificing Generals, our true-hearted President, and our overtasked Cabinet, without some detracting qualification,—some, not a good word even. We have a class of writers for the press, who seem to regard themselves as supervisors of the Government, and infinitely better skilled in the art and science of peace and war than the President and all his secreta-

ries; than Congress and all the judiciary; than all our Generals and Admirals. Daily the din of their complainings is poured into our ears, until we almost doubt whether we have a country or not worth living for. Believe them not; trust them not; speak out for our chosen President. "He is the minister of God to thee for good." Sustain him by your loyal words of confidence. Disparage not the men whom he selects, under the very best advice, to conduct our public affairs, and to lead our armies. If you cannot praise, be sparing of blame. Let not the asperser of your country's cause receive the least encouragement from your lips. Be true-hearted, in all your talk, to the cause of your bleeding country, and frown upon treason and traitors, however slyly and covertly they endeavor to diffuse the poison of their principles. Arnold, but for his wife, would never have betrayed his country. But for the encouragement given to rebellion by the fair traitors of the South, the conspiracy would have died a natural death.

3. You can contribute of your substance to your country's help. If God has given you pecuniary means, you owe it to the excellent system of government that has thrown its all-powerful protection about you and yours. If this be gone, what have you left. "Freely ye have received, freely give." Give what you can, and as you can, little or much, to alleviate the sufferings of your country's brave defenders, and to promote their comfort. To this end,

4. You can deny yourselves for your country—can practice a rigid economy in diet and in dress—in the reduction of your wardrobe to the standard of your wants, rather than of pride and fashion; that you may have the more to give to those who have lost their all, and put their lives in jeopardy for your sake. We have been the most profuse and extravagant in our domestic expenditures, for some few, for many, years previous to the war, of any people on the face of the earth. Enough can be saved, in this respect, if you will, to pay the expenses of the war. The taxes that are to be imposed upon us to pay for the suppression of the rebellion, can be fully met by your retrenchments.

One of the patriot sisters of Philadelphia, in the days of the Revolution, wrote to a British officer in these words: "I have retrenched every superfluous expense in my table and family; tea I have not drunk since last Christmas; nor bought a new cap or gown since your defeat at Lexington; and, what I never did before, have learned to knit, and am now making stockings of American wool for my servants; and this way do I throw in my mite to the public good. I know this, that as free I can die but once; but as a slave I should not be worthy of life. I have the pleasure to assure you that these are the sentiments of all my sister Americans. They have sacrificed assemblies, parties of pleasure,

tea-drinking and finery, to that great spirit of patriotism, that actuates all degrees of people throughout this extensive continent." Associations were formed in every part of the land, by our Revolutionary mothers, in which they pledged themselves to renounce the use of teas and other imported luxuries, and to card, spin, and weave their own clothing. "Shall we hesitate," they said in their address to the Patriot army, "to wear clothing more simple, and dress less elegant, while, at the price of this small privation, we shall deserve your benedictions?"

5. You can work for your country. In a thousand ways you can promote the comfort of your sons and brothers, your husbands and fathers, in the camp, in the conflict, on the march, and in the hospital. You can prepare such delicacies for the sick as only your hands know how; such alleviations for the wounded as no commissary department can provide—lint and bandages, and under-garments of every description, and extra suits for the long weary days and weeks of sickness and pining melancholy, in the cheerless hospital. It is not much, perhaps, individually, that you can do; but much in the aggregate, yea much individually, too, if, as the blessed Jesus, "who went about doing good," looks down upon you, he can say of each of you, "She hath done what she could." Who of you would do less?

So, also, you can visit the families of our soldiers, and minister to them in their privations,—the widows and the orphans of the slain,—the sick and the wounded of the army that are brought to their homes, or linger in our city hospitals,—cheering them by your smiles, and encouraging them by your kindly words and substantial deeds of sympathy.

You can contribute your loved ones for your country. Like Abraham, lay your Isaacs on the altar, committing them to Him who is able to keep them, and restore them to you. At least you can determine to put no obstacle in the way, to allow them to act for themselves, at the bidding of their own conscience. Why others, and not you? Finally,

6. You can pray for your country, and commit her cause daily to the all-efficacious intervention of the Great King, in whom only is our refuge and defence.

SERMON VIII.

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WOMAN'S WORK IN TIME OF WAR.

"Help those women who labored with me in the gospel."—PHIL. 4 : 3.

A prisoner at Rome, and a sufferer for Christ, his Lord and Master, Paul addresses himself to the church at Philippi, where he had, in other days, so effectually labored in the gospel. Much has he to say of their faith, their zeal and their liberality. Great is his rejoicing in the remembrance of their works and labors of love, and of the grace bestowed upon them by the Great Head of the church. They have proved themselves a faithful church, and therefore God has made them a flourishing church. Cordial are the salutations that he sends to those among them, who have distinguished themselves for their labors, their self-denials, and their sacrifices for Christ and his cause. He bears them upon his heart; thanks his God at every remembrance of them; and always, in every prayer that he offers, commends them joyfully and hopefully to the grace of God.

Nor does he forget that no small part, in bringing about these happy results, was borne by the feebler sex. The very first among them to receive and embrace the gospel of Christ was one of a company of women, to whom he preached his first sermon at Philippi—his first in fact in all Europe. It pleased the Lord to open the heart of Lydia, and probably of others of their number; though hers is the only name among them that has come down to us through the ages; unless Euodias and Syntyche, mentioned in verse 2, and to whom many suppose the Apostle refers in the text, were of the number that "attended unto the things which were spoken" by Paul in the προσευχη, or chapel, by the "river side." Lydia is named, because of her prompt reception of the gospel into her heart, and of Paul and Silas, Luke and Timothy, into her house. She not only becomes a convert herself, but, as much as in her is, she seeks to bring others also to the knowledge of "the truth" as it "is in Jesus." She makes an open profession, by baptism, of her faith in the Christian religion, and consecrates her house and her household, too, to the Lord. At her house, most probably, the first church, founded by an Apostle in Europe, was organized, and thence the word of the Lord sounded out to Thessalonica, and all Macedonia, even to Achaia. An honored house and a much more honored occupant.

Her "praise is in the gospel throughout all the churches,"—and deservedly. Hers is a blessed memorial. She and her Christian sisters, became co-workers with Paul and Silas, Luke and Timothy, and other brethren in the Lord, in the great and glorious work of building up the kingdom of God, and advancing the cause of their Redeemer, in the midst of obloquy and reproach, of gainsaying and persecution. They are not content to go to heaven alone; they must induce their sisters at Philippi to renounce their idolatry, and join the happy band of pilgrims that are on their way to the better land—the New Jerusalem. Much and faithfully they labored, and their reward is on high—

"In souls renewed and sins forgiven."

They believed that woman has something to do for her Savior; that she, to whom the gospel has proved the greatest of earthly blessings, who owes to it her emancipation from the most degrading bondage, and her noble elevation to the rank of man's most trusted, loved and honored companionship, is under the weightiest obligations to labor in the gospel; to help forward, by all appropriate means, and by every agency permitted to her, the cause of her Lord and Master on the earth.

That woman can do much for the advancement of religion in the world, is too obvious to need the array of argument. But for her unwearied exertions, and her importunate prayers, religion would have made but little progress in many portions of the world, and many of the churches of Christ would have languished and died. Though hers it is not to expound the word of God in the sanctuary, or to take the leadership of "the sacramental host," it is hers to exert in the household, in society, in the varied walks of learning, and in the religious community, an all-pervading influence for good. She has the moulding of the rising generation in her own hands; and she, more than all others, can impress upon the youthful heart the image of Christ, and diffuse through all the departments of domestic and social life, the principles of morality and godliness.

And what she can do, she is bound to do. She may not retire from the public gaze, and seek her ease and pleasure in the quietude of domestic life, because she may not preach and teach in the congregation. She may not bury her one talent in a napkin, instead of putting it to use, simply because other two or ten talents were not committed to her. She is not made for idleness and indolence. Her admirable endowments were not bestowed upon her merely for show. She is constituted for something more honorable and useful, than merely to lounge and languish in the drawing-room, to grace a parlor, to shine in the brilliant saloon, to be petted and flattered, courted and waited upon, at home or abroad. She was made for action, for service, for high

and honorable occupation. She must not suffer her energies to stagnate for want of employment—suitable employment—such as will task her brain as well as her hands; such as will call forth into active exercise, the highest, noblest powers of her being. She needs to be occupied with something more inspiring, more elevating, more intellectual, than sewing and stitching, and catering for the appetite, however necessary and indispensable it may be, that the household be properly cared for, in these respects. Higher and holier duties, also, demand her attention. Her nobler powers of mind and heart are to be tasked, if she would attain the elevation of which her nature is capable. She has a work to do for her Savior, which only she can do, and from which she can not be excused, which she can not neglect without serious injury to the best of causes.

Nor should she be willing to be excused if she could. It is a necessity of her being. Not otherwise can she escape that dwarfing of her intellectual powers, which, in so many cases, makes her the mere puppet of the hour, and so much the inferior of busy, hard-working, scheming, ambitious man. She needs something to do, commensurate with her mental and spiritual capabilities, her higher nature, her nobler powers. For want of it her life becomes objectless; her conversation becomes insipid, frivolous, superficial, trivial, vapid; she loses the respect of her brother man, and is treated as a mere toy or plaything. For want of it, she becomes a gossiping idler, or a helpless, hopeless victim of *ennui*, gloom and melancholy. She needs the impulse of a higher life, a purer atmosphere, a holier purpose.

"Wouldst thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold?
Balm wouldst thou gather for corroding grief?
Pour blessings round thee like a shower of gold.
'T is when the rose is wrapped in many a fold
Close to its heart, the worm is wasting there
Its life and beauty; not when all unrolled,
Leaf after leaf, its bosom rich and fair,
Breathes freely its perfumes throughout the ambient air.

Wake, thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee, on the night,
When death is waiting for thy numbered hours,
To take their swift and everlasting flight;
Wake, ere the earthborn charm unnerve thee quite,
And be thy thoughts to work divine addressed;
Do something; do it soon; with all thy might;
An angel's wing would droop if long at rest,
And God himself inactive were no longer blessed.

Some high or humble enterprise of good
Contemplate, till it shall possess thy mind,
Become thy study, pastime, rest and food,
And kindle in thy heart a flame refined;

Pray heaven with firmness thy whole soul to bind
To this thy purpose; to begin, pursue,
With thoughts all fixed, and feelings purely kind,
Strength to complete, and with delight review,
And grace to give the praise where all is ever due."

Abundant, as are always the opportunities for being of service in the cause of her Redeemer, woman is called upon, with far more earnestness, and much more constantly, to work for her Saviour in time of war; especially, such a war as is now raging over the breadth of this great land. The necessities of the country demand that the time, attention, and services of nearly a million of the most active, enterprising, and laborious of her sons should be diverted from the peaceful pursuits and occupations in which they are ordinarily employed, and devoted, almost or quite exclusively to the work of suppressing this gigantic rebellion. This vast number of men must, then, be separated for one, two, or three years, as the case may be, from their homes, the social circles in which they are accustomed to move, and the christian congregations to which they have been attached. Old associations, in consequence, are broken up; new combinations, commercially and socially, are demanded; other than the ordinary agencies, for the promotion of many of the educational and reformatory schemes of the age are called for; and many of our dearest and most cherished institutions of benevolence are put into serious jeopardy. The exigencies of the occasion require, to some extent, a re-adjustment of our plans and calculations in almost all the departments of business, and of social, home, and religious life.

Two evils of great magnitude are to result from this social revolution, and are to be met with energy, and, if possible, to be overcome. The one necessarily results from the segregation of large bodies of men by themselves, afar from the mollifying refining, restraining, and sanctifying influences of the home, the family, and the church. Universal experience has conclusively demonstrated the wisdom of that providential arrangement, by which the sexes are so distributed in society, as to exert a constant influence over each other, stimulating, restraining, and all-pervading. Break up this arrangement, and separate the sexes entirely from each other, and the invariable tendency is to a greater laxity in manners and morals, to deterioration and demoralization. The most rigid discipline of military and naval rule, and the most stringent regulations that can be devised and adopted, are inadequate to arrest these tendencies. More especially are these results to be seen in the case of the sterner sex. The circumstances, in which the new States and Territories of the Pacific slope of America, so recently settled by the greed of silver and gold, were founded, clearly demonstrate the truth of these positions. The vast influx of men, unattended by

their wives and sisters, mothers and daughters, into a new country, where, for months and years, they were left to do very much as they pleased, and to act out the tendencies of their natures, unrestrained by the presence, except in comparatively rare cases, of virtuous female society, resulted most disastrously, both to the manners and the morals of the community. And only as this vast preponderance in numbers of the one sex over the other, has been checked and reduced, have the tendencies to some of the worst forms of barbarism been arrested and reversed.

The army is a vast aggregation of men, living together in camps and forts; separated from the gentle, yet restraining and mighty influences of domestic life, and brought under influences the most corrupting and demoralizing. The most of them are young, active, impassioned, bold, and enterprising men; acting upon one another, in circumstances the most unpropitious for the formation and cultivation of habits of morality and religion; where the vicious are emboldened to act out their depravity; and the virtuous are overborne and corrupted by the example, the conversation, and the wily artifices of the wicked; where the timid are stimulated to the indulgence of their sensual lusts, and rapidly acquire sufficient courage and boldness, in the use of vulgar, profane, and ribald language, in making light of serious things, in oaths and obscenity, to vie with the bravest and most desperate sons of Belial. Nowhere is the inestimable value of the domestic sanctuary so made apparent, and so demonstrated as in the camp.

Other influences, moreover, of the most demoralizing character, are ever at work upon the soldier's heart and life. Subjected, by the very necessities of military discipline, to the will of his superiors, to the word of command, and required, under the severest penalties, to render a prompt and implicit obedience, he speedily learns to act without a proper sense of moral responsibility; as a mere machine, and not as a man. His perceptions of right and truth are obscured; his moral sense deadened; his heart hardened; his principles corrupted, and the very worst tendencies of his depraved nature developed. He learns to steal, to plunder, to rob and to destroy, with but little or no compunction, both property and life. It is the very business of a soldier to capture, maim and kill. The life, to which he is called, is ever prompting him to the exercise of the most malignant passions—anger, wrath, hatred, malice, rage, rapacity and cruelty—a thirsting for human blood, and a passion for annihilating the foe. It blunts all the finer sensibilities, and developes the ferocious and brutal instincts of our nature to the utmost. A miracle of grace must he be, who returns from a protracted campaign as tender-hearted, as gentle in manners, as pure in

morals, as spiritual and as devout, as when he left the sanctuary of home, and went forth to mingle in the din and strife of sanguinary battle. Many, very many, of these our imperiled countrymen will not live to return; and those that do will not return as they went. The habits of vice, irreligion and infidelity acquired in the campaign will cling to them in the privacy of domestic life, and in many cases accompany them to the grave.

To a greater or less extent, many of these evil influences are felt beyond the camp. The war spirit pervades the whole community. We become familiar with deeds of rapine and blood; and learn to glory in the misfortunes, the disasters and the destruction of our fellow men,—in their utter ruin. We have already made rapid strides, as a nation, in this downward course, and are passing through a most perilous period; perilous, not only to the peace and prosperity of the nation, but to its moral and religious welfare.

The other evil to which I would refer, resulting from this great revolution, is the withdrawal of such an immense number of the most vigorous, active and enterprising men from posts of usefulness, from positions of great importance, and from associations of the most sacred character, at home. The husband disappears from the quiet abode, where the fond wife was wont to meet and greet him, on his daily return from labor and business, and where she looked to him for counsel and support. The father is taken from his children, and separated from them for months and years, at a period, when most they need his instructions and his paternal care. A sad and wearisome change comes over the loved home, where the son and brother gave such a charm to the domestic sanctuary. What shall fill the void—who make good the terrible privation?

A very large portion of our patriot army have gone forth from our Sunday schools; have been trained "in the fear and nurture of the Lord;" and, as they came to years, have become firm and active supporters of our religious congregations, our Sunday-schools, our Mission schools, and our benevolent institutions. Many of them have been among our most reliable teachers and church members. It can not be said of them, whatever may be said of others, "they are scarcely missed." They are missed—greatly missed. Not a few of our churches have been sadly and seriously crippled, and many a praying circle weakened, in numbers and in interest, by the heavy draft thus made on their membership.

In addition to this, it must be mentioned, that the war has called for large contributions from our men of wealth and liberality, to meet extraordinary expenditures, in the way of war committees, sanitary commissions, and bounties to volunteers. Multitudes also have been, by the sad reverses of the times, de-

prived of all their worldly property, and means of pecuniary support, thereby deranging, to a very great extent, and embarrassing the financial affairs of many of our religious congregations and benevolent societies.

In these various ways, the cause of religion is greatly imperiled by the war. The Great Revival of 1858 has been succeeded by a great declension; the thoughts and anxieties of the people have been mainly absorbed by the rebellion, and the immense exertions of the loyal people of the nation to suppress it; and but little is done for the spiritual improvement of the country. "The ways of Zion do mourn, because" so few "come to the solemn feasts." Iniquity abounds, and the love of many waxes cold. It is greatly to be apprehended, that the war will be followed by abounding profanity, dissipation, licentiousness, irreligion, and infidelity. All great wars have so resulted. Thither they tend; so they gravitate.

But, if religion dies out, the country is lost. "Except the Lord build the house they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Our "help cometh from the Lord who made heaven and earth." If religion languishes; if God's house be neglected; if the ordinances of the sanctuary be disregarded; what can we expect but to be delivered into the hands of our enemies? Never has there been a period in our history as a nation, (and probably never will there be again), when the providence of God has so loudly called upon the friends of religion to bestir themselves, and put forth their whole energies in the cause of the world's Redeemer. Never was there a louder call for unceasing, importunate prayer for the bleeding cause of humanity and God.

What now shall be done? to whom should we look to supply the places of the thousands and tens of thousands who have gone and are yet to go from our religious circles, to the camp and to the battle-field? God is calling away from us our sons, but our daughters remain; they cannot go. Can they be content to remain at home in idleness? Not, if they be patriots all; not, if they be Christians indeed. They will ask to be employed, to have the privilege of doing something for their country—their Saviour. So to do will, moreover, be vastly for their own personal advantage. It will give employment to many an idle hour. It will wake up many a dormant energy. It will keep their faculties from stagnation. It will make women of worth of many who heretofore have been little more than mere butterflies. It will develope a vast amount of talent that, for want of opportunity, has never made itself known even to its possessors. God is giving, to the loyal daughters of America, a most admirable occasion for learning what they can accomplish in the walks of benevolence and usefulness. Let them not neglect it.

It devolves on you, my Christian sisters, to make good, to the extent of your abilities, the deficiencies occasioned by the absence of your brothers, and their devotion to the cause of their suffering country. Our churches must not be suffered to languish for want of appropriate laborers. Women labored with Paul in the gospel, as they have with others of Christ's ministers in every age. None have labored so much as they. But for them, their prayers, their endeavors, their self-denying and unwearied services in the cause of Christ, the kingdom of God would have advanced but slowly on the earth. They are now the most reliable and the most efficient helpers in many of our churches. But for them what would become of our mission and Sunday-schools, our prayer meetings and our tract visitations? If they attended upon the services of the sanctuary no better than do the other sex, how vastly would our congregations be diminished! All honor to the sex! Let it be known what the church owes to woman.

"Not she, with trait'rous kiss, her master stung;
Not she denied him with unfaithful tongue;
She, when apostles fled, could danger brave—
Last at his cross, and earliest at his grave."

What, then, it will be asked, can Woman do for her Saviour, in these times of distress and trouble? What, in and out of the army and navy? Much she can do for the spiritual welfare of her kindred and friends in camp, in garrison and on shipboard. She can bear them on her heart in her every approach to the throne of grace, and call down God's blessing on them daily. The feeblest of our sisters, the poorest and the most obscure, can offer the secret prayer for her absent ones, that shall find its way to the ear of the Lord of hosts, be received, regarded, and speedily answered. Rest assured, ye weeping, anxious daughters of Zion, you never plead, never pray in vain. "The effectual fervent prayer of a righteous man availeth much." How it comforts, re-assures, and supports our brave troops to know that the voice of earnest prayer is ever ascending, from so many fond hearts at home in their behalf! Remember their exposures to sudden death, and plead that they may be ready for the summons to God's bar. Never cease to pray and plead in the Saviours's name for their conversion and sanctification.

But you can do more for them. In every fond epistle that you send them, you can remind them of their danger, and plead with them to be reconciled to God. These silent monitors from home, wafted to them on the wings of the tenderest affection, have a mighty power over the soldier's heart; restraining, awakening, converting, subduing. Thus may you "save a soul from death, and hide a multitude of sins," at but little cost, too, on your own part. Neglect not, then, the gift that is in thee.

You can do still more for their spiritual welfare. Much is promised, in the Holy Scriptures, to the united prayers of God's people. Union is strength; in the family and in the state; in temporal and in spiritual affairs. When Peter was imprisoned by Herod, and his life put in jeopardy, "prayer was made, without ceasing, of the church unto God for him." The circumstances of our beloved country call in like manner for unceasing prayer, both private and public, unto God; and especially that the church of God may suffer no detriment in these days of peril; that our particular churches may be fully sustained, and their special work of mercy be prosecuted with vigor and success. Every conflict on the field of battle is a trumpet-call to the people of God, to greater fervency, frequency, and union of hearts in pleading with heaven. When our bravest and best are falling fast under the murderous blows of a horrid usurpation, and a giant iniquity, it is no time for their sisters and daughters, wives and mothers, to be making merry, to be sporting and frolicking in the gaieties of fashionable life, but to be gathering together for united and importunate prayer for the souls that are so rapidly passing into eternity, and for the imperiled interests of religion throughout the land. It is a time for the most earnest and fervid entreaty with God. At every announcement of a meeting for prayer, the people of God should resolve to put aside every other engagement, if possible, and flock to the place of prayer.

Here is something that you, my Christian sisters, can do for your Saviour. You are wanted at the prayer meeting. Your presence there cannot be dispensed with. Your brothers are away, and you must take their place. You cannot have their attendance as formerly, but you can come alone. Your prayer is of just as much importance unuttered though it be, as his who leads the devotions of the people. God heeds it as much; perhaps more. How can you keep away, one of you, when God is calling so loudly, and so many of your brothers have gone from you? No matter who they are, whose voice is heard in the prayer meeting, whether they can interest you or not. It is not to interest you, but to plead with God, that we meet. If your brethren are so cold, or so busy, as to neglect these precious seasons, shame them into duty by your redoubled diligence. And if they all stay away, then take it into your own hands and make a female prayer meeting of it.

So, too, you can do much for your Saviour, by your prompt and faithful attendance on the services of the sanctuary every sabbath-day. Never were you more needed there. Never could you absent yourselves with so little reason. Then, if ever, you should go up to the house of prayer, to seek God's blessing on your loved ones far away; on the cause of the divine Redeemer, on the souls of the perishing multitude, when so many are kept,

or stay away. If ever you are tempted to remain at home, because of a slight indisposition, or anything of the kind, call to mind the privations, exposures and sufferings of our soldiers, all endured for your sake, and be ashamed of your cowardly spirit. Show your patriotism by your increased devotion to the interests of religion. Nerve yourselves to a noble womanhood, and be of use in the church and the world. Come with others if you can; but, if not, come alone. Let who will prove false or neglectful, be it yours to say with Joshua, "As for me and my house, we will serve the Lord."

You can be of service, also, in the Sunday-school and mission-school. Our best teachers, in many of our churches, have responded to their country's call, and enlisted for the war. Able bodied men are at a premium just now, in many of the departments of Christian service. A million of them have gone to the war, and a million of their sisters must take their place, as far as possible, in the church and in the walks of benevolence. Which of you will volunteer for the army of the Lord, in these circumstances? Which of you will not? And why not? You are wanted, greatly wanted, for these labors of love.

Our churches, it is evident, while sending so many of their sons to the Army and Navy, so many to whom they have been wont to look for the prosecution of their work of evangelization at home and abroad, and from whom they have received their main support, must now, more than ever, depend on the reserve force of their sisters and daughters; and, we trust, will not depend in vain. You, my sisters, must not be deaf to the call, nor backward to follow where God leads. A noble, a glorious opportunity is now given you to vindicate your sex from the charge of frivolity and inefficiency, so frequently and falsely advanced; of asserting your importance, and demonstrating your ability in bearing the burdens, and promoting the interests, of humanity and religion. To you the conductors of our missionary societies must look to aid them in keeping the treasury of benevolence filled. To you the trustees of our Christian congregations must look, more than ever, for supplementary help in the support of public worship. To you the pastors of our churches must look, as never before, for sympathy and for co-operation in building up the kingdom of the Lord Jesus Christ.

Will you let them look to you in vain? Which of you, in such a time as this, will be so lost to both patriotism and piety, as to ask, or even desire, to be excused from any service of which you are capable? Is there one among you that will not consecrate herself on the altar of her country's God, and earnestly ask of him, "Lord! what will thou have me to do?" Gird up your loins, and go forth, to be "ministering spirits," like the angels above, for them who shall be heirs of salvation; "for great is your reward in heaven."

SERMON IX.

JOY IN HEAVEN OVER REPENTING SINNERS.

A SHORT SERMON.

"There is joy in the presence of the angels of God over one sinner that repenteth." LUKE XV: 10.

THE creation of a world is a great event. When the wonderous formation of our world was completed, the morning stars sang together, and all the sons of God shouted for joy.

The conversion of a sinner is a great event. It is the wondrous work of the Holy Spirit. When such an event takes place, there is joy in heaven among the angels; there ought to be also great joy among the saints and children of God on earth. The text occurs in the beautiful parable of the lost sheep, in which the shepherd manifests his joy at having found the one that was lost. This illustrates the joy of heaven, among the angels when a lost sinner has been found by the Great Shepherd, the Lord Jesus Christ, who came to seek and save those who were lost.

This suggests the interesting inquiry:

Why does the repentance of a sinner occasion such rejoicing in heaven? Because,

1. It honors the Divine law and government. The repentance of the sinner proclaims to the universe "God's law is good; his government is just and wise; as long as I was in rebellion I was in the wrong." Whenever the tidings of this repentance come, a new tribute of respect is paid to the authority of God.

2. Because it illustrates the mercy and truth of God in Jesus Christ. Exhibition is therein made of the glorious designs contemplated in the covenant of redemption, and an earnest afforded that "Christ shall yet see of the travail of his soul and be satisfied," and that all the promises of the Father to his Son shall attain their complete fulfillment.

3. The repentance of a sinner occasions joy in heaven, because it displays the power of the Holy Ghost. The third person in the Godhead has equal honor with the Father in the presence of the angels. His influences are ever hallowed in the estimate of heavenly beings, and to their power are ascribed all the peace, and love, and joy which fill the ransomed soul, and every tear of penitence on earth bears new witness to the all-conquering energy of the Spirit.

4. The repentance of a sinner occasions joy in heaven, because honor is thus done to the gospel of the grace of God. This was given by inspiration of God—the divinely appointed means of light and life to a ruined world, the only charter of man's inheritance of the blessedness purchased for him in the sacrifice of Jesus Christ. This truth, illustrated and enforced by the Holy Ghost, aroused the conscience and sanctified the heart.

5. The repentance of a sinner occasions joy in heaven, because it lessens the number of the army of revolt. There is one heart less to pour out evil affections, one mind less to conceive iniquity, one tongue less to utter perverseness. Shame and defeat are carried into the phalanx of the enemy. Satan and evil men are disappointed by the loss of one upon whose sympathy and co-operation they had relied.

6. There is a lost and miserable soul recovered and made happy. The sympathies of heaven are kindled into fresh and powerful action when a ruined creature becomes the inheritor of such unspeakable blessedness as awaits the children of God.

7. A foundation is laid, moreover, for an endless series of holy exertion. The converted sinner becomes at once the minister of good to some other soul, and that soul in turn to others still, and eternity only can reveal the results of this glorious chain, thus created for the transmission of holy influence.

REMARKS.

1. How hard must that heart be which does not take pleasure in the repentance of a sinner! Such an one could not live in heaven, where there is always rejoicing over such an event.

2. He who takes no pleasure in the repentance of a sinner, must in the sight of heaven be regarded as in league with the power of darkness. He has no sympathies in common with holy beings.

3. How precious in the view of angels must be a revival of religion. If the repentance of one sinner occasions joy, how great must be their joy when hundreds turn to God.

4. The sinner has presented to him a new motive for repentance. If he will but repent, he can make angels happy. The purest and the noblest in the universe are ready to welcome and encourage him, as they strike their harps anew and sing the song of redeeming love.

5. The impenitent heart must be a dark spot in the creation of God. Angels would not contemplate the change with such delight, were it not that the unsanctified heart is to them the most loathsome object upon which they can look.

6. This subject must rebuke the cold and unbelieving spirit of those professors of religion who hardly know whether the

conversion of sinners would give them joy. It would seem a matter of doubt whether there are not some in the church who will feel but little sympathy with the hundred and forty and four thousand who will be gathered together at the marriage supper of the Lamb; and whether they will have any heart to add their cordial, Amen, to those ascriptions of praise which shall ascend to Him that sitteth on the throne.

7. Christians then should be making every possible exertion to persuade sinners to repent. If the repentance of a sinner is the pleasure of God and the pleasure of angels, it should surely be the delight of the Christian.

———:o:———

THE FULTON STREET PRAYER-MEETING.

A perpetual stream of prayer and blessing seem to flow from this consecrated and memorable spot. The promises of God seem to be verified that he will hear and answer the prayers of his people in a wonderful manner. The interest in the Fulton Street prayer-meeting seems to continue with no marked abatement through all the seasons, from one year to another. A feeling seems widely to prevail that all requests for prayer sent up to this meeting will be answered. An unusual and increased number of such requests have come up lately. The leader of the meeting remarked: "The great numbers of requests for prayer, coming from all parts of the country and even from the army, are proofs of the greatly awakened interest in the Christian heart all the land over. I can sympathize with this request which asks for prayer for the last of five sons, for I have had a brother converted who was the last of five sons; and this very morning, for the first time in all his life, I heard his voice in prayer—leading the family in our devotions. You may rest assured it was a melting time."

A young man, a mere youth, rises and says: "I have been converted in answer to prayer, and to-morrow I expect to sail to join the Southern army.

I am weded to this place as the spot where God had mercy on my soul. Oh! how precious it is to me. I mean to speak for Jesus. I mean to be faithful. Something seems to tell me I shall never be in this meeting again. If never here again, I shall meet you in heaven. All is well with me. I have no will of my own. Pray for me."

A letter was read to the Fulton Street Prayer-Meeting, re-

questing prayer for a church where a work of divine grace is in progress, which commenced during the Week of Prayer. Several have been converted and more are seeking to know what they shall do to be saved. But the church is not in a state sufficiently awake. "Oh! pray for us," says the writer, "that we may be zealous, and that we may have more faith."

The Pastor of a church in Philadelphia sends his request to the praying ones in the Fulton-street meeting for their prayers for the outpouring of the Holy Spirit upon the church over which he is placed. A blessing from on high is the great burden of desire.

Another request comes from a town in Massachusetts, which says: "May I not ask you to pray for poor sinners in our place? We have not had a revival here for 34 years. Our church seems to be very much united. We have met and prayed very many times for a special blessing. There is an interest here, and several have been blessed with a new heart. Others are anxious about their salvation."

A Western church writes that a revival has begun, and has been going on since the Week of Prayer. Many have been converted. Sinners are awakened. The request is for prayer, for a wide-spread revival, and a general effusion of heavenly grace.

A man rose in the meeting and said he had a request to make:—It is prayer for himself that he may became a Christian, and for a son that he may be converted. "How can I expect," says the speaker, "that my son will be converted, when I set before him no Christian example?" A man in the back part of the room springs to his feet, and says: "Oh! do pray for me!" and then drops down into his place again. This seems to be all he can say.

A mere youth says: "We have established a meeting for boys and young men in Jersey City. We go into the streets, and into the Sabbath-schools, and invite the young into the meeting; and it is now very fully attended, and many are anxious. We have resolved to spend all this week in prayer. I thought I would come here and ask you to pray for us."

An army officer arose and said: "the general expectation is, that we are on the eve of a great revival of religion. God says, 'Bring all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, and see if I will not pour you out a blessing, that there shall not be room to receive it.'"

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON X.

BY THE REV. W. J. McCORD, WASSAIC, N. Y.

OBSTINACY OF SINNERS.

"Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart."—
JER. xviii: 11, 12.

THIS passage, though spoken of the Jews, affords a good illustration of the native character of man, and may, with much appropriateness, be applied to the conduct of sinners generally.

Jeremiah is sent to the potter's house for an illustration of the Divine Sovereignty. As the potter molds the clay as he pleases, and gives it such a form as seems good to him, so God molds, governs, and disposes of nations and individuals. He does what he will with his own; he does all his pleasure. The potter wrought a work on the wheels, and it was marred in his hands: so he made it again another vessel, as it seemed good to the potter to make it. O house of Israel, can not I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. Shall the clay say to to him that fashioneth it, What makest thou? Isa. xlv. 9.

If God threaten a nation with destruction, and it repents, he spares it. If he promise to bless, and it sins, he withholds his favor. He repents of the evil and the good, that is, deals differently from what he had said, for his threatenings and promises have an implied condition; and though a Sovereign, he is not arbitrary: he deals with men according to their deeds. "When the Scripture attributeth repentance unto God, it is not that he doeth contrary to that which he hath ordained in his secret counsel. But when he threateneth, it is a calling to repentance: and when he giveth man grace to repent, the threatening (which ever containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God; because it so appeareth to man's judgment."—"Whenever either a threatening or a promise is confirmed by an oath, the Lord is never said to repent."

The prophet is directed to make an application of these principles to the Jewish nation. They had sinned. They were threatened. If they would return, the impending judgments should be averted. But they were obstinate in their rebellion. They would not return from their evil ways, and make their ways and their doings good; but they chose to walk after their own devices, and do the imaginations of their evil hearts.

This whole narrative is applicable to individuals, as well as to the nation of Judah, and teaches the *obstinacy of men in their impenitence.* God promises and threatens. The design is to lead men to repentance. If they repent, he will bless; if not, he will visit them with the fierceness of his indignation.

In making an application of the text to the sinner's case, and illustrating the *obstinacy* of the impenitent, I observe:

I. *God threatens them with evil.* As he said of the Jews, so of sinners, Behold, I frame evil against you, and devise a device against you.

1. He has a *right thus to threaten them.* He made them. He keeps them. They are his. In his hands as the clay in the hands of the potter; and more absolutely and more justly at his disposal than the clay of the potter at his, for the potter made not the clay, but God made them. Yet they have rebelled against him without reason, and continue it without right. And why may not their offended and injured God threaten them? Who will dispute his right to do so? Shall man, sinful man? Let the potsherd strive with the potsherds of the earth; but woe unto him that striveth with his Maker!

2. Nor is this threatening *inconsistent with the proffered grace* of the gospel. The gospel opens a way of escape from the impending evil. Its grace comes to the relief of man in his guilt and misery. It urges him to flee from coming woe, and extends *its* hand to aid and hasten his escape. But if he declines its

offer, it can not rescue him. It has no authority to blot out the sentence written against the obstinately impenitent. Nay, it confirms that sentence, and adds to its weight of horror. If any man love not the Lord Jesus Christ, let him be anathema; maranatha!

3. *Why does God threaten?* Not because he delights in appealing to the fears of his creatures, nor because his government is a government of terror. He gave *man a law* which is holy, just, and good. It is just such a law as the best interests of the universe demand. It is a law spiritual in its requisitions. It requires more than external conformity to its precepts. It looks at the heart. It extends its claims to the affections. It lays its authority upon the desires and emotions of the soul. The sum of what it requires is love—love ruling in the heart and controlling the whole deportment, regulating the affections, rendering the aims elevated, the motives pure, the conduct right; love binding, by its invisible and impartial cords, the creature to the throne of God and to the vast assemblage of created intelligences, in all their varied relations, through all worlds.

And he endowed man with *capabilities to keep* this law. He made man upright, and laid upon him no burdens grievous to be borne. He required him only to love God with all his heart, to give him his supreme, impartial, and undivided affections. Disobedience, therefore, can not justify itself with the plea of inability. In this case, as there was no inability of any kind before the fall, so now there is no inability but what results from sin, from a nature depraved, from disinclination to duty and confirmed habits of transgression; no inability which God or conscience will accept as an excuse for the transgression of the divine law.

Yet men have *broken that law* which God gave them, and which he endowed them with capacities to obey. And it is for the *violation of this law* that God threatens them. It is not without reason, therefore, that he speaks in the language of condemnation, saying, Behold, I frame evil against you, and devise a device against you. His authority has been trampled upon. His government has been dishonored and despised by those who knew better and could have done better! The Majesty of heaven has been affronted; and shall he not speak in thunder-tones, The soul that sinneth, it shall die?

4. The evil threatened is proportioned to *the offense*, as a *sin against God*, and to *the benefits* the law was intended to secure. These benefits are beyond human comprehension. Who can tell what this world would be, did the love, which the law requires, pervade every human breast? Such love would make this world a heaven! And look forth over all the worlds which God has made, and see this love shedding its benign influence every

hearts at enmity with God, and confirmed habits of disobedience. "Nothing stands between the chief of sinners and eternal life, but their proud, carnal, and sinful unwillingness;" wills enslaved by sin; hearts at enmity with God, and confirmed habits of apostacy and rebellion.

Yet there is no merit in returning to God. We can never merit any thing. Nor does this language give a shadow of support to the notion, that, when awakened, we must make ourselves better, before we apply to the Saviour. We can never make ourselves better; we must go to Christ just as we are. To return, and make our ways and our doings good, is not to make ourselves better, but to repent of sin and forsake it, and with broken hearts and empty hands, to embrace Christ, and then to live by faith in him, bringing forth good works as an evidence of faith. Faith in Christ is the first duty of every man; and where there is faith, there will be returning to God, and making the ways and the doings good.

There is here an implied promise, that if men will return and make their ways and their doings good, they shall be restored to the divine favor. This is an additional reason for yielding to the exhortation. God's promises should melt the heart, and his threatenings break it. He threatens men for the violation of his law, and to lead them to accept the gospel; and if they do this, the curse removes, and they are forgiven. They have peace with God, and joy in the Holy Ghost.

We have seen that sinners are threatened and urged to return to God. Will they do it? Do they return from their evil ways, and make their ways and their doings good? Let the Scriptures tell! Let history tell! Let observation tell! Alas, they hold fast deceit; they refuse to return!

III. I am led, therefore, in the third place, to notice *the obstinacy of sinners*, under all the means employed for their salvation. And they said, There is no hope; but we will walk after our own devices, and will every one do the imagination of his evil heart. We fear not the threatening, we regard not the exhortation; we will do as we please!—"The people either pleaded that God was a severe Master, whom there was no hope of pleasing; and an implacable enemy, whom there was no hope of pacifying; or, that there was no hope of security or prosperity, if they renounced their idols and heathen ordinances, and returned to his service; they were therefore determined to go on in their evil ways. 'But they said desperately, Surely we will walk after our own imaginations; and do every man after the stubbornness of his wicked heart! As men that had no remorse, but were altogether bent on rebellion, and to their own self-will;'" they were stubborn, obstinate. So are sinners every where.

1. *And they said, There is no hope.* The case is desperate.

Either God is inexorable, and *will not forgive;* for with such language the impenitent will sometimes strive to excuse their impenitency. Although God has done so much, and invites them to return; yet they say there is no hope; God will not forgive! Thus they charge him with insincerity, that they may justify their own obstinacy! Or else they say, The case is now rendered desperate by our *long continued rebellion;* there is no hope! We have sinned so long and so grievously, that there can be *no forgiveness for us;* we may as well sin on, and give ourselves no trouble till death overtakes us. Thus they limit the mercy of God, and set bounds to the merits of Christ's atonement and to his ability and willingness to save, forgetting that he is able to save to the uttermost, and that he came into the world to save sinners, even the chief; and this they do that they may silence conscience, quench the Spirit, and sin on unmolested. It is not a proof of their humility, nor of their overwhelming sense of the ill-desert of sin, but of their obstinacy.

2. Hence they add, *But we will walk after our own devices, and we will every one do the imagination of his evil heart!* Let God threaten, let him warn and entreat, let him uncover the pit at our feet and open the portals of heaven over our heads, and we will not regard it; we still will walk in the way that seemeth good unto us. Let God frame evil and devise devices against us, and we will laugh at the evil and walk after our own devices! Let him urge us to return from our evil ways, and make our ways and our doings good; and we will still pursue our chosen course, and do the imaginations of our evil hearts! Let him promise eternal life if we will but return to him; and we will spurn the offer, and walk in the way of death! Such was the language of these obstinate Jews; and such is the language of the impenitent now!

They are threatened. The law thunders out its curses against them, and the gospel utters its anathemas. But they will not obey the law. They will not begin to regulate their lives by it. They are strangers to the love it enjoins. Their unruly passions spurn its holy restraints. They will not compare their hearts and lives with it. They make no effort to conform, even externally, to its precepts. And when told that by the law they can not be justified, that the gospel opens to them the only way of escape from eternal death, and that unless they receive Christ by faith, repent and believe, they must perish in their sins, they will not take warning and comply with the gospel. Set before them all the threatenings of the word of God, flash upon their minds the warnings of the Scriptures, read to them the promises and entreaties of Jehovah, remind them of the Saviour's tears and blood, show them the agony of the garden and the astonishing scenes of the crucifixion, declare to them the interest which

angels feel in their conversion, and how the Spirit strives with their hearts, and Christians pray for them, let love plead, and tenderness invite, try every moving consideration to draw them to the cross, and what does it all avail? Are they affected? Do they yield? Alas, who hath believed our report? Oh, the obstinacy and obduracy of the carnal heart! After all that can be said, sinners will yet do as they please. They still will say, We will walk after our own desires, and we will every one do the imagination of his evil heart!

They say this when under affliction. Then they are warned, but they regard not the warning; they cherish their idols still, and follow their own devices. They say it when reproof is administered, and they regard it not; when duty is enforced, but they comply not; when they hear the gospel, but do not obey it. Whenever they break the law of God, or slight the invitations of the gospel, or trifle with holy things, disregard the Sabbath, desert the sanctuary, neglect the Bible, refuse to repent of sin and believe in Christ, their language is, We will do as we please; we will walk after our own devices, and we will do every one the imagination of his evil heart! See how many threatenings they have, how many warnings, and promises, and entreaties; see how plain duty is made, how easy and manifest is the way of life, how much light they have, how many facilities they enjoy, how many motives and inducements; what joys they slight, what perils they encounter, the Being they disobey, and what convictions of conscience they stifle, and what strivings of the Spirit they resist, and then you may see manifested their wicked obstinacy in their rebellion. Notwithstanding all that is done for them, they will yet go on in the way to death!

"They choose the way that's wide,
And strive to think it best!"

Christ has died. He invites them to his arms; and yet he is obliged to say, Ye will not come to me that ye might have life!

In view of the preceding observations, I remark:—

1. We see the *goodness and forbearance of God:* goodness in warning men, forbearance in bearing so long with them in their obstinacy. He might justly cut them down without warning. For the first offense, as soon as committed, he might in justice remove them to the world of despair. But he suffers them to live. He continues them in the land of hope; devises a plan of reconciliation; gives his Son an atoning sacrifice; proclaims pardon to the penitent and believing, sends his Spirit to convince of sin, makes plain the path of duty, gives warning after warning, threatens, admonishes, promises, entreats, beseeches, follows the sinner with the offers of life; cries, Turn and live; and when time after time his mercy is slighted and his Spirit

grieved, he says, How shall I give thee up? How shall I deliver thee? How shall I make thee as Admah? How shall I set thee as Zeboim? Here is divine goodness! Then see how men treat all this rich display of benevolence, how light they make of what God has done to save them, how indifferent about another world, how careless about their souls, how heedless of the threatenings and warnings and entreaties of the great God himself; and yet he does not cut them off; he spares them year after year in all their guilt and obstinacy and carelessness! He who threatens sinners has an undoubted right to execute his threatenings without delay. He could wing the thunderbolt to their hearts in a moment, reduce them to nothingness, or doom them at once to unquenchable fire; yet he forbears! He bids the sword of justice slumber in its scabbard, suffers them to live on his bounty who trample on his authority, sustains them in being who pierce the Son of his love by their sins, supports them on earth who slight the heaven they have forfeited and brave the hell they deserve! Here is divine forbearance! And sinners, against this goodness and forbearance you sin! This goodness and forbearance you abuse! O let them lead you to repentance, or soon it will be too late! The sword of justice will not always sleep! The fiery indignation of God will one day burst upon you and burn to the lowest hell!

> "For goodness knows the appointed bound,
> And turns to vengeance there!"

2. The subject teaches us the *inexcusable wickedness of men.* They transgress the law of God because their wicked inclinations lead them to do so. They pay no regard to the requirements of the law, and despise its penalty. They observe not the threatenings of Jehovah. And when the gospel comes to them in all its winning sweetness, reveals to them a Saviour slain, opens the way of life, and bids them enter, they obstinately refuse. They transgress the law because they will; they slight the gospel because they will. They are perfectly free. No fatal necessity binds them to the transgression of the law, or shuts them out from the hopes of the gospel. If they are without God, it is because they will not retain him in their knowledge; if they have no hope in Christ, it is because they will not come to him for life; if they are unrenewed by the Holy Ghost, it is because they will not ask that they may receive; if they are yet in their sins, it is because they will not repent and believe, but will walk after their own devices, and will every one do the imagination of his evil heart. They are without excuse. All has been done for them that they can ask; and they can give no reason for their impenitence and unbelief but what must aggravate their guilt, and prove the charge of obstinate and inexcusa-

ble wickedness, which Scripture and conscience and God prefer against them!

3. Hence we see the *justness of their final doom.* In the great day by what plea can you justify your impenitence? By what arguments can you prove the injustice of your final and eternal condemnation? Was not duty made plain here? Was not the law holy, just, and good? Was not the gospel clearly revealed? Was not salvation freely offered, and offered long? Had you not time to think, and turn from your evil ways, and make your ways and your doings good? Were not sufficient facilities afforded? Were not weighty and powerful motives presented? Did not the Saviour die? Did not the Spirit strive? Were not heaven and hell placed before you? Were you not urged and entreated to choose life that you might live? And yet amid all the light which heaven scattered in your path, and notwithstanding all the motives which heaven, earth, and hell could bring to bear on your mind, you chose, freely and intelligently, in full view of the consequences, you chose the way to death, rather than repent and believe in Christ! This I wish you to feel. You are impenitent because you choose to be so; and you are now without excuse, and in the judgment-day you will be without excuse, and the universe will see and confess the justness of your final doom! And conscience will see and confess it, and pour its withering reproaches into your cup of woe!

SERMON XI.

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PRAISE IN THE SANCTUARY.*

"LET the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—COL. iii: 16.

THE text should be so punctuated as to read thus: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." So the verse is divided in the edition of Hahn's Greek Testament, edited by my reverend and beloved teacher, the late Dr. Edward Robinson. This change in punctuation should not be made merely for the accommodation of those who hold that only such hymns

* Preached before the Synod of New York and New Jersey, at Honesdale, Pa., Oct. 18th, 1834, by appointment, and published by direction of the Synod.

are appropriate for use in the sanctuary, as are strictly hymns of praise; for some of the psalms are didactic, and the rigid enforcement of such a principle would rob our hymnology of some of its choicest treasures, and would divest it of much of its practical efficiency. We accept the criticism upon the punctuation of the text; but in the full conviction that both didactic and admonitory hymns have a right to that position in our psalmody which the experience of the Church has assigned them.

"Let the word of Christ dwell in you richly:" when the word so possesses the heart and brain of the Church as to press for utterance, then the Church will sing, "making melody in her heart to the Lord." This has always been the case, as we shall presently have occasion to show.

The distinction which is made in the text between the different vehicles of praise must be noticed in passing. By "Psalms" we are to understand the Hebrew book of that name, which was in common use in the synagogues; the "Hymns" were independent compositions, such as are now in use; the "Spiritual songs" (ᾠδαῖς πνευματικαῖς) were probably such religious songs as were more appropriate for personal than for congregational uses.

"Singing with grace in your hearts to the Lord,"—this determines the spirituality of the service. It must not be merely formal and artistic; it must be such as the Searcher of hearts will receive; it must be heartfelt and sincere. Such are the teachings of the text in relation to the theme which the Synod have assigned me—"*Praise in the Sanctuary.*"

The proper limits of discourse compel me to pass by many things which it would be interesting to consider. I shall treat the subject *historically*, *theoretically*, and *practically*.

I. The history of Psalmody is full of instruction. We have time for only a brief and cursory survey. I shall presume on your familiarity with very much that belongs to this part of our discussion, and shall notice only those salient points which will aid us most directly in reaching and resting in practical conclusions.

In the days of Soloman, of the thirty-eight thousand Levites, four thousand were set apart to praise the Lord with instruments of music which David had made.* Two hundred and eighty-eight chosen cunning men were "instructed in the songs of the Lord."† So in the tabernacle and in the temple, both the instrumental and vocal performers were selected from among the Levites; and they were not merely selected, but were specifically trained for the service of praise in the solemn assembly. You will notice here these facts: That this interest was not expected to regulate itself without special provision and culture; that it was not committed to strangers to the commonwealth of Israel; but only to those

* 1 Chron. xxiii. 5. † 1 Chron. xxv. 7.

who stood nearest to the altar; and that the music was both instrumental and vocal. These are all the points that we need to emphasize in the Old Testament history of this branch of worship.

We pass on to New Testament times. It was natural that Christianity, finding art so thoroughly paganized, and so essentially involved with the old idolatries, should be slow in rescuing and culturing even the one art which was most necessary to her, and should, for a time at least, discard all the other arts. Music she must have, but architecture, and sculpture, and painting she would not have. After a time she received them, and used them with marked effects; but when piety declined, then the Church began to cherish the arts for their own sakes, and not for what they could do in serving spiritual ends, and this proved disastrous. Art and religion both suffered by the mistake; for, when the Reformation dawned, art was robbed of its highest dignity and privilege, namely, to serve religion; and so, compelled to abandon religious subjects, it turned to those which were unworthy and trivial, and was thereby degraded. In not a few churches in the Low Countries, the portraits of generals and statesmen were suspended, when a religious picture would not have been tolerated, but would have been denounced as a desecration. Whenever art has usurped the higher place, and attempted to patronize instead of promoting and serving religion, it has sooner or later been compelled to vacate not only its *usurped* but even its *rightful* throne, and to suffer a long humiliation as the just penalty of its presumption. Such is the significant and important testimony of history. But we are advancing too rapidly, and must retrace our steps for a moment.

Of the Christians of apostolic times, we read that "they were continually in the temple, praising and blessing God;" and that "they did eat their meat with gladness and singleness of heart, praising God." Our Saviour, himself, by his own example, consecrated forever the service of sacred song. I have not time to quote the testimony of Augustine, and Hilary, and Chrysostom, and of others, as to the customs of the Church in the early centuries. The primitive Christians were marked in history by the fact, that they sung hymns to the praise of Christ. Music as an art was yet in its infancy; harmony was unknown; and melody was only rudimentally understood. The singing of the Old Testament and of apostolic times was a mere melodic utterance of the sacred words. In the fourth century, choirs were introduced. As the art advanced, and was better understood, the effort was made more and more to deprive the people of their share in this part of worship, by introducing music which they could not sing. Ere long, the clergy entirely monopolized the service, by singing only in Latin. From the seventh century to the Reformation,

the people had no psalm nor hymn, but were silent in the sanctuary. There were indeed exceptional cases, but this was the rule.* At the dawn of the Reformation, all this was changed. In France, at the suggestion of Beza, Marot, the poet of the Court, prepared and published a version of a few of the Psalms in French rhymes. They were received with immense favor. Calvin adopted them, and published them in Geneva, with a preface from his own pen. So popular did they become in France, that the Sorbonne, though at first favoring them, felt itself compelled at length to condemn and oppose their use. Luther, as you know, was not idle. He spent much time in looking for some one who could write psalms and hymns for the people; and then published a small book in which the music and the hymns were mostly of his own composition. The people received this new treasure with the utmost avidity. Psalms and hymns became the popular ballads. At Augsburg, in 1551, three or four thousand people were often heard singing together. Burney says that at the hour of morning and evening domestic worship, whole villages were resonant with the praises of God. In the schools, founded under the supervision of Luther and Melancthon, nearly one fourth of the time was devoted to musical instruction. The epithet "*psalm-singer*" became as common and as opprobrious as *heretic*. This "infectious frenzy of sacred song," as it was styled, soon invaded England. The new want there was met and satisfied with the rude metrical version of the Psalms prepared by Sternhold and Hopkins—"men," as Fuller expressed it, "whose piety was better than their poetry, and who had drank more of Jordan than of Helicon." Their work has been much ridiculed, but, as I think, profanely; for it served a high and holy purpose, and was equal to the demands and capacities of its age. Tate and Brady followed with their popular versifications; and others not so conspicuous added more or less to the hymnology. But soon a new epoch dawned.

A Christian mother, training her children with patient care, sought to develop in them that love of poetry which was her own characteristic. After school-hours she sometimes induced them to compose a few lines, by offering them the reward of a farthing. On one occasion the older son produced this couplet:

> "I write not for a farthing; but to try
> How I your farthing writers can outvie."

It was Isaac Watts. With him began the new epoch of psalmody. I need not and can not stop to pronounce the accustomed and deserved eulogy upon his name. Among the least of his honors is the fact that room has been made for

* Cæsarius, Bishop of Arles, about 500. See Neander's "Light in Dark Places," p. 76, sq.

him in Westminster Abbey. His name is inscribed upon the heart of the church forever. He was not satisfied to give us the Psalms of David, as he expressed it in his title-page, "imitated in the language of the New Testament, and adapted to the Christian state of worship;" he contended for a larger liberty and wider range. He imagined that "David would have thought it very hard to be confined to the words of Moses, and to have sung nothing else in all his rejoicing days, but the drowning of Pharoah in the fifteenth of Exodus." Amid much and bitter opposition, he thus contended for hymns as the proper supplement of psalms, and he made his hymns not only pious, but also poetical; for, as the *North British Review* said, "God gave him as his vocation to join together those whom men had put asunder—*mental culture and vital piety;*" and so he fairly earned the designation and distinction which Mongomery gave him in pronouncing him "almost the inventor of hymns in our language." There are many names which are hallowed in our hymnology. Mrs. Steele, and Doddridge, and Cowper, and Newton, and Heber, and Montgomery, and Kirke White, and Lyte, and many others, will be held in perpetual remembrance. Next to Watts, however, his great cotemporary, Charles Wesley, born six years after Watts entered the ministry, is most deserving of the eulogy of the church. The great revival, in which he was the prominent instrumentality, gave a new and a grand impulse to psalmody. That impulse was felt in our own country. For, as Cotton Mather said: "It is remarkable that when the kingdom of God has been making any new appearance, a mighty zeal for the singing of psalms has *attended it, and assisted it.*" During "*the great awakening,*" in this country, the people so abounded in the singing of praises to God, that Edwards felt there was need of guarding and restraining influences. He wrote some cautions concerning this subject, and discussed the propriety of "companies singing in the streets going to or coming from the place of public worship."* There was at this time but little general musical cultivation, either in England or in our own country. Popular secular airs, without regard to their associations or quality, were appropriated to the use of the church. The earliest musical works in this country were republications of English books. The harmonies were crude and ungrammatical. But about the time of the Revolution, the idea of independence of the mother country, so prevalent in other relations, began to be felt with reference to the music of the churches. Billings, Read, Morgan, Benham, Jenks, and others, flooded the country with light and frivolous imitations of the poorest pro-

* Edwards' Works, Vol. III. 401.

ductions of the English press. This state of things could not last. The "*Lock Hospital Collection*" and "*The Harmonia Sacra*" introduced a new era. The ministry united in earnest and effective endeavors to promote improvement in the art. The result was a great advance in musical culture. Our press began to send forth new tune-books, with increasing rapidity. After a time, every year witnessed the advent of at least one fresh claimant for popular favor. That period has virtually passed; and now the interest in hymns has been awakened to an extraordinary degree. Volume after volume has appeared, until the resources for additions to our hymnology have become accessible and affluent to an unexampled degree. The natural result has begun to follow. Hymns and tunes are being brought together. The general diffusion of musical knowledge has demanded that the tunes as well as the hymns should be placed before the people, in the manuals to be used in the sanctuary. A great number of "hymn-tune books" have appeared, and are now making their way among the people, and a still larger number are probably yet to come. The congregations *can* and therefore *will* sing; and will have the music with the words.

Must I apologize for having thus protracted this historical review? I think not; for in it we shall find such guidance and assistance for what remains to be considered as will make it possible for us to reach more speedily the desired conclusions.

II. In the light of this history let us seek and, if possible, find the true theory of psalmody.

First of all, we are impressed with the imperative claims which come from the sacredness and the power of those psalms and hymns in which the heart of the church has uttered itself in all the centuries. The importance of the hymn-book should be emphasized. We would do well to ponder Isaac Taylor's words. He says:* "In any system of public worship, the *constant* element—that is to say, the liturgical—will always exercise a great influence over the variable part—*the extemporaneous*—in giving it tone and direction, and in preserving a doctrinal consistency in the pulpit teaching. It will be so at least wherever this liturgical ingredient warmly engages the feelings of the people, and where it is performed with untiring animation. In communities that have laid aside liturgies in every other sense, the HYMN-BOOK which they use, especially if psalmody be a favored part of public worship, rules, as well the preacher as people, to a greater extent than is often thought, or than would perhaps be acknowledged. The hymn-book, to such bodies, comes in the stead of creed, articles, canons, and presiding power." These are strong, but, like all that comes to us from the

* Wesley and Methodism, p. 94, sq.

same source, they are well-weighed words, worthy of our consideration. This branch of Christian literature cannot be too highly regarded, or too carefully watched. From the beginning, the gospel has sung its way into thousands of hearts that could not have been otherwise reached.* We must magnify the meaning and power of our hymnology. It gives wings to the theology, and the thought, and the life of the church. I can not do better than to quote the eloquent words of Basil of Cæsarea, which are still fresh, though fifteen centuries old. "Psalmody," he wrote, "is the calm of the soul, the repose of the spirit, the arbiter of peace. It is the church's voice. Oh! the sapient design of our Instructor, appointing that at once we should be recreated by song, and informed by wisdom. Thus the precepts of instruction are more deeply engraven on our hearts; for the lessons which we receive unwillingly have a transient continuance; but those which charm and captivate in the hearing, are permanently impressed upon our souls. From hence may not every thing be acquired? Here the nature of penitence is unfolded; patience is here exemplified. Is there a blessing to be named which here resides not? The splendors of theology beam effulgent; Jesus is predicted; the resurrection is announced; judgment is proclaimed; the sword of vengeance is unsheathed; crowns of glory glitter; speechless mysteries astonish."

If Basil could say this, what should be said now, after there have been added to what he so eulogized, all the best products of fifteen centuries of Christian thought and aspiration? Our psalmody is full fifteen centuries richer and better than it was when Basil wrote.

Rhetoric might exhaust its affluence, and yet fail to do justice to the amplitude and sacredness and power of the language of song, with which the church has enriched and enlivened, stimulated and sustained her pilgrim march through all the centuries. This sacred language, in which the thoughts and feelings of the devout of every age have found grateful utterance, must not be concealed, but only effectively conveyed by art to the very soul of the living present. Music is sufficiently honored by the dignity of such service. The melody is for the psalm, and not the psalm for the melody. It can not be denied that music in itself, without the aid of words, has a peculiar power, which may be, and should be, consecrated to religious uses. Else why was there so much instrumental music in the worship of the tabernacle and of the temple? Why did harp, and psal-

* It is noticeable that singing is becoming more and more a power in the foreign missionary work. The gospel is being sung in the streets of oriental cities even more than it is preached, and it can be sung where it cannot yet be preached.

tery, and all the inarticulate instruments speak for the soul, and to the soul of the sweet singer of Israel? But when sacred words are committed to song, it is not that they may serve the music but that the music may serve them. If they are concealed with the redundancies of art, then they are desecrated; art is dishonored, and religion is profaned. This point is vital to the true theory of psalmody. Music is welcomed to the sanctuary, not to gratify artistic tastes, not to relieve the monotony of the services, but to honor God, by aiding the souls of the worshippers in rendering unto him the choicest expressions of their love and homage. The music should be worthy of such exalted service. It should be faultless in conception, and in tune and time and style. Only the lamb without spot or blemish should be brought to the altar of our God. "The lame and halt" will not do for the sacrifice. But the soul of the people must breathe life and power into the music, and the music must be calculated to react upon and elevate their soul. There are but two methods of addressing the throne of infinite grace—prayer and praise. Both are sacred in their nature and imperative in their obligations. Can we claim the full privilege of prayer, if we neglect the duty of praise? Is our piety scriptural, if it does not sing as well as pray? Is our spirit evangelical, if we have on our lips only a plaint, and not also a psalm? If the word of Christ dwell in us richly, if we are "filled with the Spirit," will we not need psalms and hymns and spiritual songs, that we may pour forth the fulness of our souls and make melody unto the Lord? Can we delegate to others, above all to "aliens and strangers," to the thoughtless and the godless, our personal privilege of praising our God? Will the histrionic and artistic semblance of praise answer the claims of him who searches every heart, and waits upon each for the offering which is due unto his name? This surely is preëminently a spiritual service, and a service *for the people*. It is not to be classed, without profanity, among the secularities of the church, to be regulated by merely artistic ideas, or on commercial principles.

It is preëminently the right and the privilege and the duty of the people to take part in this service, and to so educate themselves and their children, that they can worthily sing the praises of him who has said: "Whoso offereth praise, glorifieth me."* "The intent of singing," said Fuller, "is by a musical pronunciation of affecting truth, to render it still more affecting." "Great caution is necessary," said Calvin, "that the ears be not more attentive to the modulation of the notes, than the mind to the spiritual import of the words. Whatever music is com-

* Psalm l. 23.

posed only to delight the ear, is unbecoming the majesty of the church, and can not but be highly displeasing to God."* There must be cultivation and refinement; there must be instruction. But the process of culture must be carried on under Christian influences, and with a Christian purpose; and the end must be, that "every thing that hath breath," that "*all* the people" may unite in truly praising God. It will not do to plead, as an excuse for silence in the sanctuary, the lack of native talent. The power of speech and of song go together. Whoever can speak can be taught to sing. This has been sufficiently demonstrated. Therefore the responsibility rests upon all. All cannot become artists; but all may, and therefore should, learn to share, in some humble measure, in the exalted privilege of praising God.

Such undoubtedly is the true theory concerning this subject, and very few thinking Christian men attempt to deny this theory: but there are many who do believe it impracticable. This objection must be answered in what remains to be said.

III. We have glanced at the historical and the theoretical aspects of our theme, and it only remains to consider it practically. There have been so many difficulties with choirs and with music committees in our churches, that this subject of praise in the sanctuary has come to be generally regarded as one of the most delicate and difficult and embarrassing ones with which the church has to do. The blame is generally laid upon the singers: we are told that they are headstrong, jealous, quarrelsome, and unreasonably sensitive. There is doubtless too much ground for such charges. But the fault is not chiefly with the choir. The church does not sufficiently feel her responsibility in this grave and important matter; and what she suffers is not so much the arbitrary infliction of troublesome choirs, as it is the natural and deserved penalty of her own shameful neglect of duty. Singing in the sanctuary is a part of the worship—that is the only defensible theory. Then surely it should be regulated on the same general principles, and with at least as much care as any other part of the worship. It should not be left to the direction of the trustees, to be farmed out for the purpose of securing such talent in the choir as will furnish *regular Sabbath concerts* in the church, to supplement the insufficient attractions of the pulpit, and so to aid in renting the pews. The praise of the sanctuary should be under the immediate direction of the session, to whom is committed the charge of the spiritual interests of the church. And they should seek to dignify and exalt the service. The pastor, during the singing, should not be turning the leaves of his manuscript, or be consulting with the sexton or with an elder; he should show, by his attentive and rever-

* "Institutes," ii. 118.

ential manner, and, if possible, by actual participation in the service, that he is truly seeking to praise God. He should be an example to the flock in this regard. Every minister of Christ should learn to sing as well as to pray. If he has not been instructed, he is wanting in one most important qualification for his work. There should be a choir. A precentor will prove a failure. Because some of our large assemblies are successfully led by a single voice, there are those who suppose that a precentor will be sufficient for the leading of the praises of the sanctuary. But it should be remembered that our anniversary gatherings, and our great convocations, are made up of the *select ones* from many different quarters; and in them are grouped together such an array of voices as cannot be found in any ordinary congregation. I say there should be a choir. But its leader should by all means be a devout man, knowing what it means to praise God. And the choir should not be made up without reference to the spiritual dignity and importance of the service in which they are to lead. The young people who gather in the choir will need to be supported and balanced by those of calmer and maturer age. The Asaphs, the Hemans, and the Jeduthuns, must make some sacrifice, if necessary, that they may not vacate their places in the choir before those places can be judiciously and safely filled. The pastor and the elders should often attend upon the rehearsals of the choir, not only to show their interest in the subject, but to maintain their proper supervision, and to continually remind the singers of the sacredness and spirituality of the service which it is at once their honor and their privilege to lead. At these rehearsals, the blessing of God should always be invovoked, and at least one hymn should be sung, not critically, but devotionally, with such comments as the leader, the pastor, or an elder present, may add to enforce the spiritual significance of the words. The organist should be a Christian; for how can a man who is destitute of true religious emotions make that noble instrument express, in harmony and melody, genuine Christian feeling? how can he make it speak *to* or *for* the hearts of the worshippers? And, as already intimated, the people should not be denied their rightful privilege of joining in the service. Rather, by all possible means, they should be invited and stimulated to the discharge of this sacred duty. The music should be put before them with the hymns. A "hymn-tune book" is an invaluable help to secure the proper habits in the congregation. Its very presence in the pew is a direct invitation to the occupants to join in the worship. When such a book has been introduced, it will be both pleasant and profitable for the congregation occasionally to be invited to remain after the weekly lecture or prayer-meeting, or after some other public service, to rehearse together, both for their improvement in

singing, and for devotional enjoyment. I think when we get to heaven, and join the unnumbered choir, we shall wonder, not that we had so many meetings for prayer, but that we had so few meetings for praise. The hymn-tune book will secure many important ends. It will secure the proper adaptation of the tune to the hymn; it will prevent the choir from singing that in which the congregation cannot join; it will speak continually to the people concerning their responsibility to aid in the praises of God; and its tendency will be to make the music of the home the same with that of the church. It will not deprive the choir of the privilege of singing something by themselves, thus exerting an elevating influence upon the congregation. They can sing an introductory anthem at every service; and by the style and spirit of the performance, they can make the people feel the refining and stimulating power of a worthy example. The pastor can do much good by occasionally preaching to his people upon this subject, and by showing, by his example, that he feels its importance. It will be necessary, especially in the country, that the church be at some pains and expense to promote musical instruction. They may, to a great advantage, occasionally secure the temporary services of a teacher from abroad. It may be excellent economy for them to select a suitable Christian young man from their own number, and, at their own expense, send him where he can receive thorough culture; for he will come back to them to make his influence felt through all the congregation for many years. This will cost something; but it cost David something to provide four thousand instruments of music for the Levites, and to educate and maintain the choir of two hundred and eighty-eight chosen singers; and can we, any more than he, expect to offer unto God, in acceptable sacrifice, that which has cost us nothing?

If these practical principles are adopted, in dependence upon God's blessing, I know—(it is not a theory with me)—I know that there will be the best results; and we shall cease to hear complaints of choirs, or to be afflicted in the sanctuary with the jargon of discordant voices; or to be insulted there with the flippancy and pretension of music and musicians, that are borrowed from the devil, devoted to his service during the week, but lent, or hired out, to the service of God on the Sabbath.

There are many other things which press for consideration, but I must relieve your patience.

My brethren, we have a work to do with reference to this subject, which we have already neglected too long. God is not so honored in our churches as he should be. The glory of his great name is dear to our hearts. Let us then, I pray you, see to it that praise, true, Christian praise, waits for him ever in our sanctuaries. There is power with God not only in prayer.

but also in praise. Praise consummates prayer. God often waits to bestow his blessing till he hears the voice of Christian song. When Judah was threatened by "the children of Ammon, Moab, and Mount Seir,"* then Jehosaphat did not only pray, but he appointed "Singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army." And it was when they began to sing and to praise, that the Lord interfered for their deliverance, and smote their enemies. And, at the dedication of the Temple, it was when the singers "lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying: For he in good; for his mercy endureth forever"—it was then, and not during the sacrifice or the prayer, that the Temple was filled with a cloud, "so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the house of God."† It was when Paul and Silas *sang praises*, as well as prayed, that their bands were loosed and the prison-doors were thrown open. So has it always been, and so will it always be, for our God is jealous of his honor, and waits to be gracious till we give unto him the glory due unto his name. Praise is the fitting language for the soul's deepest thought and highest aspiration. God our Maker giveth "songs in the night." The Christian, when his anguish is too deep for ordinary expression, breaks forth into song, and so finds relief. I saw a believer whose sorrow I knew was superlative, stand by the open grave, which was to receive all that was dearest to her heart, and sing, when those who were not bereaved could only weep. The mother of the Wesleys, when dying, said to her weeping children gathered around her: "*Children, when I am gone, sing a psalm of praise!*" What relief, alleviation, and comfort, can the soul find that can lift itself toward God in song. The pilgrim quickens his footsteps with the hymn of hope and heaven; the bravest soldier is he who can sing as he marches to the battle. When the sailor can sing at the windlass, then the anchor is light! Song quickens the pulses of Christian living, lightens its burdens, alleviates its sufferings, soothes its sorrows, allays its fears, and stimulates its hopes. Brethren, the church of Jesus Christ, while militant, should ever be vocal, and eloquent with her psalm and hymn of praise. With such a God and such a gospel every one should sing. Oh! that we and our people should be filled with the Spirit, that the Word of Christ might dwell richly in us and in them! Then would all our sanctuaries be resonant with those true heart-melodies, which are sweeter to the ear of the Father than the songs of angels, because they connect with that sacramental hymn which Jesus sang just before he went to the Mount of Olives.

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* 2 Chron. 20 : 22. † 2 Chron. 5 : 13.

SERMON XII.

[A short Discourse.]

BY AN EMINENT MINISTER AND PREACHER.

RIGHTLY DIVIDING THE WORD OF TRUTH.

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—LUKE xxiv: 27.

THE example of Christ in this wonderful incident of his life on earth, is full of interest and full of instruction to his ministering servants. The great question with every preacher is, or should be, How can I so "divide the word of truth" as best to answer the great end of preaching—the conversion of sinners and the "edifying of the body of Christ?" With regard to the *matter* of religious instruction, Christ has given no discretionary choice to his ministers. They may not "go beyond the word of the Lord, to say less or more." They must "preach the preaching which their Master hath bidden them, whether men will hear, or whether they will forbear." But he has not restricted them to any one mode of imparting religious instruction. Having commissioned them to speak in his name, and put the Bible into their hands as their divine commission, he seems to have left it with them, to preach doctrinally, practically and experimentally, with notes, or without notes, from single texts or by "expounding the Scriptures in order" to their hearers, giving to each its due proportion.

The Apostles and other primitive preachers adopted the *expository* method. If they ever discoursed from insulated texts, we have no record of it; and long after the apostolic age, preaching was almost wholly expository. There was a gradual departure from this method, till in process of time, preaching took the form of didactic discourse from separate topics, which for the most part, it retains to the present day. Exposition has not perhaps gone entirely out of us, any where. Preachers generally, I believe, expound more or less, in their week day evening lectures, and some few adhere to the primitive method, half a day on the Sabbath; but if I mistake not, the tendency now is, towards adopting the textual method altogether. This arises, I suppose, either from a conviction on the part of ministers, that the modern way of preaching is the best, or from a decided preference for it, on the part of their hearers.

In this state of things, it is seasonable to inquire, whether "the old paths" have not been too much forsaken.

1. My *first* argument in favor of the expository method is, that it is greatly for the advantage of the preacher himself. I do not mean, that it is a labor-saving method of pulpit instruction. It may cost quite as much study to prepare an exposition of a chapter, or part of a chapter, as to write out a sermon in the usual form—it will often cost more. But by taking up a gospel, an epistle, or any book of the Old Testament, and going regularly through it, with such helps as are at hand, the pastor will study it more carefully, and be more thoroughly "instructed into the things of the kingdom," than if he were to be a mere textual preacher. In this way, he will get much more comprehensive views of divine truth in its relations and practical bearings, than in any other. He will have a fuller "treasure," a richer mind, than if he were to spend all his time in looking out texts, making skeletons, and clothing them in the common way. He will make better sermons for it; and make them easier. If he is not a more polished writer, or eloquent orator, he will be a more Biblical preacher, and this will be a decided advantage to his flock, as well as to himself.

2. Another argument is, that a preacher can adopt a more familiar style in exposition, than he ordinarily can in a set discourse. He can simplify and illustrate—he can come down, as it were, and put himself more directly in communication with common minds. He ought, indeed, always to aim at this; but every one who has tried it will testify, that there is an inherent difficulty in making a sermon as simple and familiar to all minds, as an exposition.

3. A *third* advantage of expository over didactic preaching is, that it brings up truths in all their relations and just proportions. When we take insulated texts and draw out a doctrine, however true or important, we are extremely liable to overlook whatever does not serve our turn in a systematic technical way, and thus to lose much of "the mind and will of the Spirit" in the connection. How often have ministers, after preaching from a single verse in some important chapter, and subsequently going carefully through it in the expository way, found that the sermon was quite defective, in more than one particular.

4. Another advantage of the expository method is, that it brings up topics, thoughts, and illustrations, which might never occur to us in the common method; and if they did, we should find it next to impossible ever to weave half of them into formal sermons. The sacred writers, in one way and another, touch upon every thing that pertains to men's duty and interests, in all the countless circumstances and relations of life—all the duties, moreover, which we owe to God, and our fellow-men.

Nothing is left out. Nothing is overlooked. Expository preaching brings out every thing that "is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and every thing in its connection with what goes before and after.

5. Another, and a very great advantage of expository preaching is, that it brings up and brings out all those doctrines and practical subjects at which men are most apt to cavil, in such a way they must see that the preacher cannot help insisting on them without a manifest "shunning to declare all the counsel of God." When he takes an unwelcome text, they may say he is personal, or that he is always harping upon subjects which he knows they wish he would let alone; but when, in the course of exposition, one subject comes up after another, they are constrained to be silent, or to quarrel directly with the sacred writers. In such a course, it often happens that a bow drawn, as it were at a venture, does more execution than if it had been obviously aimed at a particular mark.

6. Another, and the last advantage of expository preaching which I shall mention is, that in a course of years, it makes a congregation much better acquainted with the Scriptures, than they are ever likely to become, under exclusively textual preaching. I take it as a matter of course, that when a minister expounds a part of the time in the pulpit, the congregation will all have their Bibles or Testaments, and follow him carefully, as he goes over verse after verse and chapter after chapter. In this way, they will see the connection and take the force of the reasoning, and when the book is finished, they will understand the scope and meaning of a writer, as the majority of them never would have done, without some such help.

In ten years, a preacher taking but one-third of the time in his regular Sabbath ministrations, might expound the whole New Testament and the greater part of the Old, with great profit to his hearers, and at the same time give increased interest to his textual preaching.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XIII.

BY REV. DR. GURLEY,

PASTOR OF THE NEW YORK AVENUE PRESBYTERIAN CHURCH, WASHINGTON CITY.

IN MEMORIAM OF PRESIDENT LINCOLN.

Delivered at his funeral in the east room of the Presidential Mansion, April 19, 1865, at noon. See note at the end of the discourse.

As we stand here to-day mourners around this coffin and around the lifeless remains of our beloved Chief Magistrate, we recognize and we adore the sovereignty of God. His throne is in the Heavens, and his kingdom ruleth over all. He hath done, and He hath permitted to be done, whatsoever He pleased. "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." His way is in the sea, and his path in the great waters, and his footsteps are not known. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men; he seeth wicked-

ness also; will he not then consider it?" We bow before his infinite majesty. We bow, we weep, we worship.

"Where reason fails, with all her powers,
There faith prevails, and love adores."

It was a cruel, cruel hand, that dark hand of the assassin which smote our honored, wise, and noble President, and filled the land with sorrow. But above and beyond that hand there is another which we must see and acknowledge. It is the chastening hand of a wise and a faithful Father. He gives us this bitter cup. And the cup that our Father has given us, shall we not drink it?

"God of the just, thou gavest us the cup:
We yield to thy behest, and drink it up."

"Whom the Lord loveth he chasteneth." O, how these blessed words have cheered and strengthened and sustained us through all these long and weary years of civil strife, while our friends and brothers on so many ensanguined fields were falling and dying for the cause of liberty and union! Let them cheer and strengthen, and sustain us to-day. True, this new sorrow and chastening has come in such an hour and in such a way as we thought not, and it bears the impress of a rod that is very heavy, and of a mystery that is very deep. That such a life should be sacrificed at such a time, by such a foul and diabolical agency; that the man at the head of the nation, whom the people had learned to trust with a confiding and a loving confidence, and upon whom more than upon any other were centered, under God, our best hope for the true and speedy pacification of the country, the restoration of the Union, and the return of harmony and love; that he should be taken just as the prospect of peace was brightly opening upon our torn and bleeding country, and just as he was beginning to be animated and gladdened with the hope of ere long enjoying with the people the blessed fruit and reward of his and their toil, and care and patience, and self-sacrificing devotion to the interests of liberty and the Union. O, it is a mysterious and a most afflicting visitation. But it is our Father in heaven, the God of our fathers, and our God, who permits us to be so suddenly and sorely smitten; and we know that His judgments are right, and that in faithfulness He has afflicted us. In the midst of our rejoicings we needed this stroke, this dealing, this discipline; and therefore He has sent it. Let us remember our affliction has not come forth of the dust, and our trouble has not sprung out of the ground. Through and beyond all second causes let us look, and see the sovereign permissive agency of the great First Cause. It is His prerogative to bring light out of darkness and good out of evil. Surely the wrath of man shall praise Him, and the remainder of wrath He will restrain. In the

light of a clearer day we may yet see the wrath which planned and perpetrated the death of the President, was overruled by Him whose judgments are unsearchable, and his ways past finding out, for the highest welfare of all those interests which are so dear to the Christian patriot and philanthropist, and for which a loyal people have made such an unexampled sacrifice of treasure and of blood. Let us not be faithless, but believing.

"Blind unbelief is prone to err,
And scan his work in vain;
God is his own interpreter,
And He will make it plain."

We will wait for his interpretation, and we will wait in faith, nothing doubting. He who has led us so well, and defended and prospered us so wonderfully during the last four years of toil, and struggle and sorrow, will not forsake us now. He may chasten, but He will not destroy. He may purify us more and more in the furnace of trial, but he will not consume us. No, no! He has chosen us as He did His people of old in the furnace of affliction, and He has said of us as He said of them. "This people have I formed for myself: they shall show forth my praise." Let our principal anxiety now be that this new sorrow may be a sanctified sorrow; that it may lead us to a deeper repentance to a more humbling sense of our dependence upon God, and to the more unreserved consecration of ourselves and all that we have to the cause of truth and justice, of law and order, of liberty and good government, of pure and undefiled religion. Then, though weeping may endure for a night, joy will come in the morning. Blessed be God! despite of this great and sudden and temporary darkness, the morning has begun to dawn—the morning of a bright and glorious day, such as our country has never seen. That day will come and not tarry, and the death of a hundred Presidents and their cabinets can never, never prevent it. While we are thus hopeful, however, let us also be humble. The occasion calls us to prayerful and tearful humiliation. It demands of us that we live low, very low, before Him who has smitten us for our sins. O that all our rulers and all our people may bow in the dust to-day beneath the chastening hand of God! and may their voices go up to Him as one voice, and their hearts go up to Him as one heart, pleading with Him for mercy, for grace to sanctify our great and sore bereavement, and for wisdom to guide us in this our time of need. Such a united cry and pleading will not be in vain. It will enter into the ear and heart of Him who sits upon the throne, and He will say to us, as to His ancient Israel, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord, thy Redeemer."

I have said that the people confided in the late lamented Pres-

ident with a full and a loving confidence. Probably no man since the days of Washington was ever so deeply and firmly imbedded and enshrined in the very hearts of the people as Abraham Lincoln. Nor was it a mistaken confidence and love. He deserved it—deserved it well—deserved it all. He merited it by his character, by his acts, and by the whole tenor and tone, and spirit of his life. He was simple and sincere, plain and honest, truthful and just, benevolent and kind. His perceptions were quick and clear, his judgment was calm and accurate, and his purposes were good and pure beyond a question. Always and everywhere he aimed and endeavored to *be* right and to *do* right. His integrity was thorough, all-pervading, all-controlling, and incorruptible. It was the same in every place and relation, in the consideration and the control of matters great or small, the same firm and steady principle of power and beauty that shed a clear and crowning lustre upon all his other excellences of mind and heart, and recommended him to his fellow-citizens as *the* man, who, in a time of unexampled peril, when the very life of the nation was at stake, should be chosen to occupy, in the country and for the country, its highest post of power and responsibility. How wisely and well, how purely and faithfully, how firmly and steadily, how justly and successfully he did occupy that post and meet its grave demands in circumstances of surpassing trial and difficulty, is known to you all, known to the country and the world. He comprehended from the first the perils to which treason had exposed the freest and best Government on the earth, the vast interests of liberty and humanity that were to be saved or lost forever in the urgent impending conflict; he rose to the dignity and momentousness of the occasion, saw his duty as the Chief Magistrate of a great and imperiled people, and he determined to do his duty, and his whole duty, seeking the guidance and leaning upon the arm of Him of whom it is written, "He giveth power to the faint, and to them that have no might he increaseth strength." Yes, he leaned upon His arm. He recognized and received the truth that "the kingdom is the Lord's, and He is the governor among the nations." He remembered that "God is in history," and he felt that nowhere had his hand and his mercy been so marvelously conspicuous as in the history of this nation. He hoped and he prayed that that same hand would continue to guide us, and that same mercy continue to abound to us in the time of our greatest need. I speak what I know, and testify what I have often heard him say, when I affirm that that guidance and mercy were the prop on which he humbly and habitually leaned; they were the best hope he had for himself and for his country. Hence, when he was leaving his home in Illinois, and coming to this city to take his seat in the executive chair of a disturbed and troubled nation, he said to the old and tried friends who

gathered tearfully around him and bade him farewell, "I leave you with this request: "*pray for me.*" They did pray for him; and millions of others prayed for him; nor did they pray in vain. Their prayer was heard, and the answer appears in all his subsequent history; it shines forth with a heavenly radiance in the whole course and tenor of his administration, from its commencement to its close. God raised him up for a great and glorious mission, furnished him for its work, and aided him in its accomplishment. Nor was it merely by strength of mind, and honesty of heart, and purity and pertinacity of purpose, that He furnished him; in addition to these things He gave him a calm and abiding confidence in the overruling providence of God and in the ultimate triumph of truth and righteousness through the power and the blessing of God. This confidence strengthened him in all hours of anxiety and toil, and inspired him with calm and cheering hope when others were inclining to despondency and gloom. Never shall I forget the emphasis and the deep emotion with which he said, in this very room, to a company of clergymen and others, who called to pay him their respects in the darkest days of our civil conflict: "Gentlemen, my hope of success in this great and terrible struggle rests on that immutable foundation, the justice and goodness of God. And when events are very threatening, and prospects very dark, I still hope that in some way which man cannot see all will be well in the end, because our cause is just, and God is on our side." Such was his sublime and holy faith, and it was an anchor to his soul, both sure and steadfast. It made him firm and strong. It emboldened him in the pathway of duty, however rugged and perilous it might be. It made him valiant for the right, for the cause of God and humanity, and it held him in steady, patient, and unswerving adherence to a policy of administration which he thought, and which all now think, both God and humanity required him to adopt. We admired and loved him on many accounts—for strong and various reasons; we admired his childlike simplicity, his freedom from guile and deceit, his staunch and sterling integrity, his kind and forgiving temper, his industry and patience, his persistent, self-sacrificing devotion to all the duties of his eminent position, from the least to the greatest; his readiness to hear and consider the cause of the poor and humble, the suffering and the oppressed; his charity toward those who questioned the correctness of his opinions and the wisdom of his policy; his wonderful skill in reconciling differences among the friends of the Union, leading them away from abstractions, and inducing them to work together and harmoniously for the common weal; his true and enlarged philanthropy that knew no distinction of color and race, but regarded all men as brethren, and endowed alike by their Creator "with certain inalienable rights, among which are life,

liberty, and the pursuit of happiness;" his inflexible purpose, that what freedom had gained in our terrible civil strife should never be lost, and that the end of the war should be the end of slavery, and, as a consequence, of rebellion; his readiness to spend and be spent for the attainment of such a triumph—a triumph the blessed fruits of which shall be as wide-spreading as the earth, and as enduring as the sun.

All these things commanded and fixed our admiration, and the admiration of the world, and stamped upon his character and life the unmistakable stamp of *greatness*. But more sublime than any or all of these, more holy and influential, more beautiful and strong, and sustaining, *was his abiding confidence in God and in the final triumph of truth and righteousness through Him and and for His sake*. This was his noblest virtue, his grandest principle, the secret alike of his strength, his patience, and his success. And this, it seems to me, after being near him steadily, and with him often, for more than four years, is the principle by which, more than by any other, "he being dead, yet speaketh." Yes; by his steady, enduring confidence in God, and in the complete ultimate success of the cause of God, which is the cause of humanity, more than in any other way, does he now speak to us and to the nation he loved and served so well. By this he speaks to his successor in office, and charges him to have faith in God. By this he speaks to the members of his cabinet, the men with whom he counseled so long, and he charges them to have faith in God. By this he speaks to all who occupy positions of influence and authority in these sad and troublous times, and he charges them all to have faith in God. By this he speaks to this great people as they sit in sackcloth to-day, and weep for him with a bitter wailing, and refuse to be comforted, and he charges them to have faith in God. And by this he *will* speak through the ages and to all rulers and peoples in every land, and his message to them will be, "Cling to liberty and right; battle for them; bleed for them; die for them, if need be; and have confidence in God." O that the voice of this testimony may sink down into our hearts to-day and every day, and into the heart of the nation, and exert its appropriate influence upon our feelings, our faith, our patience, and our devotion to the cause now dearer to us than ever before, because consecrated by the blood of its most conspicuous defender, its wisest and most fondly-trusted friend. He is dead; but the God in whom he trusted lives, and He can guide and strengthen his successor, as he guided and strengthened him. He is dead; but the memory of his virtues, of his wise and patriotic counsels and labors, of his calm and steady faith in God, lives, is precious, and will be a power for good in the country quite down to the end of time. He is dead; but the cause he so ardently loved, so ably, patiently,

faithfully represented and defended—not for himself only, not for us only, but for all people in all their coming generations, till time shall be no more—that cause survives his fall, and will survive it. The light of its brightening prospects flashes cheeringly to-day athwart the gloom occasioned by his death, and the language of God's united providences is telling us that, though the friends of liberty die, liberty itself is immortal. There is no assassin strong enough, and no weapon deadly enough to quench its inextinguishable life, or arrest its onward march to the conquest and empire of the world. This is our confidence, and this is our consolation, as we weep and mourn to-day. Though our beloved President is slain, our country is saved. And so we sing of mercy as well as of judgment. Tears of gratitude mingle with those of sorrow. While there is darkness there is also the dawning of a brighter, happier day upon our stricken and weary land. God be praised that our fallen chief lived long enough to see the day dawn and the daystar of joy and peace arise upon the nation. He saw it, and he was glad. Alas! alas! he only saw the *dawn*. When the *sun* has risen, full-orbed and glorious, and a happy reunited people are rejoicing in its light, it will shine upon his grave. But that grave will be a precious and a consecrated spot. The friends of liberty and of the Union will repair to it in years and ages to come, to pronounce the memory of its occupant blessed, and, gathering from his very ashes, and from the rehearsal of his deeds and virtues, fresh incentives to patriotism, they will there renew their vows of fidelity to their country and their God.

And now I know not that I can more appropriately conclude this discourse which is but a simple utterance of the heart, than by addressing to our departed President, with some slight modification, the language which Tacitus, in his life of Agricola, addresses to his venerable and departed father-in-law: "With you we may now congratulate; you are blessed, not only because your life was a career of glory, but because you were released, when, your country safe, it was happiness to die. We have lost a parent, and, in our distress, it is now an addition to our heartfelt sorrow that we had it not in our power to commune with you on the bed of languishing, and receive your last embrace. Your dying words would have been ever dear to us; your commands we should have treasured up, and graved them on our hearts. This sad comfort we have lost, and the wound for that reason pierces deeper. From the world of spirits behold your disconsolate family and people; exalt our minds from fond regret and unavailing grief to the contemplation of your virtues. Those we must not lament; it were impiety to sully them with a tear. To cherish their memory, to embalm them with our praises, and, so far as we can, to emulate your bright example,

will be the truest mark of our respect, the best tribute we can offer. Your wife will thus preserve the memory of the best of husbands, and thus your children will prove their filial piety. By dwelling constantly on your words and actions, they will have an illustrious character before their eyes, and, not content with the bare image of your mortal frame, they will have what is more valuable—the form and features of your mind. Busts and statues, like their originals, are frail and perishable. The soul is formed of finer elements, and its inward form is not to be expressed by the hand of an artist with unconscious matter—our manners and our morals may in some degree trace the resemblance. All of you that gained our love and raised our admiration still subsists, and will ever subsist, preserved in the minds of men, the register of ages, and the records of fame. Others, who have figured on the stage of life and were the worthies of a former day, will sink, for want of a faithful historian, into the common lot of oblivion, inglorious and unremembered; but you, our lamented friend and head, delineated with truth, and fairly consigned to posterity, will survive yourself, and triumph over the injuries of time."

NOTE. The preceding discourse was delivered by Rev. Dr. Gurley at one o'clock, noon, in the east room of the Presidential Mansion, April 19, 1865, standing at the head of the coffin on the step of the catafalque, around which stood the President of the United States, Andrew Johnson, inaugurated four days previously, and his cabinet, Chief Justice Chase and other judges of the Supreme Court, Lieutenant General Grant and his staff, Rear Admiral Faragut of the United States Navy, and other officers, United States Senators and Members of Congress, the Governors of several States, Foreign Ambassadors and their suites, numerous clergymen and State deputations, forming a funeral assemblage and a scene more solemn and impressive than we have ever seen before.

We only add, as it seems proper, that Abraham Lincoln, late President of the United States, was born in Hardin county, Kentucky, February 12, 1809. His ancestors were Quakers from Bucks county, Pennsylvania, from whence they moved to Rockingham county, Virginia, and from thence his grandfather, Abram Lincoln removed to Kentucky in 1782, where he was killed by Indians in 1784. His father was Thomas Lincoln, who removed to Indiana in 1816. In 1830 he removed with his father to Illinois. In 1837 he removed to Springfield. May 16, 1860, he was nominated at Chicago for President of the United States, and afterwards elected; March 4th, 1861, he was inaugurated to that office, and again in March, 1865. He met his death by a cruel and terrible assassination in Ford's Theatre at Washington, April 14, by a pistol shot from the hand of J. Wilkes Booth. His demise and funeral has filled a nation with mourning and sorrow.—EDITOR OF N. PREACHER.

SERMON XIV.

BY REV. HENRY WARD BEECHER.

PASTOR OF THE PLYMOUTH CHURCH, BROOKLYN, NEW YORK.

THE NATIONAL BEREAVEMENT.

1. And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him the land of Gilead, unto Dan.
2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea.
3. And the South, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.
4. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.
5. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord.—DEUTERONOMY, xxxiv, 1–5.

THERE is no historic figure more noble than that of the Jewish lawgiver. After many thousand years, the figure of Moses is not diminished, but stands up against the background of early days, distinct and individual as if he lived but yesterday. There is scarcely another event in history more touching than his death. He had borne the great burdens of state for forty years, shaped the Jews to a nation, filled out their civil and religious polity, administered their laws, and guided their steps, or dwelt with them in all their sojourning in the wilderness, had mourned in their punishment, kept step with their marches and led them in wars, until the end of their labors drew nigh, the last stages were reached, and Jordan only lay between them and the promised land. The Promised Land! Oh, what yearnings had heaved his breast for that Divinely promised place! He had dreamed of it by night, and mused by day; it was holy, and endeared as God's favored spot; it was to be the cradle of an illustrious history. All along his laborious, and now weary life, he had aimed at this as the consummation of every desire, the reward of every toil and pain. Then came the word of the Lord to him, "Thou must not go over. Get thee up into the mountain, look upon it, and die." From that silent summit the hoary leader gazed to the north, to the south, to the west, with hungry eyes. The dim outlines rose up, the hazy recesses spoke of quiet valleys. With eager longing, with sad resignation, he looked upon the promised land, that was now the forbidden land. It was a moment's anguish. He forgot all his personal wants, and drank in the vision

of his people's home. His work was done. There lay God's promise fulfilled. There was the seat of coming Jerusalem—there the city of Jehovah's King, the sphere of judges and prophets, the mount of sorrow and salvation, the country whence were to flow blessings to all mankind. Joy chased sadness from every feature, and the prophet laid him down and died.

Again, a great leader of the people has passed through toil, sorrow, battle and war, and came near to the promised land of peace, into which he might not pass over. Who shall recount our martyr's sufferings for this people? Since the November of 1860, his horizon has been black with storms. By day and by night he trod the way of danger and darkness. On his shoulders rested a government dearer to him than his own life. At its life millions were striking at home; upon it foreign eyes were lowered, and it stood like a lone island in a sea full of storms, and every tide and wave seemed eager to devour it. Upon thousands of hearts great sorrows and anxieties have rested, but upon not one such, and in such measure, as upon that simple, truthful, noble soul, our faithful and sainted LINCOLN. Never rising to the enthusiasm of more impassioned natures in hours of hope, and never sinking with the mercurial in hours of defeat to the depths of despondency, he held on with unmoveable patience and fortitude, putting caution against hope that it might not be premature, and hope against caution that it might not yield to dread and danger. He wrestled ceaselessly through four black and dreadful purgatorial years, when God was cleansing the sins of this people as by fire. At last the watchman beheld the gray dawn. The mountains began to give forth their forms from out of the darkness, and the East came rushing towards us with arms full of joy for all our sorrows. Then it was for him to be glad exceedingly that had sorrowed immeasurably. Peace could bring to no other heart such joy, such rest, such honor, such trust, such gratitude. He but looked upon it as Moses looked upon the promised land. Then the wail of a nation proclaimed that he had gone from among us. Not thine the sorrow, but ours. Sainted soul, thou hast indeed entered the promised rest, while we are yet on the march. To us remains the rocking of the deep, the storm upon the land, days of duty and nights of watching; but thou art sphered high above all darkness and fear, beyond all sorrow or weariness. Rest, oh weary heart! Rejoice exceedingly, thou that hast enough suffered. Thou hast beheld Him who invariably led thee in this great wilderness. Thou standest among the elect; around thee are the royal men that have ennobled human life in every age; kingly art thou with glory on thy brow as a diadem, and joy is upon thee for evermore! Over all this land, over all the little cloud of years that now from thine infinite horizon waver back from thee as a

spark, thou art lifted up as high as the star is above the clouds that hide *us*, but never reach *it*. In the goodly company on Mount Zion thou shalt find that rest which so many have sought in vain, and thy name, an everlasting name in heaven, shall flourish in fragrance and beauty as long as men shall last upon the earth, or hearts remain to revere Truth, Fidelity, and Goodness. Never did two such orbs of experience meet in one hemisphere as the joy and sorrow of the same week in this land. The joy was as sudden as if no man had expected it, and as entrancing as if it had fallen from heaven. It rose up over sobriety, and swept business from its moorings, and ran down through the land in irresistible course. Men wept and embraced each other; they sang or prayed, or, deeper yet, could only think thanksgiving and weep gladness. That peace was sure, that government was firmer than ever, the land was cleansed of plague, that ages were opening to our footsteps and we were to begin a march of blessings, that blood was staunched and scowling enmities sinking like spent storms beneath the horizon; that the dear fatherland, nothing lost much gained, was to rise in unexampled honor among the nations of the earth—these thoughts, and that undistinguishable throng of fancies, and hopes, and desires, and yearnings, that filled the soul with tremblings like the heated air of midsummer days—all these kindled up such a surge of joy as no words may describe. In an hour, joy lay without a pulse, without a gleam or breath. A sorrow came that swept through the land, as huge storms swept through the forest and field, rolling thunder along the skies, dishevelling the flames and daunting every singer in the thicket or forest, and pouring blackness and darkness across the land and up the mountains. Did ever so many hearts in so brief a time touch two such boundless feelings? It was the uttermost of joy and the uttermost of sorrow—noon and midnight without space between. The blow brought not a sharp pang. It was so terrible that at first it stunned sensibility. Citizens were like men awakened at midnight by an earthquake, and bewildered to find every thing that they were accustomed to trust wavering and falling. The very earth was no longer solid. The first feeling was the least. Men waited to get strength to feel. They wandered in the street as if groping after some impending dread, or undeveloped sorrow. They met each other as if each would ask the other, "Am I awake, or do I dream?" There was a piteous helplessness. Strong men bowed down and wept. Other and common griefs belong to some one in chief, they are private property; but this was each man's, and every man's. Every virtuous household in the land felt as if its first-born were gone. Men took it home. They were bereaved, and walked for days as if a corpse lay unburied in their dwellings. There was

nothing else to think of; they could speak of nothing but that, and yet of that they could speak only falteringly. All business was laid aside; pleasure forgot to smile. The city for nearly a week ceased to roar, and great Leviathan laid down and was still. Even Avarice stood still, and Greed was strangely moved to generous sympathy with universal sorrow. Rear to his name monuments, found charitable institutions, and with his name above their heights, but no monument will ever equal the universal, spontaneous, and sublime sorrow that in a moment swept down lines and parties, and covered up animosities, and in an hour brought a divided people with unity of grief and indivisible fellowship of anguish! For myself, I can not yet command that quietness of spirit needed for a just and temperate delineation of a man whom goodness has made great.

I pass, then, to some considerations aside from the martyr President's character, reserving that for a future occasion, which are appropriate to this time and place.

I. Let us not mourn that his departure was so sudden nor fill our imagination with horror at its method. When good men pray for deliverance from hidden death, it is only that they may not be plunged, without preparation and all disrobed, into the presence of the Judge. Men long eluding and evading sorrow, when suddenly overtaken, seem enchanted to make it great to the uttermost—a habit which is not Christian although it is doubtless natural. When one is ready to depart, suddenness is a blessing. It is a painful sight to see a tree overthrown by a tornado, wrenched from its foundation and broken down like a reed; but it is yet more painful to see a vast and venerable tree lingering with vain strife, when age and infirmity have marked it for destruction. The process of decay is a spectacle humiliating and painful; but it seems good and grand for one to go from duty done with pulse high, with strength full and nerve strong, terminating a noble life in a fitting manner. Nor are we without Scripture warrant for these thoughts: "Let your loins be girded about. * * * Blessed are those servants whom the Lord, when He cometh, shall find watching." * * * Not those who die in a stupor are blessed, but they who go with all their powers about them, and wide awake, as to a wedding. He died watching. He died with armor on. In the midst of hours of labor, in the very heart of patriotic consultations, just returned from camps and council, he was stricken down. No fever dried his blood—no slow waste consumed him. All at once, in full strength and manhood, with his girdle tight about him, he departed, and walks with God. Nor was the manner of his death more shocking, if we will surround it with higher associations. Have not thousands of soldiers fallen on the field of battle by the bullets of an enemy, and did

not he? All soldiers that fall, ask to depart in the hour of victory, and at such an hour he fell. There was not a poor drummer boy in all this war that has fallen, for whom the great heart of LINCOLN would not have bled; there is not one private soldier without note or name, slain among thousands and hid in the pit among hundreds, without even the memorial of a separate burial, for whom the President would not have wept. He was a man from and of the people, and now that he who might not bear the march, the toil and battle, with these humble citizens, has been called to die by the bullet, as they were, do you not feel that there is a peculiar fitness to his nature and life, that he should in death be joined with them in a final common experience? For myself, when any event is susceptible of a nobler garnishing, I can not understand the nature or character of those who seek to drag it down, degrading and debasing, rather than ennobling and sanctifying it.

II. This blow was but the expiring rebellion; and as a miniature gives all the form and features of its subject, so, epitomized in this foul act, we find the whole nature and disposition of slavery. It begins in a wanton destruction of all human rights, and in the desecration of all the sanctities of heart and home. It can be maintained only at the sacrifice of every right moral feeling in its abettors and upholders. It is a two-edged sword, cutting both ways, desolating alike the oppressed and the oppressor, and violently destroying manhood in the victim, it insidiously destroys manhood in the master. No man born and bred under the influence of the accursed thing can possibly maintain his manhood, and I would as soon look for a saint in the darkness of perdition, as for a man of honor in this hot-bed of iniquity. The problem is solved, its demonstration is complete. Slavery wastes its victims, it wastes estates. It destroys public morality, it corrupts manhood in its centre. Communities in which it exists are not to be trusted. Its products are rotten. No timber grown in its cursed soil is fit for the ribs of our ship of state or for our household homes. The people are selfish in their patriotism, and brittle, and whoever leans on them for support is pierced in his hand. Their honor is not honor, but a bastard quality which disgraces the name of honor, and for all time the honor of the supporters of slavery will be throughout the earth a by-word and a hissing. Their whole moral nature is death-smitten. The needless rebellion, the treachery of its leaders to oaths and truths, their violations of the commonest principles of fidelity, sitting in senates, councils and places of trust, only to betray them—the long, general and unparalleled cruelty to prisoners, without provocation or excuse—their unreasoning malignity and fierceness—all mark the symptoms of the disease of slavery, that is a deadly poison to soul and body.

There may be exceptions, of course, but as a rule malignity is the nature and the essence. Slavery is itself barbarous, and the nation which upholds and protects it is likewise barbarous. It is fit that its expiring blow should be made to take away from men the last forbearance, the last pity, and fire the soul with invincible determination that the breeding ground of such mischiefs and monsters shall be utterly and forever destroyed! It needed not that the assassin should put on paper his belief in slavery. He was but the sting of the monster slavery which has struck this blow, and as long as this nation lasts, it will not be forgotten that we have had our "Martyr President," nor while Heaven holds high court or Hell rots beneath, will it be forgotten that slavery murdered him.

III. This blow was aimed at the life of government and of the nation. ABRAHAM LINCOLN was slain, but America was meant. The man was cast down but the government was smitten at. The President was killed, but national life-breathing freedom and benignity was sought. He of Illinois, as a private man, might have been detested, but it was because he represented the cause of just government, liberty and kindness, he was slain. It was a crime against universal government, and was aimed at all. Not more was it at us than at England or France, or any well-compacted government. It was aimed at mankind. The whole world will repudiate it and stigmatize it as a deed without a redeeming feature. It was not the deed of the oppressed, stung to madness by the cruelty of the oppressor; it was not the avenging hand against the heart of a despot; it was the exponent of a venomous hatred of liberty, and the avowed advocacy of slavery.

IV. But the blow has signally failed. The cause is not stricken, but strengthened; men hate slavery the more and love liberty better. The nation is dissolved, but only in tears, and stands more square and solid to-day than any pyramid in Egypt. The government is not weakened, it is strengthened. How readily and easily the ranks closed up. We shall be more true to every instinct of liberty, to the Constitution, and to the principles of universal freedom. Where, in any other community, the crowned head being stricken by the hand of an assassin, would the funds have stood firm as did ours, not wavering the half of one per cent.? After four years of drastic war, of heavy drafts upon the people, on top of all, the very head of the nation is stricken down, and the funds never quivered, but stand as firm as the granite ribs in the mountains. Republican institutions have been vindicated in this very experience. God has said, by the voice of his Providence, that republican liberty based upon universal freedom shall be as firm as the foundations of the globe.

V. I observe lastly: even he who now sleeps, has by this event been clothed with new influence. Dead, he speaks to men who now willingly hear, what before they shut their ears to. Like the words of WASHINGTON, will his simple, mighty words be pondered on by your children and children's children. Men will receive a new accession to their love of patriotism, and will for his sake guard with more zeal the welfare of the whole country. On the altar of this martyred patriot I swear you to to be more faithful to your country. They will, as they follow his hearse, swear a new hatred to that slavery which has made him a martyr. By this solemn spectacle I swear you to renewed hostility to slavery, and to a never-ending pursuit of it to its grave. They will admire and imitate his firmness in justice, his inflexible conscience for the right, his gentleness and moderation of spirit, and I swear you to a faithful copy of his justice, his mercy and his gentleness. You I can comfort, but how can I speak to the twilight millions who revere his name as the name of God. Oh, there will be wailing for him in hamlet and cottage, in woods and wilds, and the fields of the South. Her dusky children looked on him as on a Moses come to lead them out from the land of bondage. To whom can we direct them but to the Shepherd of Israel, and to his care commit them for help, for comfort and protection? And now the martyr is moving in triumphal march, mightier than when alive. The nation rises up at his coming. Cities and States are his pall-bearers, and cannon beat the hours with solemn procession. Dead! dead! dead! he yet speaketh? Is WASHINGTON dead? Is HAMPDEN dead? Is DAVID dead? Now, disenthralled of flesh, and risen to the unobstructed sphere where passion never comes, he begins his illimitable work. His life is grafted upon the Infinite, and will be fruitful now as no earthly life can be. Pass on, thou that hast overcome! Your sorrows, oh people, are his pæan! Your bells, and bands, and muffled drums sound in his ear a triumph. You wail and weep here; God makes it triumph there. Four years ago, oh Illinois, we took him from your midst, an untried man from among the people. Behold, we return him a mighty conqueror. Not thine, but the nation's; not ours, but the world's! Give him place, ye prairies! In the midst of this great continent his dust shall rest, a sacred treasure to myriads who shall pilgrim to that shrine, to kindle anew their zeal and patriotism. Ye winds that move over the mighty spaces of the West, chant his requiem! Ye people, behold a martyr, whose blood, as articulate words, pleads for fidelity, for law, for liberty.

CLOSING PRAYER,

BY REV. DR. GREY, CHAPLAIN UNITED STATES SENATE.

O, LORD God of Hosts, behold a nation prostrate before Thy throne, clothed in sackcloth, who stand around all that now remains of our illustrious and beloved chief. We thank Thee that Thou hast given to us such a patriot, and to the country such a ruler, and to the world such a noble specimen of manhood. We bless Thee that Thou hast raised him to the highest position of trust and power in the nation; and that Thou hast spared him so long to guide and direct the affairs of the Government in its hour of peril and conflict. We trusted it would be he who should deliver Israel, that he would have been retained to us while the nation was passing through its baptism of blood; but in an evil hour, in an unexpected moment, when joy and rejoicing filled our souls, and was thrilling the heart of the nation, he fell. O God, give grace to sustain us under this dark and mysterious providence! Help us to look up unto Thee and say, Not our will but Thine, O God, be done. We commend to Thy merciful regard and tender compassion the afflicted family of the deceased. Thou seest how their hearts are stricken with sorrow and wrung with agony. O, help them, as they are now passing through the dark valley and shadow of death, to fear no evil, but to lean upon Thy rod and staff for support. O, help them to cast their burden upon the Great Burden-bearer, and find relief. Help them to look beyond human agencies and human means, and recognize Thy hand, O God, in this providence, and say: It is the Lord; let him do what seemeth good in his sight; and as they proceed slowly and sadly on their way with the remains of a husband and father, to consign them to their last resting place, may they look beyond the grave to the morning of Resurrection, when that which they now sow in weakness shall be raised in strength; what they now sow a mortal body shall be raised a spiritual body; that they now sow in corruption shall be raised in incorruption, and shall be fashioned like unto Christ's most glorious body. O God of the bereaved, comfort and sustain this mourning family. Bless the new Chief Magistrate. Let the mantle of his predecessor fall upon him. Bless the Secretary of State and his family. O God, if possible, according to Thy will, spare their lives, that they may render still important service to the country. Bless all the members of the Cabinet. Endow them with wisdom from above. Bless the commanders of our army and navy, and all the brave defenders of the country, and give them continued success. Bless the ambassadors from foreign courts, and give us peace with the nations of the earth. O God, let treason, that has deluged our land with blood, and devastated our country, and bereaved our homes, and filled them with widows and orphans, and has at length culminated in the assassination of the nation's chosen ruler—God of justice, and Avenger of the nation's wrong, let the work of treason cease, and let the guilty author of this horrible crime be arrested and brought to justice. O, hear the cry and the prayer and the tears now arising from a nation's crushed and smitten heart, and deliver us from the power of all our enemies, and send speedy peace unto all of our borders, *through* Jesus Christ, our Lord. Amen.

SERMON XV.

BY REV. ROBERT R. BOOTH, D. D.

PERSONAL FORGIVENESS AND PUBLIC JUSTICE.*

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will reply, saith the Lord."—ROMANS xii. 19.

"Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."—ROMANS xiii. 1, 2.

In directing your attention to these two distinct sentiments of Holy Writ, a few preliminary statements will further the end we have in view, and will make their application more apparent.

In times like these, the public good demands that the light of God's word shall be thrown clearly upon the amazing succession of events which commands the attention of men. We listen to the voices of those who stand in places of power; we read the carefully prepared editorials of the public journals, and to a large degree our opinions are moulded by the influences which these organs exert upon us. But whatever may be the tone and direction of those, it is perfectly evident that the pulpit has a duty to discharge in applying the truth of the Bible to the great events of the hour, and if this is not faithfully done, then the pulpit is false to its trust.

We may not, indeed, claim for it the right—as, with but few exceptions, its ministers have not the inclination—to interfere in mere questions of policy; but whenever public affairs stand in the area of those sublime and eternal moral principles which God has affirmed, then the duty is plain—the truth must be uttered as it has pleased God to reveal it. This is the more imperative in a country like ours; under a form of government, which visits responsibility directly upon the people, and which reflects the integrity of their sentiments directly in the mirror of the public administration.

True as this is at all times, it is especially true in the presence of events such as these which now thrill our hearts. We must be blind, indeed, and willful, if we do not realize that God is now speaking to us in solemn accents, and pointing out by His providence the path of our duty and the dangers that beset us.

* Preached in the Mercer Street Presbyterian church, N. Y., April 23, 1865.

We have passed almost, if not altogether, through the Red Sea of rebellion and civil war; we have witnessed the utter discomfitnre of our enemies, and the overthrow of their unrighteous cause; we have raised our song of victory and of praise for so great a deliverance, and now each loyal heart thrills with the consciousness that not only for ourselves, but for the whole human race and for far-distant ages, has our nationality been raised from the dust, cleared from the manifold embarrassments of the past, and established anew on a basis of union and liberty.

One shadow alone dims the grandeur and rapture of this hour of triumph. But that is so deep and sombre that it has drawn away all eyes from the constellation of beauty, which begins to shine again in the firmament, to fix them upon the pale form, which that shadow covers.

The death of the President, in the midst of the national rejoicing—his murder at the very hour when he was bending the energies of his clear head and generous heart to the great work of healing the wounds of the nation and restoring the breaches made by the rebellion—compels us to pause, not only for lamentation and woe, but also to inquire what God has intended to teach us by His permissive providence.

Not without meaning, as I firmly believe, has this deep sense of injury been inflicted upon us. Not without a purpose of God has this last cruel blow been struck by those who were in sympathy with the cause of treason and slavery. If we can not bring ourselves to think that God has ordained it, at least we know that in permitting it He has had an end to accomplish, a lesson to teach. What this lesson is, it behooves us to consider.

Incidentally, it has taught us much about the frailty of man, and the vanity of all earthly greatness—and much about the wickedness which the lost human heart can conceive and accomplish. Incidentally, also, it has revealed, as never before, the strength of our Republican Government; receiving as it did this deadly wound full on the front, yet hardly reeling for a moment, but standing, ere the shock had passed, like the prophetic church of God—"fair as the moon, clear as the son, and terrible as an army with banners."

Yet, salutary and impressive as these lessons are, we cannot doubt that the Divine purpose disclosed in this event is of far more importance and in a different direction. It reveals to us, and was intended to reveal, the depths of darkness which were concealed under the specious defences of secession and slavery, and the utter impossibility of any national compromise with the crimes which they have committed.

This I take to be the great lesson to which God, by his providence, is now directing the attention of the stricken people.

It can hardly be denied that, as a nation, we were in a position

of danger, before this calamity befell us, through a prevalent disposition to overlook the sanctions of law, and to treat the authors of our political woes as if their crimes deserved to be condoned rather than to be punished. The marvellous magnanimity of the Government seemed almost prepared to disregard the great principle of the Divine law which requires the administration of justice, not only for the punishment of the guilty, but also for the defence of the innocent. In the brilliancy of our military success, the crime of rebellion against a free, constitutional government was beginning to be lightly esteemed, and the restraints which must ever be the safeguard of liberty were in danger of being more seriously broken down in the hour of our triumph than even in the suspense of the conflict. Had these lenient sentiments been exercised without interruption it would have been most unfortunate for the nation and for the world—the largest indulgence would have been given to the leaders of anarchy and misrule the world over, could they have been allowed to infer that the failure of their infamous schemes would involve only their subordinates in ruin, while they themselves might hope to get safely off in the haze of their more daring criminality.

In such a juncture our Government needed an infusion of the Old Testament severity rather than of the New Testament tenderness, and it seems clear that God has intended, by this sudden and appalling calamity, to bring to our remembrance those truths of distributive justice which stand out so clearly in his dealings with Israel of old, and which do indeed underlie the whole framework of Gospel salvation.

There is a prevalent mistake concerning the bearing of that old dispensation upon the Divine government as now administered. It is regarded by many as entirely a thing of the past; abrogated when Christ came to achieve our deliverance. It is supposed that justice, as an attribute of God, has gone into abeyance, and that the only example which is now binding upon us as individuals, and as nations, is that of the gentle and forgiving Lamb of God. But can we forget that Christ came not to destroy the law, but to fulfill it. How can we miss the meaning of that great sacrifice on the altar of justice, by which God can be just and yet justify those who believe in Jesus? That Divine wrath against sin is not extinguished because sinners are pardoned. The stern word of the law, "the soul that sinneth it shall die," is as true in the light of the forgiveness conferred at the cross, as it is in the darkness when there is "weeping and wailing and gnashing of teeth." God did not remit the sanctions of his holy law when he became reconciled to man through the blood of atonement. Nor have the Old Testament ethics lost their application, either to personal duty and destiny

or to the guidance of nations. As God passes before us now in his goodness, we hear the same voice which Moses heard in the Mount, proclaiming, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Here is justice standing on guard at the door of his temple of grace, and vindicating his law to the letter, both to those whom he pardons, and to those whom he punishes. We must thus understand the New Testament in the light of the Old, or we shall misunderstand it, and we must conform our opinions and practices, as individuals and as a nation, to these clear, moral principles, or our morality will be extinguished in license and all social order will be wrecked on the insurgent passions of men.

In view of these truths, we urge, therefore that the principle on which the Divine government is administered, is strictly applicable to the welfare of nations. *Deliberate sin must be punished according to law, or forgiven only with the approval of justice.*

This is the process which is revealed to us, in the moral government of the world, through the incarnation and atonement of our Lord Jesus Christ. And this is the truth to which the hearts of this nation have been solemnly turned in this season of mourning.

There are *two distinct sentiments* which have been struggling together in our national councils, as the question of the final adjustment of our difficulties, has come practically before us. The minds of Christian men have also been exercised mightily concerning the true mode of harmonizing the Divine law of forgiveness and good-will to our enemies, and the Divine law of punishment in the interest of justice and for the welfare of society.

It is evident, when we place side by side two passages, like those which I have read at the outset, that they are either in direct contradiction, or that there is a rule of personal conduct laid down in the Gospel, which can not be carried into strict operation in the administration of public affairs.

On the one hand, we meet those precepts of the Saviour and his apostles which direct us to the most patient endurance of wrong, without a thought of revenge, or an attempt to make ourselves the executioners of justice.

The first part of the text stands for an illustration of these, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals *of fire on* his head. Be not overcome of evil, but overcome evil *with good.*"

And following this directly we meet those mandates of *public justice*, which gleam before us in the thirteenth chapter of the same Epistle; which represent the rulers of nations as ordained of God to be a terror to all evil-doers; revengers to execute wrath upon all who transgress their authority.

Is there then a manifest contradiction in these two Divine orders, or are we to understand that there is a law of public justice, which must transcend altogether the dictates of personal and private forgiveness? Undoubtedly the latter is the only tenable view, and it can be justified and made perfectly plain, as soon as we consider what human government really is, and how the sanctions of just human laws are essential to the well-being of man.

In the first place God meets us in the Gospel as members of a lost race, individually guilty and individually condemned. As He offers forgiveness for the sake of His Son, He bids us purge our hearts from the old leaven of malice and selfishness and unrighteous enmity, and to possess the Spirit of Christ, who died for us, "leaving us an example, that we should follow His steps: who did no sin; neither was guile found in his mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously." This is always *our personal rule;* love to our enemies, forgiveness of injuries, kindness of reproving their faults, generosity in rewarding them with good for their evil.

We are to take this golden rule and practice it, just as far as God has applied, that is, in all personal relations. But it is evident that it needs to be limited in certain respects. For, if it stood alone or without limitation, it would be quite impossible to justify war or to engage in it without sin—no matter how righteous the cause for which it was waged. Nay, more; if this golden rule stood alone, we should find it impossible to sustain the integrity of the social condition of man, or to arrest and punish malefactors and criminals. So far as the Christian might be concerned, under this law alone, society would be dissolved into a chaos of impunity in the commission of crime, and of suffering on the part of the purest and best.

But God has set the limitation at the right place. While the individual is bound by these gentle precepts, society, governments, are organized on a different plan altogether. The State represents the Divine sovereignty over the earthly conduct and interests of associated individuals. Law is its basis, justice is its animating principle, security is its end, punishment is its prerogative.

Therefore, in the second place, we are not authorized to bring these personal sentiments, which we cherish as individuals, into the administration of public affairs, but must stand by the letter

of God's Word, as it applies to them, and *must recognize Governments as Divinely commissioned to administer justice, in rewarding the good and in punishing the evil.*

This principle runs clearly through the Old Testament history and is reaffirmed in the New. Just in proportion, as this is lost sight of, does the State weaken, and the tendencies to misrule and corruption increase.

It is not indeed requisite, that the strict letter of law should always be observed in meting out punishment. Extenuating circumstances continually modify its application. But unless the ruling purpose is to honor the law, and to administer Government in the interest of justice, the State is always in peril, and anarchy lies in wait at the door.

If we carry over these principles to the questions which all men are pondering now, their bearing is plain:

We have no right as individuals to be vindictive, but as a nation we must be just. The sentiments and conduct which we could not exercise if we had been injured in our personal welfare, become needful and proper, when we act in behalf of the State, whose majesty has been defied, whose laws have been broken, whose very life has been put in peril. We may obey the voice of the holy apostle in the first of these passages, while we insist that the State shall obey his precepts in the second.

Personally, every one of us has suffered irreparable wrongs by this rebellion. Who or what can compensate for the loss of treasure, for the fearful solicitudes, for the nights of agonizing suspense, for the contemplation of those things which have passed before us, in the sad years gone by. Many present have suffered also in far deeper anguish. I have seen here the venerable old man, tortured with ceaseless anxiety for his sons away in the war. I have seen the widow bowing in heart-broken anguish for her only son slain on the field. Fathers, too, have been mourning here like David for his lost Absalom. Twice have we gathered in our place of worship to bury two of the noblest of our American youth. Nay, more than this; who of us all is not in his own heart a mourner to-day? As we stand awe-struck and tearful at the cruel fate of our Martyr-President, it seems as though each family circle had lost its head; and from every heart goes up a cry like that of Elisha: "My father, my father! the chariots of Israel, and the horsemen thereof."

And yet for us all, in this manifold experience of personal injury, the Gospel law of forgiveness is emphatic and clear. Let the mourners weep, but curse not, for, "Vengeance is mine; I will repay, saith the Lord." He that cometh from Edom, with dyed garments from Bozrah, all glorious in his apparel, is now travelling among us, in the greatness of his strength; and they that fear the Lord, can leave their cause in his care as he moves

through the land proclaiming by his Providence, "the day of vengeance is in mine heart, and the year of my Redeemed is come."

But with this sentiment of personal forgiveness, it will never do to confound the obligations which belong to us as members of a commonwealth, or rather of a nation which has been set on the high places of the earth, by God himself, to maintain the interests of public justice, humanity and truth. At this point our responsibility is drawn, not from the 12th but from the 13th chapter of the Epistle to the Romans. It is drawn not from the gentle impulses of personal piety, but from the stern mandate of the eternal law of God. As members of a community, founded upon law, it is imperative upon us to demand the administration of justice according to law.

Nothing more vigorous or more comprehensive can be said on this point than the utterance of President Johnson to the Illinois delegation a few days ago: "The American people must be taught, if they do not already feel, that treason is a crime and must be punished, that the Government will not always bear with its enemies; that it is strong, not only to protect, but also to punish. When we turn to the criminal code and examine the catalogue of crimes, we find there arson laid down as a crime, with its appropriate penalty; we find there theft and robbery and murder given as crimes, and there too we find the last and highest of crimes—treason; with other and inferior offenses our people are familiar. But in our peaceful history, treason has been almost unknown. The people must understand that it is the blackest of crimes, and will surely be punished."

These are brave words, and the nation is stronger to-day than ever before, because they were uttered with the clear emphasis of one in authority.

Let no man forget that equity is the true—the Divine basis of government, and that leniency to crime, in defiance of law, is an open door into the treasury where the regalia of nations are lying. It was for justice that the elder Brutus gave his two sons to the lictors of Rome, and sat unmoved on his judgment-seat, when they laid their guilty heads on the block. It was for justice that George Washington signed the death-warrant of the unhappy André, though his tender pity made the tears run down his cheeks. It is the claim of justice that the authors of this tremendous crime of rebellion against the liberties of America, and of the enormous misery which has followed it, should be condemned and punished, and the people must rise to the stern virtue which will accept the claim, and cry "Amen," to its fulfillment.

This is essential, as much in the interest of private security

as of public justice. Unrestrained mercy to criminals is always cruelty to the innocent. It is necessary for us to make rebellion perilous and odious for all time to come. We can not afford, as a people, to invite by our leniency a new assault upon our Union and liberty.

It is well said by Samuel Rogers, in his "Sketches in Italy," that whenever justice is ill-administered, the injured will redress themselves. Robbery provokes to robbery, murder to assassination. Resentments become hereditary; and what began in disorder, ends as if all hell had broke loose. Laws create a habit of self-restraint, not only by the influence of fear, but by regulating in its exercise the passion of revenge. If they overawe the bad by a prospect of punishment, certain and well-defined, they console the injured by the infliction of that punishment; and as the infliction is a public act, it excites and entails no enmity. The laws are offended, and the community, for its own sake, pursues and overtakes the offender, often without the concurrence of the sufferer, sometimes against his wishes.*

And now from this ground we are prepared to meet the final inquiry to which all these principles converge. Who, then, are properly amenable to this claim which comes before us in the second portion of our test?

I answer, first, *the institutions* in the interest of which the rebellion has been organized, and this last direful crime has been wrought—secession and slavery—the twin horrors which have sought to rule or to ruin this land: criminal in every aspect; barbarous, ruthless, ruinous to the bodies and the souls of men. To sustain and to perpetuate them, woes unutterable have been wrought among us. For these, 300,000 men or more are lying cold beneath the sod to-day, or bleaching under a southern sky. For these, as many more have been brought home to live among us, maimed, mutilated and suffering. For these, widows are weeping, children are defenseless, and the world is filled with wonder for our shame. Secession and slavery have done this work. Let them perish! In the grave of our murdered President, let the last vestige of them be buried, and let their memory rot, never to be spoken of with approval hereafter by a true patriot or Christian man. Let the axe be laid to the roots of these deadly trees, and as they fall for ever, heaven and earth will raise new hallelujahs to the throne of the Most High.

And besides these institutions, who are properly amenable to the claims of justice? I answer, second, *those leading men*, whether of Northern or of Southern birth, who have contrived and consummated all this crime and misery; those who enjoyed the benignant nurture of the Government only to aim their

* "Italy," Part II., Sect. 5.

murderous hands straight to its throat; those who, to gratify a personal ambition, rent the land asunder, and strode through tears and blood to transient years of power; those who have fanned the flames of hatred between the people who were once peacefully united; who have murdered helpless prisoners by thousands; who have wrought outrages upon the loyal men of their own section, beside which the horrors of the Sepoy mutiny seem like the work of children; those who, through these four bitter years, have known no end but to anihilate the Union of our fathers, and who have consummated all their foul misdeeds by laying low our gentle, generous chief; let them have justice, —be they who they may, statesmen or soldiers, editors, artizans or planters, open foes or treacherous friends—let them have justice. This land is broad, but it is not broad enough for them and us. Henceforth, let them have no name, nor right, nor memorial in Israel. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel.

And are there others still, to whom this law of justice appertains? Yes, but with another application of it altogether. There is a nobler conquest yet before us at the South—the conquest of light, and love, and generosity, and pity, over all those who have been misled by ignorance or maddened by lying words, or drawn by force into the mad rush of battle. The helpless people, angry, stubborn, wilful though they may be still; they have a claim upon us now, a claim of justice—the claim which the weak have always on the strong, and the miserable on the prosperous. As solemnly as we are called to punish deliberate transgressors, are we called upon to shelter and protect the ignorant transgressor. It is ours as a nation to bid these dry bones live, to build up these waste places, to purge corrupted institutions, to upheave the roots of bitterness, and sow upon the track of desolation the seeds of liberty and Christian love. And this also will we do, if God assist us by His grace, until ere long brighter harvests shall be waving on that sunny soil than ever yet were planted there; until a nationality is builded there which is bone of our bone and flesh of our flesh; with one temple for the people, consecrated to law and justice, and true religion; with one loyal and fraternal impulse ruling the hearts of all who have come forth from this great tribulation, and who will stand before the world, in brighter years to come, to proclaim the honors and to defend the rights of constitutional freedom in America.

This work of justice toward the people, which the providence of God now lays upon us, is brought the more impressively

before us now, as we stand on the threshold of that civic pageant which is to honor the memory of that great and good man whose life was consecrated to the union of these States, and whose death has sealed his glorious record.

It will be ours, as a community, to receive to-morrow the sacred dust, which comes to touch our hearts once more with pity, and to speak to us through those sealed lips, more solemnly than any voice of eloquence or power could speak.

Amid the tolling bells, the beat of muffled drums, the mournful music, and the steady tramping of the long funeral procession, the mortal part of Abraham Lincoln will be brought hither, and will pass forth from us to his last resting-place beneath the prairies of the West.

Amid all the thrilling lessons of this heroic time, amid all the strong incentives to patriotic self-devotion, and to humble trust in God, which have been urged upon us, perhaps the most impressive lesson, and the loftiest impulse will be connected with the funereal honors to our martyred President; who, though dead, yet speaketh, and evermore will speak, for the Union which he saved, for the liberty he guarded, and for the oppressed millions whom he raised to freedom.

And if it is given unto those who have passed within the veil which hides the eternal world from us, to look back upon these scenes, and to survey the progress of the work which fell unfinished from their hands; if spirits of the blessed know the progress and triumph of those interests for which they labored; who shall say that our last martyr has not already had a recompense for all his patient toil, and for his bitter death.

Yes; from the everlasting hills surveying a nation reunited, round the pale form which journeys through the land he loved so well, doubtless he understands it all; and bowing before the Saviour, to whom he gave his weary heart, among the graves of Gettysburg, he joins with cheerful voice the song of those who have gotten the victory over the beast, and over his image, and over his mark, saying, as they stand on the sea of glass, having harps of gold, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

SERMON XVI.

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OUR NATIONAL SORROW.

"And I myself perceived also that one event happeneth to them all."—
ECCLESIASTES ii: 14.

I MEET you to-day, my friends and fellow countrymen, under circumstances of the greatest public grief and sorrow. I had risen early Saturday morning to complete the first of two sermons, having for my theme *Victory and its duties*, and expecting to have preached that sermon to you at this time. I waited for the morning paper, and when it came, it brought to me as it did to you, the intelligence of the most awful event in the history of this country. The carrier greeted me with a tearful and saddened countenance, exclaiming,—"Sad news this morning! The President is shot!" I could scarcely believe it true, yet I opened the paper and read the dispatches, and saw that it was so. Ere this the news has spread through all parts of the land, kindling emotions in the heart of the nation which no words can describe. But yesterday we were joyous and hopeful, thanking God for his mercies, and congratulating each other upon the bright prospects of the future. Our recent victories gave promise of a speedy and lasting peace. We saw, as we supposed, the end of this terrible war. How suddenly and how awfully have our emotions been changed into those of the deepest sorrow! Who can refuse to weep? Who can withhold his tears or command his feelings at such a moment? And is it so? Has the President of these United States, the personal representative of the honor, glory and dignity of this nation, the man of the people's choice, the man who has guided the ship of State with consummate wisdom and unfaltering integrity during these stormy years, the man whom God seemed to have raised up and signally qualified for the duties of this great crisis —yes, has Abraham Lincoln, good in his greatness, and great in his goodness, fallen the victim of murderous assasination, just in the moment of our triumph? And has his Honorable Secretary of State been assailed with the instrument of death for a like purpose? We pause in the profoundest astonishment. Our

indignation in one direction, and our sorrow in the other, are past all utterance. The American people never felt as they do to-day. They never before had such an occasion for feeling. We all feel the dreadful blow. It has fallen upon us like a thunderbolt in the midst of our joys. To the deep and pungent thrill of the national heart no human words can do any adequate justice.

1. Looking towards earth and at men, one instinctively inquires: *Why* has the assassinating hand sought the life of Abraham Lincoln, and that of William H. Seward? Why has the President of these United States been marked for death? The answer is a plain one. It consists in the fact that he *was* the President, officially intrusted with the executive duty of administering the military power of this government for the suppression of a wanton and wicked rebellion against the constituted authorities of the land. This was Mr. Lincoln's sole offense. The murderous weapon was not aimed at him as a *man*, but as the *President* of these United States, as God's minister for the punishment of evil doers, and the praise of them that do well. It was therfore aimed at you and at me, at every man, woman and child living under the protection of this Government, at public order, at the sanctity of law, at the integrity of the Union, and at the God who commands our subjection to the powers that be. This is the true interpretation of the blow sought to be struck; and this it is that gives significance to the act. We look upon Mr. Lincoln as a murdered President, and not as a man falling in the private walks of life, the victim of a purely personal vengeance. The blood that flowed from his lacerated brain, was, in the circumstances, official blood. The pistol shot that hurried him to his doom, was fired into the heart of the nation. I do not wish to stir either your passions or my own to undue violence; yet I think it best in this dreadful hour to look at facts as they are, and speak of things as they are. Abraham Lincoln will go down to posterity as a murdered and a martyred President, slain for discharging his duty, honored by God, and trusted by a grateful people. In his death we all feel the pangs of death. Well may a nation bow in grief. Well may all party feeling and rancor subside, while a whole people weep before God under an oppressive sense of the calamity which has befallen them.

2. Looking at the circumstances attending this sad event, we inquire: *Whence* came the blow? It was on the evening of the day when the flag of the Union again floated in triumph over the war-scarred walls of Fort Sumter. It was when the nation had flung her proud flag to the breeze in the fullness of grateful joy; when victories had seemingly extinguished the last hope of the Rebel insurgents; when Jefferson Davis, the traitor and the

tyrant, was fleeing from the hand of avenging justice. It was at a time and in a place, when and where our great military commander was expected to be present, who was doubtless marked for the same fate. The thing was done under circumstances that clearly imply plan and concert of action, and more parties than one are involved in this stupendous guilt. Why was Mr. Seward assaulted at the same time, and in a different place? And who held the horses of these fiends in human shape while each proceeded to the work of death? I know not, my friends, who these men are; but I can not well resist the conclusion that they represent a class, and I must add, a very large class, of those with whom we have been contending in this war, who will rejoice when they hear the news, and laud these murderous wretches as distinguished heroes. I do not say that a large number of persons were privy to this assassinating conspiracy; yet, you may depend upon it, the agents thereof had their accomplices.

This, let me tell you, is the work of *traitors*, coming from the same impulses, and inspired by the same hellish motives, which have governed traitors in seeking the destruction of this Government. It is one of the dread incidents of their treason, accomplished in the moment of their extremest desperation. It is the work of men, the same in kind as those who sought to wrap the city of New York in one universal conflagration; the same in kind as those who refused all quarter to our colored soldiers at Fort Pillow; the same in kind as those who sacked the city of Lawrence, in Kansas, and murdered its helpless citizens. It is a work proceeding from the same spirit, the same style and temper of humanity, that has, by the process of slow starvation, deliberately murdered our prisoners of war by thousands and tens of thousands. Jefferson Davis, the head of the rebel Confederacy, has not personally assassinated the President, I am aware; perhaps he had no direct connection with this atrocious murder; yet, by his authority, by his agents, with his knowledge and approbation, thousands of our soldiers have been literally starved to death in rebel prisons. General Lee may be a Christian gentleman; some say he is; yet he is a traitor to his country, who richly deserves to be hung for his crimes. Libby Prison and Belle Isle were directly under his eye at Richmond; he knew how our prisoners were treated in these dens of death, as well as elsewhere; he was, too, the man of great influence in the Confederate Government; and when and where did General Lee ever lift his voice, or do a solitary thing, to mitigate these outrageous enormities? I am speaking in a plain way. My soul is stirred within me. These are serious times. Let me tell you, my friends and fellow countrymen, that this act of assassination does not stand alone by itself. It is one of a series. It has a

common basis with other acts of kindred character. It represents, and identifies itself with, a class of acts, as it will crown them with an immortality of infamy. It is the creature of treason; and this treason is the child of slavery; and this slavery has made the traitors barbarians, who would rather rule in hell than submit in heaven. The history of this war proves it. We may as well understand first as last with what *kind* of men we are, and have been, dealing in this dreadful contest of arms. They are desperate men. Slavery has made them insensible to the rights of our common humanity, ruined their moral sense, and just fitted them for the work of treason and death.

Our excellent President, for whom we have so often thanked the God of heaven, who in his life so beautifully recognized the providence and the grace of the King of kings, from whose past wisdom we have received so many blessings, and in whose future we had hoped so largely, now lies in *death*, stricken down by a traitor's hand. I have been compelled to ask, in view of the circumstances: *Whence* came the blow? Not simply from the daring fiend who inflicted it, but from a source more generic and universal. Treason fired that shot, and treason killed the President, and slavery made the man and the men fit for such deeds. And treason wants nothing but power to kill this nation. It has never yielded to anything but power, and it never will. The men in whom is embodied this spirit of treason, who are its leaders and great sources, must be absolutely crushed and utterly blasted in this country. You can never have any peace with them. You can never make any peace with them. They are not the men of peace. The military arm of the Government must first subjugate them, and then a just and righteous retribution must so dispose of them that they will be virtually dead to the country. Then you will have peace; and till then you will not.

3. Looking again at this sorrowful event, I am led to submit another question: Who are the *mourners*, the men and women, that will be afflicted by this appalling tragedy? The family of our dead President, his wife and children, and immediate kindred, are at this moment bathed in the most heart-rending sorrow. He who was the pride and glory of their lives, whose relation to them had lifted them to position and honor; in whose private and public character they could not but rejoice, has fallen in a way to give death its deepest affliction, and grief its most pungent sting. Alas! for them, the husband, the father, and the guide is no more! May the God of grace comfort them with that comfort which God only can supply.

The members of his Cabinet, who have so often shared with the President in the counsels of State; the Generals and other officers of his appointment, who have so nobly borne the banner of their country on many a hard-fought field; the common sol-

diers who, under this waving banner, have braved the storm of death, and driven the rebel hosts in confusion before them; these men of wisdom and these men of valor are to day in tears. Their sensibilities are overwhelmed. They mourn the loss of one whom they had learned to trust, and who had learned to trust them.

All truly loyal men and women throughout the nation are mourners to-day. Every right-thinking man feels as if he had lost a dear friend. During his administration, Mr. Lincoln has displayed qualities of intellect and heart, which have commended him to the strongest confidence and affection of the American people. His sterling honesty, his sagacious and far-reaching common sense, his abiding faith, his hopeful temper, his enduring patience, his fidelity to the country's cause, his amiable, forgiving and unrevengeful mood of feeling, his profound respect for the rights of man, and his deep reverence for God, mark him as the man whom the people loved. Millions who never saw him, felt towards Mr. Lincoln the tender attachment of personal friendship. There was a charm about his character and his life which it is not in human nature to defy or resist. Go where you will to-day throughout the length and breadth of this land, into the cottages of the poor, or the palaces of the the rich, and you will see a people bowed in sorrow. A nation weeps to-day A nation's President has been assassinated in the Capital of the country; a nation's President has fallen in the midst of his usefulness, when his experience was so much needed to complete what he had so well begun; and now a nation mourns as perhaps no other people ever did mourn. When I think of the foul and villainous murderer, and of the generic inspiration which he represents, by which he was moved, my anger, I confess, knows no bounds; and when I think of the sequel of that deadly shot, my heart sinks within me. As I feel, so you feel; and so feels every man who deserves the name of an American citizen. Honored and sacred dead! This tribute we bring to thy memory. Thy name shall be dear to us. Thou art embalmed in a nation's grief.

There is another class of our fellow-men that may well mourn to-day, bringing their tribute of gratitude and love, and placing it upon the altar of a great and good man. I allude to the suffering sons of human bondage. These sable victims of outrage and wrong have heard of Mr Lincoln. They have heard of his Emancipation Proclamation. They have learned to identify their hopes of liberty with his name; and when they shall hear of his death, in the simplicity and honesty of their hearts, they will feel that a friend has departed. Mr. Lincoln, though not a fanatic, was by nature and by conviction, by those generous moral sentiments with which kind Heaven had inspired his bosom, the

friend of the oppressed. He saw and deplored the great evils of slavery, and gave his public influence on the side of freedom. When he issued his Emancipation Proclamation as a measure of war, he appealed to the God of nations and the moral sense of the civilized world, for the justice of the act. To that Proclamation he declared his purpose to adhere, and to it he has adhered with unflinching fidelity. That Proclamation will make Mr. Lincoln's name dear in all ages. It will be read and quoted as a State paper of the highest rank, and the largest philanthropy. Well may the outcast sons of bondage bless God for the life of such a man; and well may they mourn over his death. They have tears to shed to-day—tears, too, that do honor to the man for whom they weep. One of their most eminent and valuable friends now lies in death, assaulted by hands red with treason—a victim of the malign and cruel spirit which had so long afflicted them. They will understand and the world will understand, that slavery is at the bottom of the causes which have murdered our President.

And, my hearers, when the sad news shall cross the water, and fly over the nations of Europe, all the lovers of liberty will stand aghast with surprise. They will join with us in our public sorrows. The excitement and grief occasioned by this fearful tragedy, will be world-wide. The memory of the scene will last as long as time endures. Alas! alas! for my country, when her Presidents, her men in high office, her patriots, her good and great men, must fall before the dagger of the traitorous assassin! Let the power of God expurgate such a soil, if need be, with the dire bolts of his providential vengeance! Let the power of God kill the last relic of treason, and drive the accursed monster from this fair land! Shame, eternal shame on the men, who have the least sympathy with this awful wickedness! They are not fit to inhabit a country they so grossly dishonor.

4. Looking now, in the fourth place, at the nation in its present status, and in reference to the duties which now press upon every loyal heart, I am happy to say to you, that though the President is dead, the nation lives. The blow which, in being aimed at him, was meant for the nation, will miss its mark. We have heard in these latter days of happy feeling not a few exhortations that we should *conciliate* the rebels, and deal very tenderly with them,—that having conquered them, and spent millions upon millions of money, and thousands upon thousands of lives, for this purpose, we should now treat the conflict as a mere collision of ideas, and be careful not to punish the leaders, even Jefferson Davis himself, should they fall into our power. My conciliation embraces the following programme:

First, I would give this rebellion war to the knife, and nothing but war, till the last vestige of it is dead. This I believe the *short and only safe* road to final peace.

I would then, secondly, extend a generous and liberal amnesty to the masses of the people, upon the condition, that they reorganize their State Governments upon the basis of absolute loyalty, discarding traitors and abandoning slavery, holding them in the meantime subject to a military government till they resume their proper relation to the Union upon these terms.

I would then, thirdly, divide the responsible leaders and prime authors of the rebellion into three classes according to the grade of their guilt: the first of which and the smallest—of which Jefferson Davis is a conspicuous example—I would hang by the neck till they are dead; the second of which, and a larger class, I would expel from the country, and send them forth as fugitives over the face of the earth; the third of which, and a still larger class, I would dispossess of all political power, denying to them the right to vote, and making them ineligible to any office of profit or trust under the Government of the United States. I would visit these penalties upon these men for the enormous crimes which they have committed. Justice requires it. The future safety of the nation demands it. Away with that mawkish sympathy that ignores justice and ruins government! It is alike stupid and cruel.

Such, in brief, is my conception of the great and pressing duties which belong to the hour, and in the faithful discharge of which we may confidently hope to save our country. I repeat it; our President is dead; we can no longer be availed of his counsels; he has done his last acts and said his last words: and now what we have to do, while mourning the sad loss, is to take good care of that country and those institutions to which he gave his rare powers. May the mantle of his wisdom fall upon his successor. Andrew Johnson is as yet an untried man in this sphere; yet I have strong hopes that the nation will not be disappointed in either his capacity or integrity. I accept him as the President of these United States. I intend to honor and obey him as the minister of God, and do what I can to support the government of my country as administered by him. Let us, my friends, lay aside all partisan animosities, and unite together as one people in again bringing peace and prosperity to this land. This, I am persuaded, would be the advice of our President dead, could he speak to us from that world whither his spirit has gone.

5. Lifting our thoughts finally above all the scenes of earth, and contemplating God as sitting upon the throne of Eternal providence, permitting and ordering all things after the counsel of his own will, I advise you, while discharging the duties of the present, to trust his providence for the future. His providence gave us our President, and preserved him to us in the days of our greatest darkness. He was the pupil and the creature

of providence. He sat at the feet of providence and sought to walk in its ways. This providence has permitted what seems to us an untimely fall. I cannot explain it; I shall not try; yet I am comforted with the thought that God has made no mistake. Under his providence all men are immortal till their work is done; and then they go the way of all the earth by an arrangement, which in heaven is no error, however painful it may be to men. Our late President had finished his allotted task; and well and truly has he done so. If we, his survivors, trust providence, and do our duty, God will complete this work, and preserve us by other hands than those we had anticipated. Hitherto he has made our cause his care, imposing upon us a severe discipline for our good, postponing our final triumph till the ends of his providence should be realized; and now he has permitted this great apparent calamity for some wise reason, perhaps now perfectly simple to the enlarged intelligence of our President in heaven. On earth we may never see this reason; yet the Lord knows, and this should suffice for us. Let us bow in faith, and weep in hope. God's government is not dead. God's providence is not dead. These will prevail when empires perish. No fiendish hand can strike the supremacy of God's throne. No assassin's shot or traitor's dagger can suspend his control in human affairs.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep, in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Such, my friends, are the remarks which I have thought fitting to the occasion. I have prepared them amid the haste and excitement of this soul-stirring hour. I have had no time to revise them, or recast my words. I have spoken to you just as I feel. And now I ask you, one and all, to be solemnly reminded of the fact that you are mortal, that your days are uncertain, that soon you must resign all the trusts of earth and appear before the Judge of the quick and dead. I point you to the Bible for your light, and for your salvation, to him whose atoning blood cleanseth from all sin. I hope, from what I have heard, I am led to believe, that Abraham Lincoln was a Christian, a man of prayer, and hence that his sudden and appalling death has been to him sudden glory. We leave the fallen with God. We beseech the God of grace to make this providence a blessing to our hearts. We commend our suffering country to his care and keeping. We here pledge ourselves to each other, and call

upon high Heaven to witness the covenant, that to the cause for which Abraham Lincoln lived, and in which he died, we will be true to our last breath. We will never desert the Stars and Stripes. We will never lay down the sword till the supremacy of this government is vindicated. We will never pause till the daring criminals who have brought this evil upon the land, are themselves brought to merited justice. God helping us, we will crush treason and suitably punish traitors, cost what it may. Just now we are in no mood to be trifled with by that senseless philanthropism, that shallow and almost soulless sentimentality, that has no foundation in the moral nature of man, and none in the moral government of God. We are not dealing with wasps, perfectly harmless if we let them alone, but with traitors, with the enemies of public order, with men who have virtually raised the black flag over our defenceless and helpless soldiers captured in war, a fit representative of whom has just murdered our President. Such are the men who are at the head of this rebellion, and with whom we have to do, and our duty in the premises is as clear as light. May the God of heaven prepare us for the work, and crown it with his blessing.

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SERMON XVII.

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GOD VAILING HIMSELF EVEN WHEN BRINGING SALVATION.*

"Verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour." ISAIAH xlv, 15.

The nation staggers, as if, besmeared and blinded with their own gore, and stunned with amazement and indignation, each of

* A discourse on occasion of the assassination of the President of the United States, upon the evening of Friday, 14th April, 1865. Preached before the Amity Street Baptist Church, New York, on Sabbath morning, 16th April, 1865.

the people felt on his own front the bludgeon, and found delivered on his own brow or throat, the assassin's shot and the assassin's knife, which have been aimed at the chief magistrate of the land, and at the household and person of the statesman highest in position among the counsellors who formed that President's cabinet. To calm, to guide, and to brace us, let us recur to the lesson of our text. It is a portion of Holy Writ which was a favorite theme for meditation, and a frequent citation with Blaise Pascal, one of the brightest and profoundest intellects in the history of our race; and one too, whom the grace of God had made as eminently devout and Christian as he was great; leading him to consecrate the splendor of his genius and the fervor of his nature, in lowly and hearty service to Christ and His truth. Amid the lurid tempest of calamity that lowers and growls and howls around us, this great principle stands immovable and serene, that the God of Israel, the Saviour, rules yet; and that, all-wise and almighty that He is, He shall yet yoke even the whirlwinds of carnage and civil war among the outriders of his own predestined triumph. He is hidden in a dim, untraceable majesty, but though thus invisible, is not aloof from the turmoil. In justice and in mercy, in faithfulness and in vigilance, He is hidden behind all this dun, crimson hurricane, which for the time casts its ominous shadow over all the homes, and activities and charities of the land. The storm is but the dust of his feet. "Clouds and darkness are round about him;" yet none the less is it true that "righteousness and judgment are the habitation of His throne." Jehovah vailed—and vailed as the Bringer of Salvation—behind the commotions and distresses that most perplex and overwhelm a people—is the truth of which we are here reminded. And it is a lesson that may well cheer and hearten us, under losses had they been even more sudden, more startling and irreparable than ours now are.

God hides himself. We could not, with our present organization, bear the full, bright blaze of His glories; and would be consumed instead of being enlightened by the blasting splendor of the vision. Even the favored Moses might not see Jehovah's full majesty and live. And yet he would not and does not leave himself without sufficient witness of his being and his constant power and supervision. The outer world of material Nature, and the inner witness of reason and conscience in man's own bosom, are more than intimations of the Maker's character and will. Hence there is no inconsistency between the sentiment of our text, on the one hand, of a withdrawn and shadowed Majesty, and the language of the context, on the other hand, where in the same chapter* our Maker and Ruler asserts: "I have not spoken

* v. 19.

in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I, the Lord, speak righteousness. I declare things that are right." The hiding was not entire and absolute. Nature and History throb and palpitate evermore as in the conscious presence of their God. It was in no muttered, grovelling, and darkling oracle that the Most High addressed his Israel. In the center of the world's ancient civilization, and not in any dark nook and remote corner of barbarism, was his revelation spoken. To prayer he turned no deaf ear, and gave no dilatory response. The Hearer of prayer who answered Jacob at Bethel, answered also Jacob's children as well, not at Shiloh and Mount Zion only, but wherever they kneeled. Nor were his edicts flagrant wrongs and palpable contradictions, that violated all natural equity, and which shocked all right reason, as was the character of the teachings of the forged and rival deities of the heathen. But yet, though an outspoken revelation, and a prompt response to supplication, and a righteous and wise government were evermore allowed to his people, on his part, no visible, outlined form shone out upon the Shekinah. And hence, the classical Pagans who worshipped carved wood, and chiseled marble, and molten brass, contemned in their supercilious ignorance the Hebrew as worshipping empty air, because his God was a Spirit; because the sanctuary at Jerusalem displayed no picture or statue like the shrines of the Gentiles.

And even in the word of Revelation, that he gave, there was beside the much that was plainly told, much that was withheld, or that was but remotely indicated. An attitude of docile faith and habitual dependence, was exacted from the worshippers, and even when he spake to an Abraham or a Moses as a man talketh with his friend, it was not to make the favored patriarch the depositary of all God's councils, or to let either of them into the reserved store of his kingly and divine mysteries. They surveyed the day of the Messiah as at a distance; and saw Canaan's King, as the one of them saw Canaan itself, in the broader, fuller manifestations of his dominion, only as from the remote peaks of Pisgah, seeing but "parts of his ways" and but "a little portion of Him,"* and were reminded that they could not "understand the thunder of his power." Even the most honored thus touched but the hem and outer fringe of Jehovah's vestments. And in this way, there were clues given which left none at a loss who honestly desired guidance and defence: there were obscurities and difficulties left which taught the most favored and the most highly advanced their need of meekness, lowliness, and reverence in approaching the Holy, the Only Wise, and the Infallible, as well as the Unfathomable. And these same difficulties, in God's wise

*Job xxvi. 14.

arrangement of discipline and retribution, afforded grounds of cavilling to those who sought pretexts for their disobedience; and became occasions of fatal stumbling to those who, in levity and insincerity, sought such occasion. The very book of divine teachings thus became not merely an intellectual discipline to its students, but a moral test. There was light to beam with growing brightness on the children of light who earnestly sought and honestly followed it. There was interspersed gloom, that, to those who loved darkness rather than light, furnished plausible coverts under which they might burrow their way back to unbelief, atheism and perdition.

And when God came in human flesh, and the Incarnate walked the hillsides of Palestine, and the streets of Jerusalem, how wondrously did this—the Unfolding of the divine character and nature—yet retain, in itself, traits of the Enfolding and covering up of the Divine Majesty. The Manifestation enshrouded, on some sides and at certain times, very much of the glory as of the Only Begotten of the Father, which, on other sides and at other times, it allowed brightly to stream forth. It shone on Tabor, but how did it seem eclipsed on Calvary. As the Son of God, how startling and towering were his claims, and how full his divine credentials. Yet, as the Son of Man, how did he wear our sinless infirmities as the exterior wrappers of the Indwelling Divinity, and the mortal Tabernacle and Vail of the Incarnate Jehovah. On the side of his abasement, who stooped lower? On the side of his proper and hereditary honor, who towered higher? What Rabbi, or Sanhedrim, or Prophet, or Sovereign, uttered a loftier claim than that which called men to honor him, the Son, even as they honored the Father? Verily, from the manger to the Cross, the Saviour was a God "*hiding himself;*" and yet, along his whole career, in his discourses and in his miracles, how did he allow the streams of his majestic brightness to break out, as at every window, and loophole, and crevice, of the pavilion under which he moved. His entrance upon the mortal stage, and his withdrawal from it, in the interlacing gloom and glory, required, from the eastern sages who saw his star, and the Bethlehem shepherds who heard his angelic escort, and from the Roman sentinel at his cross, watching all the portents of his death, the acknowledgment that this was indeed the King of Israel and the Son of God. But the Day-dawn from on high, thus visiting us, was, both in its mortal sun-rising and in its mortal sun-setting, begirt with clouds. The first comers saw an infant laid in the manger of the inn, the feeding trough of the cattle. The earliest gossip of Hebrew newsmongers, about the visit of the wise men and the star guiding them, was soon intermingled with the tale of the butcheries that left the mothers of Bethlehem frenzied mourners. The attendants around the last

scenes of our Lord's earthly career beheld and heard a bruised and plaintive sufferer, and in the cross where he hung saw probably but a trunk, in aspect quite like to the two contiguous stakes where writhed, on his right hand and his left, two ordinary, vulgar, and ill-favored malefactors.

And, as in the Scripture, and in the very Incarnation, the gloom lay, in broad, mantling folds, around and beside the glory, so, too, in his daily Providence, does he allow himself to seem, at times, withdrawn and concealed, in disappointment of our confiding expectations—in disarrangement often of the wisest human plans, and in what, at least, looks like indifference to our highest interests. Like the disciples in their gloomy conference on the way to Emmaus, we are perplexed at the frustration, so rude, of what seemed hopes so blessed and so just. Why does Falsehood have for an hour currency, and even, not for weeks only, but for entire centuries, in the realms ruled over by a God of truth? Why is Wrong ever allowed a span of impunity—however narrow be that span—under the very eye-lids of a God alike almighty and all-righteous? We may answer, without danger of presumption: Because a state of moral probation for our race requires the doubt and the trial, in order to test the fullness of our loyal trust in the Sovereign and Father; and in order to awaken and to reward the earnestness and importunity of our filial prayers. We walk by faith, and not by sight. Our hope must be fetched from the unseen; for, as the apostle argues, "What a man seeth, why doth he yet hope for?" So, too, by sharp and sudden reverses, he weans us from self-reliance, and from undue confidence in our fellow mortal, and braces our trust, more directly and more firmly, upon his own all-sufficiency and unchangeableness. He stains, by disaster, the pride of all human glorying, and checks, by flickering shades of uncertainty and bereavement, the brightest of our earthly blessings, that man may find nothing beyond Himself—the All-in-All. Here the parent weeps over the child's empty cradle. There the orphan, through blinding tears, gazes on a parents vacant place. He reminds us of sin, in the perpetual visits of death, and in the suddenness of its inroads; and he warns us against heedless provocations, and habitual sluggishness, by startling rebuffs, and unlooked-for humiliations and desolations. So, too, it comes to pass, that his richest mercies visit us often in the guise, or in the train, of heavy judgments; and so, on many a shore, his judgments upon a nation are made the forerunners of richest consolation and widest revival to his churches. His keen chastisements but plough and harrow the soil for harvests of unexampled blessing, enrichment, and disenthralment. The darkness makes the light more vivid while it shines, but the returning shadows teach us that the light is heaven's boon, not man's perquisite. So, to

his ancient Israel, amid the wonders of the Exodus, while the angel of the Lord, in the cloudy, fiery pillar, led them, there was a continuous admonition of the Divine inspection and control. And yet that captain of the Lord's host walked in darkness, nor let the sound of his footsteps be heard by the quickest ear in all the camps that he now broke up, and that he now again pitched. Yet occasionally and gloriously was the shout of a king heard, resounding in those same encampments. He was their Saviour, but, ordinarily, an unseen one. He was their Conductor, but, most commonly, an inaudible one. He was their Omnipresent Keeper, neither slumbering nor sleeping; but no eye was wont to catch sight of their guardian's feet, and no groping quest felt distinctly the pulses of the guardian's outstretched and guiding hand. Among them and before them—their van-guard and their rear-ward—he yet hid himself from them; constant, and watchful, and bounteous Saviour, though he evermore continued to be.

Now, in days of calamity and trial, we are prone to exaggerate this trait of the divine conduct toward us, as if it were on his part abandonment and desertion—as if, in the sudden lurch given by the ship of the state under the stress of the storm, the helm of the universe had swept out of the Divine Pilot's hand. We complain, with Job, of looking for the Most High on the right hand and the left, alike in vain; of failing, as we go forward, or as we retrace backward our past steps, to discover any further proofs of his nearness to us, and of his interest in our concerns. Is the Mighty and the Just One, any longer, near to us, midst bereavement and disaster, and crimes that unite such cruelty and treachery to such seeming impunity?

A chief magistrate, chosen to his high post in most difficult times—a man of the people, in his training, and tastes and habits, and utterances, but simple, massive, sincere, kindly and patient, had filled his first term of four years. And now, but in the second month of his second term of four years, he is congratulating us on the apparent success of the gigantic conflict, in which he and we had embarked for the vindication of the national unity and life. Four years since had the flag of the Union been lowered at Fort Sumter in South Carolina, as the attempted revolution began its treacherous outbreak. On the very anniversary which completed four years of time from the descent of that flag adown the staff whence it had long floated, the noble officer who had been compelled to surrender the post is instructed to raise it again on the ruinous mound. He has probably done it on that fortress of our southern coast. But, unknown to him and to his associates who have been thus heralding the failure of Treason bearded in its own den, and the return of Authority and Nationality to these their rightful outposts—that president, under whose orders they act, is, at the very centre and seat of the national

government, himself smitten down. It is not in Richmond, the surrendered capitol of the baffled revolt, that this occurs: but in Washington, where, for four years of what had almost seemed a garrison life, he had been each month of the preceding term in greater apparent danger of such assault than now. And this, too, when in a recent visit to that recovered city of Richmond this eminent victim had shown such disposition to welcome the return of the worsted and baffled insurgents, by a gentleness and magnanimity which four years of contumelious obloquy had not soured, and with a parental indulgence that many of his staunchest supporters blamed as extreme. Shrewd, apt, penetrating, and yet familiar—honest and firm, he had established himself against strongest disadvantages—in the popular heart, and in the esteem of the friends of freedom in the Old World. He was widely hailed as of kin to our first President Washington in the simplicity, breadth, disinterestedness and integrity of his character; called of providence, as he seemed to be, to become the Restorer over a wider territory and against a fiercer foe where Washington had been the Founder. He fell, not by an open, manful attack, but under a shot fired without warning, from behind: not, in a collision waged upon equal terms, but by an assault marked with a ferocious disregard of all equality of risks, he is dispatched unawares. And the murderer mouths, with a flourish of his dagger "Such be evermore the tyrant's fate," a motto borrowed from the escutcheon of Virginia, and upon that State's shield, surrounding a presentment of David with the head of Goliath. It was as if the cowardly stabber would plant himself, in his frensied avenging of the cause of Oppression, on the glorious plain of David, the fearless champion of Israel's freedom and of Israel's God; and would fain make his victim a huge, lawless, godless Gittite, who had invaded a country not his own: while actually that murdered magistrate was but asserting as his official oath bound him to assert it, the whole nation's right, as banded freemen, to the whole of that nation's territory.

On that same night and at the same hour a Confederate assassin attacks the Secretary of State, when confined to his couch by a fracture of both the arm and the jaw, and under the vile falsehood of a friendly not only but of a medical errand, with a brazen fraud that recalls the Joab or the Judas, simulating friendship, when contriving murder, he attempts, himself, the young, vigorous, and sinewy, to sever the throat of this aged, disabled, and bed-ridden, and helpless object of his malignity. Frantically he stabbed and bludgeoned, not the parent only, but the sons and attendants of his intended quarry, and all on the same chivalrous pretext of exterminating tyranny; as if there could be a tyranny viler than that which, in the cause of oppression, resorted to methods so mendacious and remorseless.

Was the God of justice indifferent, that he permitted the butchery of a kindly, generous, patriotic, and upright ruler; and that he allowed what may possibly, if not probably*—be the attendant slaughter of others whose only fault was that they were that ruler's faithful and chosen counsellors, or were but the inmates of the household of that foremost statesman in the cabinet of that massacred chief? While stealthy and craven murder, with bludgeon and knife and revolver, thus raged, and thus—for the time at least—escaped, did the Justice on high slumber, or connive, or sanction? It neither sanctioned deed so foul, nor connived at ferocity so base, nor slumbered for one moment, through all the slow concoction, and all the swift achievement of the plot.

But if God—as it may well be—saw that—much as the nation had already learned, in the few later months of the struggle, to know of the inherent evils, and of the ineradicable barbarism of Slavery—it yet needed, by a more malign outbreak, and a more distinguished sacrifice, to have its holy wrath aroused and intensified into a deadly and uncompromising decision against all further tolerance of the system—then might not this very hiding of himself, as the Immediate Avenger—this abstinence from intervening to ward off the attack—this delay to entangle the assailants by an immediate pursuit, and a prompt punishment on the part of the by-standers—prove him in the end and at the more fitting season, the fuller and the more effectual Vindicator of the rights and lives thus hacked at? Might not the Judge of all the earth—thus for the time withdrawn, and vailing his cognizance of the huge crime—become, by such apparent withdrawal and delay to interpose, only the more signally, and the more surely the Just Extirpator of the usages of a social system, which made for centuries the slave so much a victim, and the slave-master so relentless and brutal a foeman? In a document, which was his own last message, Abraham Lincoln had spoken of God's possible purpose to compensate each drop of blood drawn by the driver's lash, by another drop of blood streaming from the soldier's sword. Might not the All-Wise God emphasize and rubricate that message, so to speak, by allowing the dying spasms of the tyranny which wielded that driver's lash, to dash, as it were, upon the face of this prophetic admonition, the blood of its utterer; and thus leave it, for all after time of our national history, slavery's bloody hand set as its own clumsy seal, slavery's crimson endorsement of its own indictment? Might not the very champions of the institution become thus God's select and appointed expositors of its true hideousness, and his unconscious executioners of their own idol, whilst they deemed

*Apprehensions since, in God's mercy, disappointed.

themselves its heroic avengers? They had been wont to speak with profuse, unstinted eulogy, of the slaveholder's relations to his bondmen as rearing a nobler civilization, and nursing a rare and true chivalry, like that of the old Paladins and Bayards. In a school book, prepared in Britain for the use of their own Southern youth, they had spoken of Southern society as lacking but titles to make it the peer and welcome mate of the nobler classes of Europe. When this chivalry, thus disdainful of Northern industry, had been left, as at Andersonville and Belle Isle to famish and dismember and craze its prisoners; to butcher, as at Fort Pillow, its surrendered, disarmed, and unresisting prisoners because of their dusky skin; to plan the burning of Northern hotels with their unarmed inmates, non-combatants, and many of them helpless women and children; to offer in their own public journals large moneyed rewards for the heads of their Northern opposers, as if the Dayak and the New Zealander were the crowning types of their vaunted chivalry; and to carve into finger rings the bones of their Northern foemen fallen in battle; and then, to inaugurate private assassination as the supplement of failure in open war, was not the system, so employing its lease of domination, and so carrying out its demonstrations of vaunted superiority in knightly valor, and honor, and refinement, and courtesy, left virtually in the avenging wisdom of God, to fill up before the nations of the earth, the measure of its own dishonor and of their loathing? The cry of the assailant, as he brandished the knife, "Such be evermore the tyrant's fate," was not, as he intended it, the verdict of conscience and history against the murdered, but the assassin's self-recited verdict of that conscience and that history, and of the God who implanted the one and who shapes the other, against the murderers, and against the yet more tyrannous system that bred them. "To perish in their own corruption," is the fearful doom of Scripture against sinners—a rotting away in the leprous sloughing of their own vices. And the embodied Tyranny that, defiant, elate, and vaunting, wrote itself thus bloody, thus ruthless, and thus false, and then seemed to look round, assured of sympathy and applause, was in fact, but building its own gibbet by the feat, and writing in red letters its own death-sentence for the amazement of a gazing and loathing Universe; at the very same time, and in the very act, at which it supposed itself the rival of old Roman heroism and of old Hebrew devotedness, treading in the steps, as it thought, of Brutus and of David. In the mysteries of the divine government, it is needed that a certain range and swoop be given for "*sin*" to show, in the affecting and inimitable language of Scripture, its own "*exceeding sinfulness.*" And God may have given to rebellion and slave-breeding their long tether of domination and their high, broad stage of glorying, and this new glut of eminent vic-

times, only in the just intent that thus they might earn a wider execration, and go down amid a more unanimous tempest of denunciation and abhorrence; the shriek of their own frenzied triumph, but, in another and juster sense of it, the world's indignant acclaim over the tyranny that dealt so craven a blow, and contrived so dastardly and ferocious a treachery.

God, again, removes his own useful and honored instruments, at dates that to us seem untimely, and in modes, that, although painful and even shocking to themselves and to the survivors and friends who mourn them, yet do, in reality, round the career of the departed as into a more epic symmetry, and crown the hero's or statesman's career of enfranchisement and victory, as with something that resembles the palm of religious martyrdom. The successful policy, and the triumphant campaign might secure to him who had ordered the one or the other, a niche of honor in the nation's gallery of her chief worthies, who had deserved well of the Republic. An earlier assassination of this chosen ruler had been menaced and probably intended at Baltimore, when he was first going to be inducted into office. It was, in God's good providence, an utter failure. How much, in the interval between the two terms of the first, frustrated attempt, and the final consummation of the second attempt, had God permitted this chief of our people to witness and to accomplish. And all the intervening denunciation by frenzied opposers and now at last the bullet of fanatical hate, have served finally to give to the character thus developed, and the career thus suddenly shut, a yet loftier niche in the nation's grateful memory. It has now become shelved, apart from predecessors—and it may be trusted, from successors also—the name and fame of a vast revolt successfully quelled—of a great social reform that seemed to require centuries, completed in a half decade—a name and fame safely sealed by so tragic and foul a death. In the fierce hate of Catholic Spain against Protestant Holland the pistol of Balthazar Gerard let out the life of Holland's noblest and ablest champion. But when the honored Prince of Orange, William the Taciturn died, thus foully and suddenly, although Spain conferred patents of nobility as her guerdon for the act on the murderer's kin, did the death daunt and overwhelm the nascent freedom and the suffering protestantism of the Netherlands? Has the world a literature or an ethical system that can long glorify *our* Balthazar Girard? In an early day of the European Reformation, one brother, in his frenzied detestation of the new doctrine killed another—under the guise of friendship—his own brother because a protestant heretic. The persecuting church applauded the new Cain who had thus struck down, by perfidy and fratricide a new Abel. But did the honors of the church arrest the world's general judgment of the slaughter; or stay

the contagious power of the faith professed by the martyr? The St. Bartholomew Massacre was, for the time, a sad discouragement of the Calvinists of France and Europe. But the field of Ivry, and the Edict of Nantes came in its ultimate train. And, meanwhile, did it most damage and blacken the victims, or the atrocious authors of the plot? And who of us would not rather choose to go down to posterity with the aged Coligny, with his white hairs bedabbled in blood, whom it sacrificed, than with the wily and ruthless Catharine de Medici, and her son Charles IX., who survived the butchery, and for the time chuckled and gloated over the success of their crime? It is the victim, meekly faithful, in such a fierce collision, and such a solemn crisis, who, by the judgment of man's conscience, and the decree of the Divine Lord of conscience, remains the real conqueror, and not his unpunished slayer. As said cheerily the aged Latimer, when they had bound him to the stake and he turned to a fellow confessor with no wail in his tone, and no gloom in his eye: "We light this day, brother Ridley, a candle in England, which they will never put out." Many were the murders of that Marian era; but Foxe's Book of Martyrs which records them, remains to this day one of the bulwarks and safeguards of the National Protestantism. And so in later days of English history, the sufferings of Puritan and Nonconformist, at the hands of the Stuart line of Kings, only served to bar, finally and effectually, the return of that royal house to the English throne. Talleyrand, a perspicacious observer of man's nature and of the currents of social change, spoke of guilty acts that were worse than crimes—they were blunders. Now, really, and under the divine legislation, all crime is blundering. It blunders, as to its aims; it blunders, as to its methods; and it blunders, as to its results. But there are crimes of singular atrocity which have as much of absurdity as atrocity. The slaughter by Herod of the babes of Bethlehem was such a sin. Aimed at the absent and invincible Messiah, it immortalized the plotter, as one, who shrunk not from the massacre of innocent nurslings, in his most impotent hope of foiling the Infallible, and achieving a successful Deicide. Crimes that are of an especial zest to their authors and their patrons, may yet, before the bar of posterity, be adjudged incredibly foolish for the blindness that filled the contrivers as to the inevitable recoil of their own effort. And so the men, who plotted this slaughter in our high places, when talking of tyranny as if that tyranny inhered mainly or only in the soul which they unhoused, were actually stabbing to the heart that form of society, that slave-bred chivalry, which they affected to advocate, and expected, in this savage fashion, to illustrate and to vindicate. The curse invoked by the Jews on the head of the Crucified came, hurtling back, in bloody rain, on them and their children's children,

through long centuries and across wide continents. Those old Hebrews denounced their victim as a deceiver of the people; but were in fact, themselves, the most deceived of all people, in thus rejecting their true Deliverer and choosing to be thralled by the veriest delusions of the destroyer. So, in less degree, is it with lesser and later crimes. "The curse causeless" travels back, dire and swift, on the heads of its guilty shouters. The banner may—or may not, have been that day, restored by its old defenders to the walls of Fort Sumter. But the pistol shot, discharged that same day, in Washington, if we do not read all wrongly the omens of Providence, saluted another and more momentous flag-raising. The bullet-shot and the knife-stab, that evening delivered, have effectually nailed to the mast of the ship of state the banner of Emancipation—of universal—unconditional—uncompensated and unrepealable enfranchizement. This evil, Slavery, has been through our whole national lifetime the Achan, troubling our peace. We must bury it now, in this valley of Achor, the scene of our national mourning. Let them massacre, without stint, the witnesses of Right at the North, wherever they may choose them, in legislative halls, pulpits, at presses or in professor's chairs. But the slaughterers have even thus but fixed that banner of enfranchizement. These men of the South have themselves driven, with their own violent hands, the nails that fasten it in place. Who, North or South, has power to draw the nails so driven? So perishes tyranny, drunk in the frenzy of its hate, and shouting its own doom, when supposing itself triumphant over its gasping victims.

The men of our own State may well, at such times, find happy and blessed lessons, as they remember the yet loftier motto, borne on the escutcheon of our own free State, "HIGHER." Let us, in the fear of our God, rise higher and higher, through the storms and glooms of the time, to the purer and serener regions above, where the Lord God of our fathers sits in untroubled Sovereignty. Let us calm and brace ourselves in the assurance, that no event, however unwelcome, or guilty, or disastrous—no influence for evil however defiant—no effort towards good however feeble, obscure, or powerless it may to us seem, is there on our lower plane of action and observation—but it is distinctly and exactly ordered, permitted, or overruled, as a part of the great scheme of Providence, which on that loftier plane above is moving steadily on to its blessed consummation. Let us rejoice that our misguided foes must strike "higher" than they have yet aimed, if they would hope to uproot our confidence and to kill our principles. They must stab out the sun on high—the mounting, morning sun, as portrayed on the State shield, and in its place there a fit emblem, as we may read it, of the rising sun of Righteousness—if they would proscribe Liberty, and banish Right-

eousness, and exile effectually Conscience, and Hope, and Truth, from the earth. Can those who would "frame mischief by a law" expect to succeed, unless they can persuade the Common Father to interpolate it into his own legislation? Till they do, can they hope; or need we despair? And the Jehovah dwelling in the high and holy place, can bring, and is of old wont to bring, great deliverance in the train of vast sorrows, and even of hideous crimes. This the Judge of all the earth has, like earthly magistrates, his certain set times of visitation. In these eras of crisis, and of inquisition, and of retribution, He often precipitates, into a brief space, the decision of questions that have been slowly ripening for long generations before. He "cuts short His work in righteousness." May not the changes and wastings that are upon us be regarded but as a summons from His secret pavilion, bidding us to look up, with loftier aims and calmer trust, and more untiring prayer? Methinks it is but the trumpet peal that heralds the intervention and fuller manifestation of the God, who, as the hearer of prayer, is thus demanding from his people a more earnest and importunate use of prayer. He waits to be inquired of; and he is pledged that this inquiry shall not be left, as to his people's interests, a fruitless one. May we not well believe that the dreadful mutations of our times and of this present war, are in his survey of them, but newer and deeper and broader channels which he has opened to evangelization, and along which shall rush a more rapid and wide stream of truth. Will not the God of Israel—the Saviour thereof—not from trouble—but the Saviour thereof by means of trouble—if earnestly and passionately invoked, come forth out of the very scenes of bereavement, desolation, and carnage that have littered the land with ruins; and show himself the Zerubbabel of a larger captivity than that which followed Nehemiah and Ezra from the Euphrates to the Jordan? Is not the residue of the Spirit with him; but awaiting the ascent of prayer, then to descend in showers of benediction over a regenerate, accordant, and prosperous nation? Those celestial and God-given influences wait not for man's permission to take their free and mighty course. He cannot curb them or exclude them more than he can shut out heaven's dropping rains, or returning daylight. A "HIGHER" power overrides earthly schemings and barriers, flooding and dominating them, like "morning spread on the mountains." Reminded how terribly may be exacted the long arrears of long unpunished sin, let us put promptly and thoroughly away the relics, habits, and spirit of oppression. Admonished, how suddenly the paths of worldly ambition and activity may terminate in the tomb, should not the young, the busy, and the eager, and the giddy be startled, amid these funeral solemnities, to bethink themselves of that eternity, of which we are but too

easily and generally forgetful? Was there not wisdom in his time, and is there not equal wisdom for our time, in the prophet's decision: "And I will wait upon the Lord *that hideth his face* from the house of Jacob, and I will look for him."* Has he not, and by the same Isaiah, replied to such a quest at such a time: "In a little wrath *I hid my face* from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."† "And it shall be said in that day, Lo, this is our God; *we have waited for him, and he will save us;* this is the Lord; we have waited for him, *we will* be glad and *rejoice in his salvation.*"‡ In the days of his incarnation he seemed sheltering himself from the prayers of the Syrophœnician mother, importunate in her pleadings for her child; but the withdrawal was but in kindness, to make more signal the faith that persisted in praying, and more exuberant the benediction which descended on that persistent, undaunted trust. High, therefore, and yet higher let the intercessions of the home, the closet, and the sanctuary arise, that out of this crisis and agony of the national life may yet revolve untold deliverances, and enduring and pervasive reformation.

Is it not a refreshment and a delight to remember that the Jesus whom we preach, and in whose name your prayers and hymns mount heavenward, and who is now exalted to the throne of supremest dominion, was himself once the maligned, the sacrificed, and the blasphemed? But in his rejection and entombment he was but preparing the overthrow of unbelief, and the triumph of his own gospel and kingdom. "Light is sown for the righteous." Christ reigns in this very day of our nation's mourning; and this Christian nation lives, whoever of its trusted captains falls; and this Christian freedom rises vindicated, consecrated, and necessitated by every gash and bullet-wound made in her confessors. When from under the altar the souls of those slain for the truth of God were heard asking, "*How long, O Lord?*" the infinite faithfulness of that most high and Holy One was heard, admeasuring the time, and assuring the ultimate victory, however long delayed.

We cannot but believe, that the nobler minds of the South will themselves recoil from a cause that has such patrons as the conspirators and assassins, now betraying their hand—that the new crime will, by God's gracious alchemy, furnish a test which shall clear from clinging delusions many of the better intellects and nobler hearts of the southern States. If, in others of that population, it but precipitate a new and darker ferocity, it pillories their own cause; and sentences the fanatical tyranny to a more general reprobation, and a speedier and more irrevocable

* Isaiah viii. 17 † Isaiah liv. 8. ‡ Isaiah xxv. 9.

overthrow. And as of old Pentecost came in the wake of the last Passion, may we not well hope, and should we not earnestly pray, that the Holy Spirit, the enlightener, and the renewer, and the consoler—will go forth over the very track of devastation, unspent in his infinite energy, on his errand of enkindling, and renovating, reconciling, sanctifying and restoring? May not his own churches, rejoicing in the life, inaccessible and indestructible, of this Blessed Friend, entrust cheerfully to his guardianship their own earthly lives, so soon and perchance so suddenly to close? It is his right not only, but it is his wont, to confer a peace which no earthly wars or commotions can shatter, and a life for the human soul, which death itself can not spill, but only enhance and defecate. He waits for the prayer of Zion; and he responds victoriously to her trust.

Be the Lord's, that you may be all the more truly and more effectively classed among your country's guardians and bulwarks. Free by his grace, the man who is the Lord's freeman—be his worldly infelicities what they may—is at the last free as a denizen of the New Jerusalem, beyond and above these lower scenes of carnage, strife, woe and sin. This Captain of salvation may be hidden from the worldly, careless and impenitent; and concealed beneath the thick vails of Nature and Providence, which neither wholly reveal, nor yet wholly disguise his worldly pathway. But if hidden to them who believe him not and seek him not, he tenderly and habitually reveals himself to the eager inquirer, the praying disciple, and the obedient follower. Sweet are the glimpses which faith and hope and love win of him, in the earthly pilgrimage; but what shall be the full-orbed manifestation of that Saviour seen in his heavenly mansions, not for a time but forevermore. "We shall be like unto him, for we shall see him as he is." Some, even in the judgment, shall, like Balaam, see him "but not near," and, repelled from his throne, shall be sentenced to a yet greater removal, and to the long, sad exile of an endless night and a hopeless sorrow. What a hiding shall that be, on the part of a long refused Saviour, now clothed in all the tremendous majesty of an incensed Judge, withdrawn entirely and eternally from the sufferers who steadily spurned his consolations and the sinners who slighted, defied and forfeited the grace which would fain have blessed and rescued them. In outraging him, they missed pardon and flung away the glory and repose and felicity of Paradise. "They are hidden from thine eyes," was his own lament over obdurate Jerusalem. Let not ours be the stubborn ingratitude and unbelief that eclipses the Light of Life, and leaves us the heirs of such a wrath and such a ban, as the rejected Saviour must pronounce against the rejecting sinner.

SERMON XVIII.

BY STEPHEN H. TYNG, D.D., RECTOR.

VICTORY AND REUNION.*

"And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master."—2. Kings vi.: 21.

The point of this story is very manifest. The principle which it establishes is also very clear. The simple question proposed to the prophet and answered by him was: What shall be our treatment of an enemy subdued? One class of sentiment demands, in the very language of man's nature: "Shall I smite them?" Another replies in the spirit of the divine teaching: "Set bread and water before them, and let them go." The combination of both would be in the analogy of the divine administration. "Behold the goodness and the severity of God." There are those involved in every such crisis, the sparing of whom is false to the true operation of mercy. There are those also, the punishing of whom would be an avenging undue to justice.

Both mercy and justice derive their very nature and power from a proportionate discernment. When man describes either of them as blind and unlimited, he paints them as arbitrary, tyrannical, and unreasoning. In a just and equitable administration of government, whether distributing its rewards or its penalties, there must be the most accurate discerning of varied responsibility. The leaders in crime should never be excused from the just penalty of their offence. The subordinates—subjects of relative influence,—victims of determined power,—often more sinned against than sinning—are never to be dealt with,—on the same plane of responsibility. For them, mercy delights to rejoice against judgment, and the highest sovereignty may well display itself in the most complete forgiveness.

In the story which lies before us now, four separate facts are very remarkable, and to our purpose extremely appropriate. I. The warfare was really against the God of Israel. II. The

* A Commemorative Sermon, preached in St. George's Church, New York, April 20th, 1865.

power which prevailed was the providence of God. III. The victory attained was the gift of God. IV. The resulting treatment of the captives was the example of God.

These are very important propositions in any earthly crisis. The field of their illustration was very limited in the history of Israel. The extent of the field, however, will not affect the propriety of their application. I deem them remarkably applicable to our own national condition. And as you require and expect me, on these occasions of a nation's worship, to speak on the subjects of the nation's interest, I shall freely speak of the elements and obligations of the present crisis. I assume these four propositions as absolutely and minutely illustrated by our national condition.

I. The warfare which this Southern rebellion has made on our Government and nation, has been really a warfare against God. Not Israel was more truly a nation divinely collected, divinely governed, divinely commissioned, divinely prospered, than have been the United States of America. It is no boastful nationalism to say that this nation, in its establishment and prosperity, was the last hope in a weary world that man could ever on earth enjoy a peaceful and protected liberty. This broad, unoccupied continent, which God had reserved for its possession, was the last open field of earth remaining on which to try the grand experiment of a moral, social, intellectual advancement of the peaceful poor of the human family.

Freedom, education, orderly government, secure possessions, equal social rights, triumphant, stable law, universal possibility and prospect of advancement, complete freedom in man's personal relations to God, had been in all generations, and among all people, flying before the violence of savage force and bruitish selfishness. Here was the last possible opening for their peaceful conquest. Here only on earth could human welfare be attained, without the violence of destructive revolutions and the overthrow of nations in the confusion of war and blood. To make the other three quarters of the globe free and happy, demanded a process of previous destruction of reigning evil. To make America free, happy, and prosperous, required only that it should be settled in peace, prospered in liberty, and hallowed in prayer. If it could thus be set with plants of renown, generations to come should gather from it the fruits of paradise and glory.

The actual circumstances combining to make up the history of the settlement of this nation were so peculiarly and remarkably an ordering and arrangement in divine providence, that I will not waste your time, or trifle with your intelligence, by demonstrating in detail the fact, that God had chosen this place and this people for a special exhibition of his own wisdom and

goodness in the government of man, and for the accomplishment of great results in human happiness, which had been nowhere else attained. I should be ready to affirm that whoever warred with the integrity, prosperity, and onward growth of this nation, warred with the plans and purposes of God.

But the warfare through which we have now passed, was organized expressly to overthrow the government and integrity of the American nation, for the establishment of local sectional sovereignties. It was avowed to be for the arrest and destruction of the dominion of universal liberty; for the maintenance and perpetuation of American slavery. It was to establish a perpetual degradation of honorable labor and of the hard-toiling laboring classes, by making the capital of wealth the owner of the labor of poverty. It was to create and maintain a repulsive rivalship of distinct and contending peoples, in the place of one, united, and mutually sustaining nation. It was to overturn the whole power which this nation was exercising as a nation, to bless and exalt the earth, by breaking it up into inferior and inefficient communities, an example of good to none, a probable curse to all.

I can not conceive of a warfare, in its inauguration and purpose, more completely against the purposes and the commands of the Most High. If we could imagine its success in the accomplishment of these avowed purposes of this rebellion, it would be impossible to calculate, in human reasoning, the sorrows which it would have brought upon a laboring earth. It would have been the success of savage, bloodthirsty hatred, over all the arts of peace, and the employments and habits of patient and civilized men. It would have been the triumph of murder and cruelty, in spirit and habit, intensified by the pride of power, over all the barriers of law and the restraints of opinion. It would have been the overthrow of all the efforts of Christian benevolence, in the mere hardihood of selfish gain and acrid hostility. It would have been the ruin of the Christian Church, with all its associations for the spreading of the Gospel, and honoring and establishing the Word of God. It would have spread a desolation, moral and physical, over this whole continent, devouring the hopes of coming generations, and blasting the anticipations of future goodness and greatness to the children of men.

The spirit, the mind, the heart of this rebellion have been displayed in the long-continued sufferings of the negro,—in the oppression and contempt of the poor whites,—in the native love of bloodshed, which has delighted in duelling and schooled itself in the skill of murder,—in the foulness of lust, which has left its fruits and marks in indelible monuments through the whole Southern country. They have now displayed themselves far

more distinctly, but in an accordant manner, in the unprecedented and incredible cruelties which have been inflicted on our captive soldiers—deliberately planning the murder of thousands perfectly helpless, and the objects of pity to all other nations, by starvation, cruelty, and neglect. The whole exhibition of that people, as a people, has been so deeply, intensely wicked, that it was incredible, and was not and could not be believed, that such a race of men, within the limits of outward civilization, were to be found on earth. Their success would have been the most shocking social desolation and accumulated crime that the human race has ever seen.

But even all this has not aroused the public sentiment of our nation to the conviction that we were really fighting the battles of the Lord against the enemies of man. And it has required this last ripened fruit of a demoniac hatred, in the shocking murder of the President of the Republic, in the quietness of secure repose, and the cowardly assassination of his cabinet minister, in the helplessness of a bed of sickness and suffering, long planned, encouraged and urged in public papers as a deed of honor, to make perfectly manifest that this whole warfare has been an assault of the most violent of men upon all that was orderly, conservative, and beneficent, in the gift of God and in the enjoyment of mankind. And no unprejudiced and impartial reader of history will hereafter, in his survey of the whole period, hesitate to say: "Never was there more clearly on earth an instance of that heavenly war, when Michael and his angels fought against the dragon, and Satan which deceiveth the whole world, was cast out into the earth."

II. The power which has prevailed was the providence of God. The whole survey of this contest past has been a review of divine providence. The facts succeeding have been successive steps in this remarkable development of providence. The divine concealment of the real issue from the body of our people at the commencement of the struggle, was the opening line of this providence. How few were willing to accept the thought, that thus God would overturn the giant wrong of human slavery! How few could look upon the apparently mad attempt of John Brown, in the feeling that he was, after all, the Wickliffe of the coming day—the morning star of a new reformation! We did not justify him; we do not,—we need not justify him now. But we see him now as we dared not believe him then, opening a battle in a single duel, which should have no other end than the universal destruction of the slavery of man.

We were then combining to contend for a Constitution as it was. We asked no change. How few imagined that we were to fight out its glorious amendment on the side of liberty, until the signature of every State to its adoption should be written in

the blood of its noblest citizens and youth! We then pressed a compensated emancipation, and were ready to pay for it, at any conceivable price. How few could imagine that the States involved would madly refuse the offer, until God's peculiar plan should be wrought out, to let his captives go, but not by price or reward.

Most slowly did even that wisest man among us, who has been the last great sacrifice upon the altar of liberty, reach even a measure of willingness that the issue of liberty should be in the war at all. And yet how persistently did this great issue rise, as much by reproachful objections against it, as by growing clearness of perception concerning it, till at last South and North combined to see that the one grand question for white and black, for bond and free, was that which they called "the everlasting negro."

How completely hidden from our possible view was the extent of time and suffering to which the war should reach! Could all its demands have been calculated and surveyed, how few would have been willing to embark upon a sea so troubled and apparently so hopeless! We thought of thousands of precious lives. Who would have dared to confront the certainty of a million? On the one side was ample and long-planned preparation and thought, adequate material, and the edge of united purpose whetted to its utmost temper;—men that were prepared to fight, and determined to fight, not in a question of local liberty, but of universal conquest. On the other side was the habit of good-natured yielding of every thing for peace, a total want of preparation of material, a greater want even of spirit and desire to enter upon the contest. How gladly would they have made any concession and accepted any compromise, before the grand determination for the trial was wound up! Years of defeat were in store, apparently certain divisions were prepared, men's hearts failed them when they looked at the things which were coming; and yet all that they saw or imagined was but a mere toying with the great issue, when compared with the approaching reality, which they did not see.

How wonderfully and unexpectedly was the union of the North created, by the very assault on Sumter which was to fire the Southern heart! How few would have believed that all the Southern calculation upon a divided North, all the fears of mutual contests in our own streets, were to be put to rest for ever in the mere process of the controversy! What a providence for us was that sudden seizing of all forts and arsenals and public property, in the incredible violence of mad earnestness, when a calm and pretentious scheme of counsel would probably have betrayed our giant power in its sleep.

How graciously God has all the time stimulated purpose, and

elevated faith, and new-created hope, by the mere mortification of defeats! How mercifully he has trained us up to the national idea, that we are a people, that we are one people, by scattering the blood of New England and the West, of the Middle and the South, of the hill-tops and the shore, in one common sprinkling, through the whole field of warfare; burying the dead of the whole land side by side, in far distant but fraternal and equal cemeteries; giving a title to every State in every soil, in this precious planting of their strength and glory, until at length we have come to rejoice in being one people, under one ruler—and in the one title, American, we know no North, no South, no East, no West! How remarkable is that providence which has given us a new currency, negotiable throughout the continent, founded upon the aggregate of the property of the nation, and cherished and made certain by the very pride of the people; making that which is proverbially, in social economy, the weakness of a nation, the very strength of ours!

What a providence was that which settled the question of our iron-clads on the sea! "Man had not designed or intended it. Our authorities did not suspect the coming, if they were aware even of the character of the Merrimac, when she bore down upon our wooden fleet in the harbor of Norfolk. No preparation had been made sufficient to meet her. The Monitor, the only vessel in our whole navy that was able to cope successfully with her terrible armament and iron-plated sides, was considered of so little importance, that when she steamed out of the port of New York, on her trial trip, few were aware of her departure. She was not sent to engage her powerful foe. On the contrary, while upon her passage south, an order from the Navy Department was sent to call her back. But God interposed. The order was not permitted to be delivered. Winds and storm were made the executors of his will. Her voyage was retarded sufficiently to permit her antagonist to come forth and display her character and power, but not sufficiently to prevent *her* coming in time to save and defend the nation's property and the nation's honor. At the very moment when really needed, when most desired, and all was apparently lost, she came to the rescue and secured a glorious victory. *It was a victory given of God.*" It secured the succession of similar victories and the perennial monuments of the skill and courage of American naval warfare.

All these are lines of providence,—exalted, hidden, beyond our conception or arrangement. We might multiply them almost indefinitely, for they cover the whole field of observation. Every step which these Southern rebels have taken, they have been fighting against a providence that has been resistless, and have been compelled to defeat themselves. They have fought for slavery as a divine institution, until they were compelled absurdly to

promise liberty to their slaves, if they would enlist and fight for slavery with them. And Emancipation was made the boon for the black equally by the North and the South. They had vast crops of cotton, which they laid up for Northern armies to seize. They issued an unlimited order to plant only for food, to cover their territory with corn, and thus prepared the way for the support of Northern troops, in their glorious march through the whole length of the rebelling territory.

They have lain in constrained idleness around Richmond, until the gathering host from abroad were too manifestly encircling them to permit a longer quiet. And then Richmond must be evacuated and their whole armies, driven from their burrow, be made to surrender in the field. These are wonderful providences of God.

Perhaps the last act of providence is the most remarkable of all. They have combined for the murder of the President and his cabinet, in the hope of creating an unexpected anarchy of the nation, without a ruler, and of involving a nation, in the suddenness of its despair, in an inextricable and hopeless revolution. But how God has confounded the counsel of Ahithophel! Satan was not more deceived when he plunged the Jewish mob into the murder of their Lord, than when, on this very commemoration day of his crucifixion, he has aimed a traitor's bullet against the exalted ruler of this people. It is a costly sacrifice, indeed, to us, but the blessings which it will purchase it may be well worth the price. It has demonstrated the spirit and fruit of this rebellion. It has made it abhorrent and hateful in the eyes of the whole nation. It has cut up all partial, trifling dealing with it by the roots. It has introduced a ruler whose stern experience of Southern wickedness will cut off all pleas of leniency to the base destroyers of their country. It has cemented for ever the national union and spirit of this people, by making the man whom they most loved and honored the last great sacrifice for the liberty and order of the people. And just as the murder of Charles the First has been the one grand support of the English throne for two centuries, has made rebellion inconceivably hateful to the loyal mind, and warned off generations of Englishmen from all approaches to rebellion, so will the murder of Mr. Lincoln sanctify the right and power of Government, make rebellion for ever hateful to the American nation.

If there be this day a single fact which especially strengthens the royal house and government of England, it is the unrighteous murder of the first Charles. The severed head of a Stuart is the foundation-stone beneath the throne of Britain and Victoria. And if there be one fact of providence which hereafter will especially consecrate the right of national authority, and overwhelm the first suggestion of secession or treason, it will be this

murder of the man whom all history will acknowledge the wisest, purest, greatest, best of American rulers; if not the Father of his country, at least the loved brother of all his people, and the friend and defender of the poorest and lowest of all its generations. Thus has providence triumphed over our enemies and given us the victory.

III. The victory is the gift of God. This is so clear in fact, and so clearly a consequence of the series of facts which we have already considered, that I need not illustrate it in minute detail. The time is too recent for our forgetfulness of any of the great distinguishing facts which have marked this warfare, or to permit us to arrogate the honor to our own skill and power alone. It is impossible to forget the gloomy aspect of the first years of this struggle—when at the East we were for a time severed from all communication with the national capital—and in the West, all the States watered by the Mississippi up to the Ohio, and higher on the western side—were held and fortified by the rebellion. It is impossible to forget the sadness of defeat after defeat in Virginia; the inaction and unwillingness to act on the part of some of our leaders in positive aggression against this Southern power, so conspicuously exalted, so defiant, so boastful, so encouraged from abroad; the threatening aspect of the Border States, as they were called; the bold threats of the leaders of the rebellion, of the devastation and ruin they were to bring upon this Northern land.

It is impossible to undervalue the courage, the union, the determination, the spirit with which these Southern Rebels were inspired and sustained in their infuriated purpose. It is impossible to forget the devout humbleness of spirit with which our beloved and exalted President called the thoughts and dependence of the people, like some ancient ruler in the Theocracy, back to God. And when in the opening of the second year General Grant commenced his victorious career in the West,—and Donelson, and Pittsburgh Landing, and Vicksburgh, were rapid fruits of his valor, wisdom, and fidelity; and Dupont made his great opening on the coast of South Carolina; and Burnside effected his permanent lodgment on the inland shore of North Carolina; and the noble Farragut opened the Mississippi to New Orleans, meeting in his upward ascent the fleets which came down from the waters above; and Kentucky, Missouri, Tennessee, and Maryland, were all recovered to a permanent union; and Antietam and Gettysburgh were the remarkable tokens of divine protection within the limits of our own eastern soil; it was impossible not to discern the hand of God, giving victory from the very hour that the war was acknowledged to be a war for liberty as well as order,—and for the deliverance of the oppressed, as truly as for the conserving of the prosperous and peaceful.

Accordingly, again and again did our exalted and believing President issue his proclamations of thanksgiving, sounding the appeal in the ears of the whole nation,—Oh! give give thanks unto the Lord, who maketh us to triumph over our enemies. But later victories are even more remarkable. The rapid campaign of Sherman, and the quiet, imperturbable wisdom, faith, and purpose of General Grant, in the combination of all his varied concentering forces,—in his calm endurance,—in his modest self-abnegation, in his fidelity to duty, and success in duty, have no parallel in the greatness of character which they severally manifest, in human history. All these displays, though grand in themselves, are but a part of the one wonderful divine scheme. All talent, calculation, courage, and force opposed to them, seem to have been paralyzed and made useless. And as I survey the whole scene, thus rapidly noted, I should hold myself an infidel in spirit, not to say, It is God alone who giveth us the victories.

But I deem all these displays inferior and secondary. The moral greatness of the President,—his meekness,—his faith,—his gentleness,—his patience,—his self-possession,—his love of the people,—his confidence in the people,—his higher confidence in God,—his generous temper never provoked,—his love fearing no evil, provoking no evil,—are such an elevation of human character, such an appropriate supply for our every want, that I cannot but adore the power of that God, whose inspiration giveth man wisdom, as the one author of this gift,—bringing an unknown, a reproached, a despised man, to reveal a greatness of ability, and a dignity of appropriation, which surrounding men had not suspected, which shone too purely and too beautifully to be envied or hated by any,—and which had at last commanded universal confidence and homage from those who had never united to sustain him.

Yet the divine interposition does not leave the field even here. The creation of the wonderful spirit and reach of human beneficence and ministration, which we have seen in the midst of this war, and by this war, and for this war, throughout our country, is even an higher demonstration of the divine presence and power. The calling forth of the Sanitary and Christian Commissions, like the father and mother of the household, in their separate relationships and responsibility—the one striving for material provision, the other ministering the words and acts of kindness and love to those made the objects of their protection; the creating of the Freedmen's Commission, to search and care for the poor outcasts, for whom nothing was provided,—the prompting of the Union Commission, to minister to the wants of those whom rebellion had stripped, and rendered homeless and destitute, for whom no other protection seemed prepared,—the

starting forth of Homes for Disabled Soldiers, and the orphans of soldiers, and the millions of dollars given by a people heavily taxed and burdened by all the cost of defending their liberty and their nation, for the grand and glorious purpose of ministering increased comfort to their varied objects of spontaneous consideration and sympathy,—displaying a love and tenderness, and purpose, which have grown brighter in the midst of the very sorrows which have filled every house and heart,—have been such a divine display of God's interposition, as nothing on earth beside has equalled.

How strangely contrasted has all this divine teaching and guidance appeared with the recklessness of life and comfort which have marked the history of the agents of this rebellion! How most highly contrasted in the different relations adopted toward the prisoners of war! No cruelty to our prisoners in Southern hands could move our Government to a bitter retaliation. Even though sometimes an occasional excitement of acerbity among the people, excessively provoked by the tales of suffering which they heard, has demanded some retaliation, the President could never be brought to be the agent of revenge or cruelty: and the general sentiment of this people would never have consented to it as a principle of national rule. That God, who has given them the victory in the line of their fidelity to himself, would have vindicated his own honor in their humiliation if they had laid such unhallowed hands upon the ark of God. And now all this survey is of a finished work. God hath given us the victory. And there remains as the one absorbing thought that which is our fourth point,—

IV. The resulting treatment of the captives in the Lord's example: "My father, shall I smite them? Shall I smite them?" "Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword, and with thy bow? Set bread and water before them, that they may eat and drink, and let them go." The carrying out of this resuscitating plan seemed eminently adapted to the mind and heart of President Lincoln. But too great personal honor and influence it is not the will of God to trust to individual men. When Moses came to the entrance upon the Land of Promise, he was permitted, by faith enlightened, to see something of its glory. But he was not personally to minister in its settlement or distribution. He beheld the glowing future spread before his people, and laid down in the land of Moab to die.

So our beloved leader has been allowed to live until, as from Pisgah's height, he could contemplate the fast approaching future for his nation. He saw the enemy subdued, their strongholds taken, their army scattered every man to his home, and the sure prospect of union, liberty, and peace before the nation.

The one remaining question was, What shall be done with those whom God has thus subdued? The generosity of his spirit and wish, his readiness to give the utmost possible latitude to mercy in the arrangement of their return to national duty and penitent loyalty, were perfectly understood and known. All this future he was calmly, kindly considering, when his life was taken from him by the hand of violence. We shall not withhold our lament that death found him in the sanctioning by his presence of the demoralizing influence of the theatre, unwillingly as he evidently went there. That he should have been thus slain in a Moab like this can never be any thing but a sorrow to every serious mind. The full purpose of that providence we do not yet read. This death, like the burning of the Richmond theatre, many years since, may awaken a feeling of increased horror and aversion to the seductive influence of the theatre throughout our religious community, and may thus be a blessing in the divine providence to arise from this sad incident in his departure.

But he has gone before the settlement, and without the settlement of this great problem of the coming influence and relations of his administration. That his death will change in some degree the character and measure of that influence can not be doubted. That a restriction shall come as the consequence of his death upon the freeness of the action of mercy to the conquered is most natural and just. Human law knows no crime greater in its malignity, or its effects, than the murder of the ruler of a nation, the final, heaviest guilt of treason against its authority. That others, whose influence and example have nourished this spirit, whose words and avowals have often before encouraged and incited it, shall be held responsible for it, is inevitable and just. And our Government owe it to the majesty of the nation, and to the authority of God, which they represent, not to allow such an abhorrent violation of human authority and safety to pass, without a very clear and distinct retribution upon the guilty inciters and accessories in such a crime.

Still, let not a spirit of individual vengeance be allowed to rear the monument to our fallen head. Let not passion seize the reins of guidance in an hour so momentous. Let the widest possible door be opened for the exercise of kindness, and the utterance of welcome to those who honestly desire to return to their loyalty and duty to the nation which they have outraged, and the Government which they have insulted and despised. The intelligent leaders in this rebellion deserve no pity from any human being. Let them go. Some other land must be their home. Their own attained relations and results will be punishment and sorrow enough in time to come. Their property is justly forfeited to the nation which they have attempted to destroy, and to the oppressed, over whom they have tyrannized

and triumphed. If the just utterance of law condemns them personally to suffer as traitors, let no life be taken in the spirit of vengeance. Let the world see one instance of a Government that is great enough to ask no revenge, and self-confident and self-sustaining enough to need no retributive violence to maintain the majesty of its authority. Let the Lord's own example be, to the utmost extent of personal relations, or rule and purpose, determined in the spirit of union and patience and kindness, to edify and restore, in the widest possible application of the spirit, consistent with the nation's safety and the honor of the laws,—the multitudes who have been swept down the current of rebellion, by the dominant influence and example of those whom they have been taught to regard as their leaders in the path of public duty.

There may be great difficulties in the details of the resuscitation of our afflicted land. But there can be none which such a spirit and purpose as were displayed in President Lincoln would not soon overcome and remove. And upon nothing will memory more delight to dwell than upon that high forgiving temper which lifts up a fallen foe, restores a wandering brother, and repays the cruelty of hatred by an overcoming benignity and love. Little was he known in character and tendency by those who met his first administration with violent threats, and reproachful libels. And little has the real spirit of this Northern people been known by the great body of the South, who really know but little upon any subject, but as their accredited superiors have been accustomed to teach them. They have heard from their highest rebel officers nothing but terms of low and ribaldrous reproach and scorn applied to us. They have called us hyenas, and satisfied their hatred by the freedom of unlimited abuse. But in reality there has never been a time when this whole Northern people have not been ready to meet the first offer of conciliation with the most cordial response of kindness. Let that spirit now prevail. Open the arms of fraternal concord. Spread through all the land the priceless blessings of liberty and education to all the people. Give the full rights of respected and acknowledged citizenship to all. Blot out, cover up the last remnant of that slavery which has been the parent and the child of every species of oppression—the one line of division between a free North and a beggared South—and plant around the grave that holds the monument and the memory of our beloved President a mingled grove of the pine-tree and the palm, the orange and the apple, to flourish in immortal union, and to rival each other only in the beauty of their growth, the abundance of their fruit, and the perennial verdure of their living foliage, that God may be glorified in all and by all for ever.

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SERMON XIX.*

BY REV. DR. ROGERS.

PASTOR OF THE SOUTH DUTCH CHURCH, N. Y.

LESSONS FROM OUR NATIONAL CALAMITY.

"Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6.
"Be still, and know that I am God."—Psalm xlvi. 10.

A SUDDEN and awful calamity has fallen upon the nation. It has come like a thunderbolt from a clear sky. It has no precedent in all our history, and we reel and stagger under the unexpected and mighty catastrophe. In the midst of our grateful joy for victory, in the midst of our congratulations at the prospect of peace, the sad and startling intelligence which has flashed along the wires from the capital of our nation, has prostrated us in the depths of affliction, and pierced the great heart of loyal America with unutterable anguish. For the first time in the history of our fair country, the murderous hand of the assassin has been successfully lifted against the Chief Magistrate of the nation, and our strong staff is broken in a moment. Passing successfully through the tremendous ordeal of his first official term, bearing burdens and meeting responsibilities such as none

* Preached in the South Dutch Church, on Sabbath morning, April 16th, being the Sabbath succeeding the Assassination of President Lincoln.

of his predecessors had ever known with a manly courage, a genial patience and entire single-heartedness, a wonderful wisdom, and an honest devotion to the country which commanded the respect of his enemies, and surpassed the expectation of his friends, he has been struck down by a cruel, dastardly blow, in the very hour of success, and amid a grand chorus of national thanksgiving and praise. Oh! how suddenly has this grand national anthem given place to a dirge of wailing and of woe! In how brief a moment has our glorious flag, which floated so proudly from ten thousands heights in token of triumph, been vailed in mourning, not, thank God! in defeat and disgrace, but in the deepest national anguish. Who among us all anticipated such a catastrophe? Among all the possible contingencies of our eventful times, who apprehended this? And who of us can resist for a time the pressure of this terrible calamity? I confess to you, my brethren that I come to you with a heavy heart to-day. Never since that fearful blow which brought desolation to my own household in the first month of my ministry here, have I come to this pulpit with such a lingering step, with such a burdened spirit. I have never feared for my country's final triumph and safety. I will not fear for her now. But a dispensation so unexpected, so mysterious, so overwhelming in itself, its circumstances, and its possible results, may well make us tremble and bow ourselves before the mighty hand of God. I confess to you that I have shrunk from meeting you in this house of God today. I had anticipated and prepared for a very different occasion. I had hoped to welcome Easter Sunday under circumstances grateful alike to the Christian and the patriot, and with anthems of joy, and lessons of Holy Scripture, appropriate to this blessed Christian festival, to have greeted you in the sanctuary. But the providence of God has inaugurated a different method, and altered the key-note of the service of this hour. I know that there is but one thought uppermost in the minds of all who have assembled here. It is not the thought of Easter, not the thought of resurrection, life, gladness, and hope, which would express itself in a hallelujah of grateful praise. It is the thought of the awful event which has clothed a nation in mourning, and exchanged the garment of praise for the spirit of heaviness. From the capital of our land, where our Chief Magistrate lies in death, the victim of a foul and fiendish deed, comes a sad, stern message, which we can not ignore. It has gone over the lightning's track to every city and village from the Atlantic to the Pacific. It has hushed the accents of joy and triumph; it has oppressed the national heart with sorrow; and there is probably not a pulpit in the loyal States to-day which has not taken its key-note from this calamity. For myself, my thoughts, so far as I could rally them, have turned to that great truth, of the sover-

eignty of God in calamity, which is so forcibly illustrated in this direful hour. Atheism has no consolation to offer to us now. Philosophy is cold and comfortless. Faith must find something firm and durable to rest on amid these dissolving shadows of earth and time. "*Shall there be evil in a city, and the Lord hath not done it?*" Above the wailings of a stricken nation, above the tide of disappointed hope, outraged sensibility, or vindictive passion, the awful voice of Jehovah is heard, saying, "*Be still, and know that I am God.*"

There is no lesson so hard to learn as that of Divine sovereignty and human dependence. Yet there is none which is inculcated so constantly in the teachings of the Bible, none illustrated so sternly in the dispensation of Providence. No man can study the dealings of God with men, either in the operations of his Providence, or in the plan of salvation, without seeing that they tend to this end, "That the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord himself exalted in that day." Creatures of a day as we are, whose habitation is in the dust, and who are crushed before the moth, whose strength is weakness, and whose wisdom is folly, we often presumptuously rebel against the absolute sovereignty of an infinitely perfect God, and desire to find out some more palatable and less humbling reason for occurring events than his single, sovereign, indisputable will. Whenever we can discover what are called second causes, which seem to be adequate to the effects which are occurring around us, we go no farther in our investigations; we confine ourselves to these, and forget that great Being who sits behind them all, who "doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

But this foolish and wicked forgetfulness of God's sovereignty is sometimes rebuked with amazing distinctness and awful severity. Events sometimes occur in our world in isolated instances, or in a dreadful succession, which confound our sagacity, baffle our shrewdness, cast contempt on our philosophy, contradict our experience, abash our presumption, humble our pride, disappoint our hope, and drive us irresistibly to the very footstool of our Maker, wringing out from our bewildered and breaking hearts the exclamation, "*It is the Lord; let him do as seemeth him good!*"

Such are the stern lessons of this day. Our national history during the last four years—a history of treason, cruelty, war, and misery, written in tears and blood, and culminating in this last awful tragedy, ought to bring us all to our Maker's feet, impressing on every heart the great fact of his sovereignty as the only solution of the mystery which envelopes it, and the only ground of hope that it will work together for our good.

We can not be indifferent to such events as those which have, in such awful succession, passed before us. Such would neither be the dictate of reason or religion. It would be rebuked by the admonitions of God's Word, and by the example of our Divine Teacher. In the discharge of his earthly ministry, he adapted his instructions, in the best sense, to the peculiarities of the times. "He addressed himself to men's present duties, and their present sins and snares; and the passing events of the day, or the scenery of the spot where he taught, furnished him with ready and appropriate illustrations. The news of a cruel butchery or a melancholy calamity; the tidings of the Galileans slaughtered over their sacrifices, or of the unhappy victims in Siloam crushed by a falling tower; the news that for the time was the burden of all tongues, and made all ears to tingle, was seized by him as affording the occasion of riveting some keen truth upon the memory and conscience of the multitude." And so it is both the dictate of duty and piety to look carefully at the record of passing events, to learn from their varied history how God governs his world, and orders human destiny. "For all that occurs in his wide empire, from the fall of a leaf to the extinction of a race—from the death of a sparrow to the blotting out of a star—is only the fiat of Him who is from everlasting to everlasting God, whose counsel shall stand, and who will do all his pleasure."

The teachings of an appalling calamity, such as has just occurred, are very impressive and solemn on the great point of *the absolute sovereignty of God*. The appearance of second causes is sometimes apt to obscure this sublime truth. Had our lamented President died by the processes of ordinary disease, we should have seen a sufficient explanation of the catastrophe in the immediate instrument, and would have been content, perhaps, to leave the matter there. But his sudden, unexpected, awful death, by the cowardly hand of a vile assassin, drives the bewildered and affrighted mind directly back to this great eternal truth, and forces an appalled and stricken people to reflect that God is sovereign on his throne, and that even the machinations and crimes of wicked men are but the agents of his will. He is able to make even the wrath of man to praise him, while the remainder thereof he can restrain.

Yet the catastrophe itself, so fearful and overwhelming, is for the moment a staggering blow to the faith and submission of the tried and tempted soul. The climax, as it is, of all that is dreadful for four long and bloody years, it is not easy for us to acquiesce in its wisdom, its justice, or its goodness. The mind, stunned and crushed by a sense of loss and desolation, finds itself asking, as it views only the stupendous crime and its fearful results, "Is there a sovereign God in the heavens? Is he wise and just?

Are these the methods of his administration?" It seems, at first, a cold and harsh way of solving the difficulties that encircle an event like this to refer it to the sovereign will of God, and say it is because he chooses that it shall be. May not the infidel find his triumph in scenes like these, as he points to the dreadful history, and sneeringly says, "Behold your God?"

No, no, my friends; if we take from this catastrophe the idea that it is ordered by a sovereign God, we take from it the only star which relieves its fearful darkness. We abandon the whole scene to the undisputed sway of gloom and despair. What if it be a heavy, yea, an overwhelming stroke? Is it not more tolerable from a wise Father's hand than from that of a malignant foe? If you take away God, and God in his sovereignty, from this scene, able to have prevented it, and yet allowing it to occur, what can you put in its place that can better satisfy or support the mind? Will the doctrine of an inevitable fate; will the dogma of a lawless chance afford more light and comfort? No! Let us enthrone above these scenes of apparent confusion or arbitrary infliction, a sovereign God, a God of wisdom, a God of love, a God of power, who sees the end from the beginning, and orders all things according to the counsel of his will; and here, at least, we have an anchorage for Faith—a place where she can cling, and look up amid the jarring elements, and say, "Even so, Father, for so it seemed good in thy sight."

So far, then, from the truth is the assertion that the sovereignty of God furnishes a cold and barren source of comfort in a calamity like this, that, on the other hand, we find in this fact great consolation. Who would not prefer, if called on to submit uncomplainingly and absolutely to the most trying circumstances and dealings, that these should be ordered by an intelligent, just, and good Being—one whose unerring wisdom enabled him to know the best things, whose infinite love inclined him to choose them, and whose unlimited power enabled him to accomplish them? Who would not choose that a Father's hand should pour the bitter cup which he was to drink to the dregs? If God be taken from our prosperity we may bear it, but who or what can supply his place in the days of adversity? Oh! to be taught that a sovereign God rides on the billow, and directs the storm which sweeps our precious things away, though we be left beggared and forlorn, is a lesson worth to the tried and tempted soul all that it can cost; and there are some dispensations of God's providence that seem especially calculated to teach just this lesson. May not this be one of them? Is it not adapted to impress on the thoughtful mind the fact that "God giveth no account of his matters?" We are astounded at the suddenness of the calamity. We are heart-broken by its severity. We wonder, we suffer, we bleed, but still faith rallies where

reason is staggered, and says, "*Clouds and darkness are round about him; yet righteousness and judgment are the habitation of his throne.*" His path is in the great waters, and we can not follow its windings, but we know that his feet are there. Those deep waters go over us; they bury our fondest hopes; they swallow up our most precious things; our idols all go down into the abyss; all his waves and billows go over us. But the rushing tide can not sweep away from us the conviction that the storm is guided by infinite wisdom and perfect goodness, and that the crested billows are rolling on God's great and wise designs to a glorious consummation. And that is a cruel hand that would tear away from a believing soul this refuge of faith, this anchor of hope. Plant above that awful scene at the capital, an inexorable Fate guiding that deadly ball; let a senseless and frantic chance triumph in that awful hour, and have you given help or comfort to this stricken nation mourning over this her sorest bereavement? Oh no! Give the weeping nation a God, though his way be in the sea, and his path in the great waters; give us a God, though clouds and darkness are round about him; give us a God, though his ways are not as our ways, nor his thoughts as our thoughts. If you would not wrench away from this bereaved people their greatest stay and solace in this dark hour, let them listen to the voice of the great Jehovah as he speaks to us from behind the cloud, saying, "*Be still, and know that I am God!*"

Let us then be reminded, first of all, by this awful event, that "the Lord reigneth." We are in great danger of looking first at the secondary cause of calamity. We reason that if this or that had not occurred; if one expedient or another had been adopted; if something had been different from what it was, the catastrophe might have been averted. But these things did not occur; these expedients were not so used. It did not please God to order it thus, and this is the only account which we can give of the matter. To my own mind, this fearful event, in all its horrors, is full of teaching on that great point which lies at the foundation of all religion, but which men are so prone constantly to forget, that there is a sovereign God in the heavens, to whom we must all bow, and all must give account. It has been well said that "some of the judgments of a Divine Providence need no interpreter. Sorrow and guilt, in the natural workings of man's conscience, and in the general estimate of mankind, are closely conjoined. And there are times when a Nadab perishes before the altar he has desecrated, or an Uzziah is blasted before the ark, or when the storm of fire comes down upon the cities of the plain, or the ark of Noah rides on the waters past the drowning sinners who had derided his warnings; *times* when God's judgments follow man's transgressions so

closely that he who runs may read the purport of the visitation, and see in the peculiar guilt of the sufferers the reason of their peculiar fate." But it is not so in this case. Our honored and lamented President has not perished in this awful way, because he was a sinner above all them that dwelt in the land. This is no judgment upon him for great personal guilt. Doubtless, he, like all of us, was a sinner, and needed, as we all need, the pardoning grace of God, through Jesus Christ, for his personal sins. But no candid mind will ever look upon this event as a judgment on him. He has come to the grave full of honors, at the zenith of his fame, and the cruel circumstances of his death will only make his name more illustrious, and his memory more dear. To our sympathies and reasoning, it seems like a hard thing that so great and good a man should have fallen by a murderer's hand; that his honest and generous heart, which had no feeling, even for those who had so bitterly reviled him, and made such deadly war upon the country which he ruled, but of conciliation and kindness, should have been stilled in its life-beating by an assassin's hand in such a malignant and cowardly way. It seems hard that the wearing toils and anxieties of four such dreadful years as composed his first official term, should not have been followed by a term of successful reconstruction of this divided land. But all this must be left with the wisdom of that God who has ordered all his history, and gives no account of any of his matters.

The great lesson, therefore, which I desire to take to my own soul from this stunning calamity is that which is appropriately presented in the text: "*Be still, and know that I am God!*" I think it a very needful and profitable lesson. I find myself daily prone to be forgetful of the fact that God reigns in the earth, and will do all his pleasure. This is unfavorable to that humility, faith, and submission which are not only so appropriate to the relations of creatures like us, but which are so constantly demanded by the peculiar exigencies of our earthly state. We can not be too deeply impressed with this truth. It is not only needful to stimulate us to duty and excite us to humility, but it is sometimes the only truth on which we can lean, when unexpected and crushing calamities, like this, come upon us.

But while Christian faith recognizes in this deplorable event the hand of a sovereign God, and bows in submission to the fiat of his will, still this must not be construed into anything like indifference to the crime itself. "*It must need be that offences come, but woe unto that man by whom the offence cometh.*" This deed is a *brutal, dastardly, atrocious murder*. Think of the circumstances. A scene of festivity, to which the kindness of the President's heart, unwilling to disappoint an expectant assembly, rather than any special love for such a place, had carried him;

surrounded by his family and friends; unarmed, and unconscious; thus, he meets the vile assassin's blow! The occupant of the most distinguished place on earth—in the midst of the triumphs and joy of a nation for whose best interests he had toiled and prayed, and spent anxious days and sleepless nights for four long years of strife and blood—just four years from the tragedy of Fort Sumter, and when its dishonored flag was floating again in triumph over its dismantled walls; on a day dear to the Christian world as commemorating the death of the Saviour of the world—these were the circumstances which stamped its fearful character on this deed of horror and shame. It was no sudden ebullition of insane fury; the murderer had cherished his purposes for weeks and months, and coolly waited his time and opportunity—not alone, but with a fellow-fiend who could attack a helpless invalid in his bed with the murderous knife. Such is the character of this deed, which has no parallel in the annals of crime. I say, before God, that such a deed is worthy of hell itself, and nothing should be allowed to screen its guilty perpetrators, and their equally guilty abettors and friends, whoever and wherever they may be, from the fate they so richly deserve. This is no time to talk about leniency and conciliation; there has been already too much of this, when the spirit which can apply the incendiary's torch to peaceful cities, and use the murderer's weapons on unarmed and helpless men, is rampant in our midst. Is not this the real spirit of those who have been in arms against us? Does it not find its counterpart in the black record of Andersonville and Salisbury and the Libby Prison? Is not this the essential spirit of treason? Is not this the legitimate teaching of the barbarous and barbarizing institution of slavery? Yes! This is the way in which the Confederate Government makes war. This is the method of the slave power. Then I say, before God, make no terms with rebellion short of its utter extinction, and of that accursed system which has been the cause and groundwork of rebellion. Pursue it as long as a vestige of it remains. Let every loyal citizen register a vow before high heaven that nothing short of the utter crushing out of treason and its cause, at any expense of treasure and of blood, shall satisfy him. Had I twenty sons, and all as dear as the gallant boy who sleeps in his bloody grave on the field of Gaine's Mill, I would give them all, and lead them myself to the fight, if it were needed to ensure the utter extermination of a rebellion so causeless in its origin, so atrocious in its spirit, so malignant in its methods, so obnoxious to the cause of God and the abhorrence of all good men.

And finally, my brethren, let not this dreadful catastrophe lead you to despond in regard to your country. President *Lincoln* is dead, but the Republic lives—aye, God lives, and is

sovereign on his throne. He makes the wrath of man to praise him, and can restrain the remainder thereof. Our President has gone suddenly to his grave; but he goes to sleep in an honored grave; heading the noble army of patriot martyrs who have given their lives to their country. He has done a great and good work for the nation; he rests from his labors, and his works will follow him. The nation are his mourners, and will enshrine his memory in their hearts. It is not too much to say that all his work was done, for "*man is immortal till his work is done!*" There is good reason to hope that this fearful summons did not find him unprepared to meet his God. It seems as if he could ill be spared; but learn a lesson from the history of your fatherland, ye children of Holland ancestors. It was a darker day for the Netherlands when William of Orange fell by the assassin's hand than for our country now, and yet how nobly that little republic weathered that terrible storm which broke her strong staff and her beautiful rod. So we need not despair of our Republic. Our father's God is ours! He is teaching us to trust in his everlasting arm. In the very flush of our triumph we are taught how vain is the help of man—a hard lesson for this people to learn, but which God has determined to teach us; for he will have all the glory of our deliverance, and his glory he will not give to another. Humble yourselves under the mighty hand of God. Pray, O pray, for his blessing on him who, untried, enters upon the arduous and delicate duties of the Presidential chair. The prayers of God's people made President Lincoln what he was to the nation. It is not beyond the power of prayer to make President Johnson even more of a blessing to us in the days that are to come.

Let the nation bow itself before God, who hath smitten, and he will raise us up. Through the darkness of the present I see the brightness of the future as the sun in heaven. I see the picture of a glorious land, her sins purged away, every blot removed from her stainless escutcheon—the home of civilization, liberty, and Christianity—a beacon-light among the nations of the earth, the friend of the oppressed, the sun of the benighted, the messenger of a resurrection to all the slumbering hopes of humanity, the great benediction of God to the world. Oh! if this picture may be a reality, and if this awful catastrophe which has clothed us in mourning shall but help on the grand consummation, then, indeed, our lamented President will have blessed his country and the world far more in death than in his life, and this last climax of agony and blood will not have been reached in vain.

SERMON XX.

BY REV. A. L. STONE, D.D.

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CAPITAL PUNISHMENT.

"Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of *man*; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. ix; 5, 6.

NOAH stood by his altar on the summit of Ararat. Before and beneath him lay the saved world into which, with his little family, he was to go forth to found the kingdoms and give paternity to the tribes of men. Around him lay the wrecks of the judgment from which he alone had been preserved. What should betide him in his new commission to replenish the earth. God drew near to instruct him and reassure his heart. He set his bow on the dark retiring storm, that henceforth when the clouds were marshalled he should fear no flood. He gave him a lordship over the beasts of the field that he might dismiss the fear so natural—that in his feebleness he should fall a prey to brute ferocity. To lighten the curse which condemned him to win his bread from the reluctant earth by the sweat of his brow, he assigned him the flesh of every moving thing for food. But there was yet another anxious thought in the breast of the second grand parent of the race. For six hundred years he had looked upon the history of man. It had been a history of violence and outrage. The guilty earth had staggered under her burden of crime. The spirit of the first murderer had breathed upon his multitudinous offspring. Many a hand had been red with brothers' blood. The crimson sod had cried and cried again to the ear of God. And still the homicide had gone free—branded perhaps with the red sign of Cain, but not cut off by the axe of justice.* Was this history to be renewed among his descendants, asked the patriarch as he looked out into the future. Was there to be in the ages to come, when the fact of a common ancestry should have become obscured or forgotten in a remote antiquity,

* We hear of experiments under the abolition of the death penalty. Here was a terrible experiment of seventeen centuries, and the issue was the flood.

no sterner guard for the sanctity of life. Was the life of the innocent to be the sport of mad passion, and the life of the murderer forever inviolate? God's statute replied to these fears of Noah and asserted a new and terrible retribution for the crime of shedding blood. From that hour the voice of a sovereign justice doomed the murderer to death, *first* by the hand of the next of kin, who was constituted the avenger of blood, then, and later by the sword of the public magistrate.

It is said now that this statute was not a positive ordinance, imperative in its nature, but only a permission—or perhaps a prediction of what would fall out in the tragedies of a mere human revenge. To show how idle such an evasion is, we need only turn to the subsequent legislation of God explaining and confirming the original Law. "Whoso killeth any person." (Num. xxxv. 30.) "the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death. So ye shall not pollute the land wherein ye are; for blood it defileth the land, and the land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it." Again, immediately after the promulgation of the code given from Sinai, as if expressly to teach that the sixth command could not abrogate the statute pronounced to Noah. God instructs the tribes. "He that smiteth a man, so that he die, shall be surely put to death, and if a man lie not in wait, but God deliver him into his hand, then will I appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile, thou shalt take him from mine altar that he may die." Do these passages read as if God were foretelling like a prophet, or enacting like a lawgiver? Is there not in them all the absoluteness of command which language can express?

It is argued again for the nullification of this statute, that it was ordained for the Jews alone, and was not intended to be binding upon any other people. But who were the Jews of Noah's time? We might as well call Adam and Eve Jews as to apply the term to the family of Noah. The *germ* of the Jewish nation had not yet come to light. The statute was given to Noah as the Father of all nations. He stood before God as the representative of the wide populations to spring from his loins. What is there to show that the statute was to descend in one line of his posterity and not in another, not in all. Why should we presume that God legislated for Shem and not for Ham and Japheth? It was an ordinance for the Greeks and Romans though children of Japheth, and for the dark-hued dwellers in Ethiopia the children of Ham as well as for the sons of Jacob

who called Shem their primal father. Had it been given amid the marches of the Israelites, then indeed there had been some plausibility in claiming it as an exclusively Jewish provision. But it was altered over the second cradle of humankind, and of course for all the streams of human population that should flow from that original fountain. What a breadth and comprehensiveness too, are there in the language employed: "Whoso sheddeth *man's* blood"—"*Whoso, man's* blood!" what can exclude any portion of humanity from this grasp of meaning. The reason given for the enactment is of general, universal application, it distinguishes man not as a Jew—but man as man—"for in the image of God made he him." Was the seed of Abraham alone made in the image of God? Are not we of Gentile blood? the far off descendents of Japheth made in God's image too. It is not even an ingenious folly to talk of such a limitation to the statute which ordains life for life.

Again it is urged that the mild teachings of Christ repeal the stern vindictiveness of this ancient Law. Reference is made to such passages as the following: "Ye have heard that it hath been said—an eye for an eye and a tooth for a tooth, but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." These are manifestly enough rules laid down by our Saviour for the individual and not for Governments. The old postulates of justice had been permitted to minister to the cravings of a private revenge. Under color of the law, the injured one excused himself from the difficult exercise of a private forgiveness and pursued the wrong-doer with personal malice, triumphing in the expiation he exacted. This abuse of legal provisions the Preacher on the Mount condemns, and inculcates in all private relations a forgiving spirit, which after all is perfectly consistent with a prosecution of injuries as justice requires. Christ did not abrogate the old Law, he did not touch its integrity—it was his aim to cut up the indulgence of schemes of revenge between man and man. Will those who demand the abolition of capital punishment on the strength of these scriptures, apply them just as rigidly to all injuries as well as to those invading human life. On all their rights upon their estates; upon the banner of their country will they place the inscription "resist not evil;" will they open their doors to the midnight rober; will they yield to a fraud in mercantile transactions; will they look quietly on while their homes blaze before the wasting march of war and give their kindred to the sword, their own breath to the hoof of the battle steed, the wheels of artillery? Did our Saviour mean to break down the statutes of the Jewish law? What is his own announcement of the scope of his mission? It is found as a preface to the very passage we have quoted, "Think not that I am come to

destroy the law and the prophets, I am not come to destroy, but to fulfill."

Paul surely understood the intention of the New Testament as well as those with whom we argue. What is his language respecting the scanctions of the civil administration. Rom. iii. 1, "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. And they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Does this look like the annulling of retributive law? What is it this Heaven-appointed Ruler bears as his baton of office? Not a pair of scales to weigh out a fine, a wooden bolt to fasten a prison door, but a *sword*, to execute wrath, to inflict the stern award of violated justice "upon him that doeth evil."

It is altogether a mistaken conception of the *spirit* of the gospel if we turn from the letter, to take it as a proclamation of impunity for crime. The gospel has indeed both a mission of peace on earth good will to man; it illustrates gloriously the infinite mercy of God, but it does more than this. There is nothing in the dealings of God with his creatures which so exalts the majesty of Justice as this same scheme of Redemption. The hurling of the rebel angels from the battlements of Heaven to chains and darkness utters not half so awfully the inflexible decree of God, that he will by no means clear the guilty as the voices of Gethsemane and Calvary. What do we behold on that blood-stained height, but an incensed Justice; a broken law, pouring out the smoking phials of wrath upon human guilt, that guilt garnered up and laid upon the head of the innocent substitute—the spotless Son of God? What a perversion to speak of this great exhibition of *death for sin*, as introducing a dispensation in which justice resigns its scepter to a mercy which has thenceforth no capital retribution for transgression. Forever does that grand tragedy declare, "The soul that sinneth it shall die." Justice will be honored. Its eternal demands never slumber. Law remains forever supreme. So then the statute of four thousand years ago is indestructible—by all subsequent legislation—by the wide consenting Providence of God—by the gospel of mercy itself, it is declared to be throughout the whole extent of human history, *forever in force*. But we have to defend this doctrine of capital punishment not only in respect to its divine

authority, but in its bearings upon the well-being of society. We might indeed excuse ourselves from this demand, for if the decree be of God they who contravene its righteousness are found fighting against the most high. But we will fill our remaining space with the consideration of objections drawn from the grounds of expediency and humanity.

It is alleged that the doctrine is inconsistent with the origin and design of human government. This objection looks upon government as the mere creature of the human will, deriving its powers and sanctions from the consent of the governed. Hence it can have no rights except those which have been conceded by the individual. But no individual ever had the right to take his own life, of course he could not concede what was never his, and government consequently can not claim from such concession the right to take life. Let us examine this argument. If we allow that government has no powers but those which the subjects have yielded, we are not even then driven to the wall on this point. In a state of nature, where civil government does not exist, each individual has the right of self-defence, even to the taking of the life of his assailant. This right of self-defence, when government is constituted, is yielded to the state. The civil administration then becomes empowered and obligated to do whatever is necessary for the guardianship of the individual, even to defend his person and goods if need be by the shedding of blood. And this at once, and by the consent of the governed, arms the hand of the magistrate with the sword of the executioner.

But the argument under review refutes itself. No man has a right to take his own life, therefore government, deriving its power from the concession of individual rights, can not take life. Well, we admit that no man has the right to take his own life; and by the same reasoning, no man has the right to immure himself in a penitentiary for life, or for any portion of his life; he has no right to wall himself up from the laborious activities by which he is bound to serve his God and his race. Of course he can not concede such a right, and consequently government can not possess this right. It can no more imprison than it can behead. It is the misfortune of this argument that it proves too much. But the premise of this argument is all wrong. Human government is of divine origin. "The powers that be are ordained of God," and God gives a sword and commissioned the ruler as "a revenger to execute wrath upon him that doeth evil."

II. Again, it is alleged against capital punishment that it is inhuman and cruel—a relic of the dark ages—ordained for a barbarous people, and essentially barbarous in itself.

Against whom is this accusation hurled? who made this law which is so quarreled with? Was it the production of a human

mind? It is called a law of Moses; was he the author? What malevolent being must confess its paternity? Did he whose foot rested upon the mount of the wilderness enact a law essentially inhuman and barbarous? This is approaching with an impeachment too near the terror of his power. Let those venture with it who are not afraid. I remember the thick cloud and the lightnings, and the dread blast of the unearthly trumpet and the angry thunders.

And who was this barbarous people for whom God legislated? The most refined and enlightened nation of antiquity—whose monuments are the wonder of the ages—whose laws institutes the grand models of all government down through the annals of time; among whom the laws were honored as never laws have been before or since; with whom there was less of public crime than were in our own land, in this latest century of civilization, and on the shores where human progress has planted its foremost banners—a nation, a part of whose barbarity it was, to decree that "he that stealeth a man and selleth him, shall surely be put to death."

But if we could grant all that is claimed for the rudeness and darkness of this ancient people, the difficulty is not at all relieved. How does the divine lawgiver provide for the education of this barbarous people? How will he have them emerge from barbarity into social and civil order to know and practice the humanities of life? Why he ordains a most barbarous statute to keep forever awake their thirst for blood, their sanguinary ferocity as barbarous. How full of inconsistency as well as of impiety is such a plea. And this boasted humanity of the reformers of God's Laws what is it but morbid pity for the criminal. The sight of murdered innocence of the wife and mother cold on her own threshold, of young manhood frozen in his own blood, to the wintry turf, of honored age stabbed in sleep,

"His silver skin laced with his golden blood,"

these awake no compassion in them. The tears are shed over the assassin, he must be tenderly treated, his life is sacred; the inhumanity of executing a justly deserved punishment upon him excites their full-volumned indignation. We know that justice must be kind to its victim, kind when it strikes, like a father's chastening, then is it seen most clearly as Justice, when in tones that melt with humanity for the dread doom it decrees, it passes sentence; but we must have a humanity for those exposed to murderous violence, a humanity that shall watch for the interests of the whole community, and throw the stern defences of law around the path of every fellow creature.

III. Again it is alleged that the influence of capital punishment is to educate a nation to the practice of revenge. The law

takes vengeance, and so the hand of the injured, copying the pattern of law, strikes in retaliation of wrongs. But the punishment of the law is not revenge, it is the vindication of Justice. Crime is not a misfortune but a guilt. There is in it a demerit, an ill-desert. It is the testimony of the universal human conscience when it contemplates wrong that it deserves punishment. Now government personates this Justice, this attribute of Jehovah, and reigns God's vicegerent, bearing his sword to smite such wrong. So doing it does not educate a nation to take revenge, but to reverence the majesty of Justice. And this Justice is exercised, this punishment inflicted, not for the sake of the pain it causes, not loving and desiring the pain as an end, but from an expansive benevolence which would arrest such wrongs, protect other defenceless ones, scourge this wide-walking evil, and hold an ægis of safety before the temple. This is not revenge, but Justice, and Justice is only another name for benevolence.

IV. Again, capital punishment is condemned on the ground that human courts are liable to mistake, and that after such infliction there is no remedy. Nor is there any remedy, if one were imprisoned for life through mistake. Can the blasted years be given back—the long anguish be blotted out from heart and brain—the glory and beauty of youth be restored? Human discernment must needs be imperfect; there can be no punishment at all if this argument be conclusive. But where will the utmost of human caution be employed? Plainly where the penalty is most severe, and a mistake the most irremediable. A jury might carelessly sentence the accused to imprisonment, trusting to some fortunate discovery to clear him if he were guiltless, when, if the penalty must be death, every step of the evidence will be sifted till the last doubt is solved. And in all the history of this penalty the instances of discovered mistakes are so few that the argument loses all its weight.

V. It is urged, again, that this penalty sends the guilty soul at once into the presence of the Judge. If it be meant that it cuts him off without warning, it is not true. He is always allowed between the sentence and its execution, time sufficient, if it be rightly improved, to prepare for eternal scenes. If he misimproves this interval the fearful responsibility is his. But (apart from such a professed belief) if there is any act of a human government upon a hardened offender which will be most likely to overcome his obduracy with the terrors of a future state, it is to place him at the very portal of that state with the absolute certainty that he must enter it. With such a dread certainty staring him in the face, he will dream of safety and long life no more, then if ever will he call upon God with the last prevailing urgency of one who has not a moment to waste. It is infinitely

more likely to be for the salvation of his soul than to give him the prospect of many years before him in this period of probation.

VI. And yet once more, it is argued that this penalty can be wisely and safely suspended by the substitution of imprisonment for life. Sometimes it is said this is a more dreaded and so a more effectual penalty than the other. Then what becomes of the charge of inhumanity against the death-penalty. It must be transferred to the substitute. But there is no truth in this. It can not be made to restrain human transgression like the terror of dying. Its infliction, though certain, does not cut off all hope. Any one of a thousand possible chances may release the prisoner. In any view of this penalty there is at no one point of it such a concentration of terror as there is at that mortal stroke that sends the criminal into another world. It draws all its fearfulness from the power of a human justice. The other arrays before the mind the colossal dread of the hereafter.

Abolish capital punishment, and you abolish that grand preeminence which murder is thus made to hold above all other crimes. It is no more now to burden the soul with this guilt than with many another of lighter hue. Abolish capital punishment, and you bid a premium for murder. He who robs will kill also to suppress testimony. He will be punished all the same whether he kills or not. He who is imprisoned will kill to effect his escape; he is suffering now the worst he can suffer; if he add the crime of murder, his penalty is not changed. That great dread, so distinguishable from all others, that confronts a man in his rage of passion—in the fierceness of his revenge—in the surprise of a discovered robbery—in the struggle with officers of justice—the dread that if he kill, he braids the rope for his own neck would no more lift its awful finger of warning between the soul and crime.

Abolish capital punishment, and you shall see another fulfillment of the statute given by Moses, "Whoso sheddeth man's blood, by man shall his blood be shed." This cry of the human conscience of blood for blood, life for life, will be heard. Every man will be his own avenger. On the heels of every murderer will hound the fierce, hot pursuit of private vengeance. The son will avenge the murdered sire; brother, brother; friend, friend. Let Government lay down the sword, and each of us should be an Ishmael. Whoever saw the experiment of imprisonment for life tried for a generation would see the old statute reasserting itself in terrible tragedies. The action of the courts would be anticipated by the dagger or the drug. The criminal, on his way to prison, would be torn to pieces by a resistless mob, whose sense of justice would not be so outraged; and amid scenes of anarchy and carnage men would be compelled to acknowledge that they could not amend the legislation of Jehovah.

SERMON XXI.

BY REV. J. M. SHERWOOD, New York City.

CHRIST THE BREAD OF LIFE.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 51.

Our Saviour had just fed five thousand people, and the impulsive multitude were ready to make him a king. Perceiving their intention, he withdrew privately to a mountain. But the enthusiastic multitude searched for him until they found him. Our Lord exposes their motive in thus pursuing him: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Catching at his words, they respond: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven." Christ replies that the bread which Moses gave was not the bread to which he referred, else their fathers had not died: "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." He then announces one of the most important and glorious doctrines of the Gospel: "*I* am the *living bread* which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "How can this man give us his flesh to eat?" was the response of Jewish unbelief. Our Lord meets the cavil—and it is a standing cavil of the world—by simply reiterating the doctrine with greater fullness and emphasis: "Verily, verily I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me shall live by me. This is that bread which came down from heaven: not as your fathers did

eat manna and are dead: he that eateth this bread shall live forever."

CHRIST THE BREAD OF LIFE, is the theme of this discourse.

The statement of the doctrine is in figurative form. I am the bread of life, or the living bread. The language is taken from common life. What bread is to the body, Christ is to the soul.

I. BREAD IS THE SUPPORT OF LIFE. Natural life is made dependent on suitable food. Bread is not only palatable and conducive to health, but indispensable to life itself. Cut off the supply, or destroy its nutritious property, and the animal system will quickly lose its vigor, and waste away and die. It is a mysterious appointment that life shall be nourished and preserved by means of food. It had been just as easy for God so to have made us as to require no food to keep us alive; and then there had been no hunger and no starving, and no necessity for daily toil for the means of life. But he has made bread essential to the support of life. If a man will not eat, he must die. And God has adapted the whole animal system to this arrangement. Bread is natural to the body in its normal state. It craves it—relishes it—and is nourished by it. It is received into the system, distributed, appropriated, and converted into the component parts of the body itself, by means of the various organs, and so is made to repair the waste and renew and strengthen man daily.

Nothing but bread will answer God's own provision. There are things eaten and drunk which do not nourish life—only help to enfeeble or kill it. They are not natural to the normal state of the system. They may stimulate it for the time being, but it is only to weaken and reduce it in the end. They may deaden the sense of hunger, or gratify a vitiated taste, but they carry no life to the blood. The evil substance may in time be thrown off, but the body has been injured by the process. Take alcohol, for instance. No part of the system will receive it. Every organ repels it. It is a deadly enemy. It excites the brain, but imparts no nutriment; it weakens the organs which it unduly excites, destroys the tone of the system, paralyzes the nerves, and produces death if taken in large quantity.

Bread only—that which is adapted to the animal economy, and which contains the nutritive element—will support life. If you wish to live and keep the body in a healthy state, you must seek and eat the bread which God has ordained for this purpose.

So Christ is the support of the soul, the element of spiritual life. Feeding by faith on this living bread, we are kept alive and nourished as the sons of God. As natural bread satisfies the demands of the body and sustains the natural life of man, so

Christ satisfies the demands of his spiritual nature, and makes him to live forever. He himself asserts this doctrine in the text, and repeats it again and again in the context: "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever."

The soul needs this bread, just as much as the body needs food. It demands it by every law of its economy, and it will pine in want and misery and guilt forever if the demand be refused. Christ is not an attraction, a comfort, a hope merely, but a *want*, THE GREAT WANT of man, which nothing else can supply. There is no true life without him. All other food fails of this end. This is the bread of heaven, and man must eat of it, even the flesh of the Son of God, or die. There is no setting aside this law.

Every man realizes, more or less, his need of this divine bread. He is conscious of the want which Christ is meant to supply. His soul without Christ is like the body without nutritious food. It is possible by artificial stimulants, or unnatural food, to force the organs of the body to perform their functions for a while; but this is not *life*—it is *death*—the vitality of the system wasting itself without any return. So it is possible to substitute something instead of Christ; to feed the mind on creature good, and stimulate it with artificial excitements, and make a *show* of life—maintain the appearance of spiritual prosperity—the exercise of hope, the glow of affection, the round of duty and outward virtue: but it is an *artificial, unnatural* life. There is no real life at the centre; it is only a galvanic process; the action of stimulants—error, fanaticism, denominational zeal, false experience—which are soon spent, and which leave the system in a worse state than they found it.

There is not an ungodly soul present who has not realized at times his great need of Christ. You have felt your mental darkness, and poverty of spirit, and misery of soul, and moral ruin. Sin has not utterly eradicated that spiritual appetite which God imparted to the soul. As the body cries for bread, and refuses a stone instead, so the soul, out of the depths of its immortal nature, cries for the bread of heaven, and will not be satisfied with the world instead. It craves the bread of God, and this craving the pleasures of sin and the good things of earth can not satisfy. You may feed your immortal nature with the choicest dainties of creature good: you may surfeit it with the world's riches and honors and excitements, and yet your spiritual appetite will not be satisfied: your soul will not thrive and enjoy. your inward being will weary of them and pine for that which is better. *Bread*, BREAD, THE BREAD OF GOD, is what your soul wants; it demands it by all its constitutional provisions and wants; and it must have it or die. God alone can fill

the void of the human heart: not the words, not philosophy, not the creature in any form, but Christ with his love and grace. He alone can relieve our moral darkness, quicken hope, give beauty to the spirit and life to the affections, and nourish the soul to everlasting life.

There is a wise adaptation in the bread of heaven to the wants and conditions of our spiritual nature. The natural man fails to discover this. To him Christ is as a root out of dry ground: he sees no beauty in him: he does not appreciate his love and mediation: he can not understand how there can be such efficacy in his blood: his mind is all dark and bewildered, and so the simplicity of the Gospel is foolishness to him, and its freedom and urgency become a stumbling-block.

But nothing strikes a *converted* man more forcibly than this adaptation of Christ to his spiritual nature. He has never so seen it till now, and it fills him with wonder and praise. His wants he finds are all met in Christ and satisfies. He finds the Gospel in harmony with the laws of his being in all its provisions and demands. Reason and faith agree. The great schism in his soul is healed. A new and blessed experience has begun. Light and love and peace dwell within. The law of God is no longer a restraint but his delight. To do the will of God is his meat and drink. The love of Christ constraineth him to a life of obedience. He lives because Christ lives in him.

It was to this end the Son of God became incarnate—took on him man's nature, and suffered in that nature. He came down from heaven embodied in humanity that he might give his flesh for the life of the world. We are to eat of his flesh and to drink of his blood; and to this end his body was broken and blood shed on the cross. He is therefore available. He is also a merciful Saviour, and if he were not we might despair. He is an almighty Saviour and none other can help us. His blood cleanseth from all sin, and no less an expiation could suffice for us. His salvation is free, and if otherwise we could not hope for it.

This bread, while it gratifies a pure taste and meets every demand of the mind, imparts Christ's own nature to the soul and thus secures growth and healthy action to all the parts and powers of the spiritual man.

Wonderful bread! The Israelites did eat manna in the desert. That was miraculous bread, "angels' food." And yet they died. That was not the bread of heaven. It was meant to typify the bread of life, Jesus Christ incarnated and crucified for the life of the world. It nourished the body for forty years in the desert; that was all it could do. It was itself a natural and decaying substance and could not prolong life forever. But the bread of the Gospel is living bread, spiritual and eternal in its properties. It never decays—never loses its life-imparting virtue. It as-

similates our nature to itself. It imparts its own undying life. The soul that truly feeds on Christ shall live forever. How many faint and dying souls have fed on this bread and been revivified and nourished to everlasting life! When the soul renounces the provisions of the flesh and of self-rights; renounces the world as its chief good, and the stimulants of passion and sin, and just cleaves to Christ—feeds daily on him by faith and prayer—how full of comfort and hope is the heart! How the man grows in moral strength and excellence!

II. BREAD TO BE OF USE MUST BE EATEN. It is not enough to feel our want of it and to provide it. It must be actually eaten; taken into the stomach and appropriated by means of those organs which God has furnished; or it will be of no more use than the dust of the street. If a famishing man can not get food and eat it, he will die. He must will to eat; take bread into his mouth and use the appointed organs to prepare it to give nourishment, or he will starve amidst stores of plenty and in spite of God's provisions. He can not leave nature to itself. He is not to fold his arms in indolence and refuse to use the means of life. Bread is provided for him by God's bounty; bread will nourish and keep him alive; but only on the condition that he avail himself of the provision and be at the pains of seeking and appropriating the bread. If he neglect to do this, or if he violate nature's laws in what or how he eats, he will have to suffer. God's arrangement for the support of natural life, requires exertion on the part of every man, the exercise of judgment and forethought, and the due observance of the laws of health.

And this analogy holds good in spiritual things. In vain has God provided bread for the soul, and brought it down from heaven and fitted it to man's condition and nature and freely offered it; and in vain do the Word and Spirit teach man his perishing state and urge salvation upon him, if he will not use his own powers in seeking and eating the bread which God has set before him; if he will not come to Christ as his life and feed on him and accept and appropriate the benefits of his death. The bread of heaven is of no avail while locked up in the Gospel or cast forth into the world. It does one no good while he simply admires the provision and confesses to his need of it, and wishes he might take it. It is only when the needy soul really comes to Christ and receives him by faith, and eats of his flesh and drinks of his blood, that he feels the power of his life. When he is at the pains to seek a correct and thorough knowledge of Christ, and opens his mind and heart to the reception of his doctrines, and leans only on him for salvation, and uses all his powers in loving and serving him,—then, and not till then, will Christ become his life.

But how many perishing souls fail to do this! They hear of Christ, and read of Christ, and feel a need of Christ, and in their hearts believe he is the bread of life, and at times wish they might feed on him and live forever. But there they stop. They never arise and seek their Father's house as did the prodigal. They never come to God's table and penitently take the bread of heaven and eat it with faith in its sovereign efficacy. They receive Christ into their understanding and convictions, but not into their affections and sympathies: they do not heartily and entirely renounce the world, the flesh and the devil, and take Christ as all in all.

Sad is the thought that to multitudes of dying sinners Christ is an unappropriated Saviour. They need him, and possibly desire him; and he is able and anxious to save them. He waits in the closet and in the sanctuary to bless them with his love. They read or hear his message and admire the provisions of his grace; but they never call upon him: never cast the soul in its guilt and ruin upon his promises. They perish in sight of their Father's house; perish with the bread of life in their hands.

III. BREAD MUST NOT ONLY BE EATEN BUT EATEN DAILY. It is not enough to satisfy the appetite once, it must be repeated day by day. The system can only appropriate a present supply. To-morrow the same want will exist and it must be met in the same way. The "manna" was supplied to the Israelites daily. and daily (except on the Sabbath) they were to gather it. And Christ taught his disciples to pray, "Give us day by day our daily bread." The supply of to-day will not do for to-morrow. It is a remarkable arrangement which thus makes us daily dependent on Divine Providence for the means of life. If we violate this law by eating more than nature needs or by going without we incur the penalty.

The same arrangement God has made in spiritual things. The soul needs daily food just as really as the body. The want is a constitutional one. Fresh and frequent supplies from Heaven is the condition of spiritual health and growth. The bread you feed on to-day will not answer for to-morrow's necessities. You can not receive a week's supply to-day. Day by day, DAY BY DAY, is the law of Christ. Many violate this law. They seek to make the Sabbath answer for the whole week. They crowd all their religion into the Sabbath. They are so busy on other days: the world is so absorbing and so pressing in its demands that really they have no time or heart for God's service. And so they aim to make it up on the Sabbath. They crowd down the food of seven days in one. They strive to gather at once enough of the heavenly manna to last till the Sabbath comes again. They do up the main part of their repenting and praying and striving

and serving God for the week on one day of it. I do not exaggerate. The Sabbath is fast becoming a day of religious surfeiting. It is made a day of excessive weariness and toil by crowding into it so much of the week's duty and activity. And the end of it is thereby in a measure defeated.

So also many start in their religious life with the notion that their first supply of knowledge, zeal, and spirit of prayer and faith will hold out till the end. They do not know that day by day they must continue to seek and feed on Christ as in the beginning; day by day nourish their repentance and faith and love at the cross; day by day strive against the world and the flesh and the devil; day by day replenish their spiritual stores by waiting on God in the way of duty. And the result is, after a season of activity there comes a time of declension—a falling away from first love and works. Not seeking their daily portion of the living bread they grow faint and feeble; their graces decay and they are ready to die. The law of Christ is—and let us remember it as oft as we feed the body—day by day.

This daily feeding on Christ is a great truth. Would to God that his people understood it! There would not then be so many weak ones, and so many sickly. The piety of the church would be more vigorous and lively. We feed on Christ in some happy hour—in some sweet meditation, in some blessed experience, under some sore affliction or comforting promise, and we think to go a long while in the strength of it. forgetting that God no more sustains the life of the soul miraculously than the body.

IV. FINALLY: There is confessedly a great mystery in the way in which life is supported. Bread is the means, but who will explain the connection between the means and the end, or show us the process by which the end is reached: how bread supported life. We have the fact—give us the philosophy: explain it to our comprehension. The anatomist will explain the structure of every part of this wonderful mechanism, and the precise function of each member and organ, and the minutest arrangement of the whole system, and he will take apart and put together again the whole frame. And the chemist will tell what changes the bread undergoes after eating it, and how its component particles are distributed, assimilated and absorbed into the system. And this science is very curious and instructive; but it does not touch the vital question. We are still ignorant of the connection which a piece of bread has to the principle of life; and no philosophy can enlighten us; the *fact* is all we can know. So is the relation of the bread of heaven to spiritual life a mystery, a profound mystery. The language of Christ is above our reason; it baffles human philosophy: "Veri-

ly, verily I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." We are required to believe the fact on the testimony of God: eternal life is the effect of appropriating Jesus Christ: they live forever who eat of the bread of God: the flesh and blood of incarnate Deity possess the sovereign efficacy, when received by faith, of imparting and sustaining the life of God or the principle of immortal virtue in the soul of man. It is a wonderful truth! We marvel not that the Jews caviled when Jesus announced it. It needs a high order of faith in order to receive it. There is a connection, unexplainable but vital between the body and blood of Christ and the infinite blessing of eternal life. This is why the Son of God became man; why his body was broken on the cross and his blood shed. This was a necessary condition of its life-giving virtue. The incarnation and the crucifixion is faith's sole groundwork. Our Saviour came down from heaven into this sinful world; appeared in human flesh; taught the way of life; and gave his flesh unto death: and having thus laid open the way of life, he offers himself in the Gospel—his flesh and blood, his Word and Spirit—as the life of his people. And all who have faith to discern the Lord's body and faith in its efficacy, and who do truly feed on this bread of heaven, shall never hunger, shall live forever.

1. It clearly appears from this subject why so many Gospel sinners die in their sins. It is not that they are sinners above all sinners: not that there is a deficiency of bread: not that they are excluded from its provisions by a fatal decree. But it is because they do not seek and eat the bread of God; because they look to man and not to Christ to save them; because they do not so realize their sin and ruin and have such faith in the efficacy of Christ's death as to renounce all other ways and means and cleave to him. Christ is the only living bread, and failing to feed on him—to draw their life from him—they must die. There is no virtue in their own goodness—no life in their philosophy—none in all this world.

2. We discover here the secret of the feeble and sickly life of the church. There is not enough simple feeding on Christ. The bread of heaven is not our daily food. The very flesh and blood of Jesus are not made our life. The weak and beggarly elements of the world are not wholly renounced. Our supplies are not always fresh and abundant. Christ is not supreme—our all—our daily bread—life's one constant support. We lose sight of the Divine simplicity of the Gospel. We mix philosophy with faith—the condiments of the flesh with the bread of God—the service of self with the service of Christ. It is the living bread only which nourishes the soul and keeps life agoing. And how little does the church now-a-days feed on this! O how little

of a personal Christ is there ever in the religious literature which floods the family, the Sabbath-school, and all the avenues of Christian thought and life! How little of Christ is there in the newspapers and monthlies, which crowd out the Bible and furnish a large part of the reading and thinking of the church even on the Sabbath! There is not enough of Christ in his vital life, in the major part of the religious reading of the day to keep the soul from famishing. We have ingenious speculation and philosophical thought and scientific research of fine sentiment and sensation novelties, in abundance; and Christians read and admire and wonder, and all the while grace decays and life languishes, because they have been given "a stone" for bread; the beauties of literature, and the wonders of science, or the metaphysics of the schools for the flesh and blood of Jesus Christ. And it can not be denied that even the Pulpit,—the evangelical pulpit—is doing much to foster and increase this evil. "Christ and his Cross" is not its one great theme. It fails often to set forth the Gospel in its simplicity. The people are not always fed with the pure living bread of heaven. How many of its utterances are void of the inspiration of the Bible and the cross! The most popular type of preaching is signally wanting in those elements which nourish a pure, vigorous and living Christian life. The people are gratified, excited, surfeited; but they are not fed on the simple and substantial bread of the Word. And hence our leanness—the feeble flow of the life-current—the lack of health and vital action throughout the church. Brethren! if you would be strong in the Lord, you must take and eat this living bread. Your soul must hunger after it daily and reject all other food.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XXII.

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RELATION OF CHRISTIAN LIFE TO HEAVEN.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. xiv: 7, 8.

Some definite connection between his present and his future life was doubtless apprehended by the apostle when he penned this exultant language. He was then standing on the verge of time. Eternity was before him. He looked backward over an eventful career, and forward to his sure inheritance. In these comprehensive and glowing words he sums up his Christian course and anticipates the immediate possession of his crown. The two are brought so nearly together in this brief summary of his life, and in this expressed assurance of heaven, that they suggest an intimate relation between them. It is as if he had said: my fight well fought, my course finished, and my faith kept, are to make brighter and richer my crown of righteousness. His faith, his activity, and his consuming zeal were to augment his weight of glory. The accummlated treasures of

his life of faith here were to enter into and expand his life of fruition there. I think it may be stated as a principle, that the relation of the present to the heavenly state is such that heaven will be more or less according to the depth and tone of Christian life. If that life be low and poor, heaven will be less: but if it be high and rich, heaven will be more to us. *The relation of life to heaven*, or the bearing of the earthly upon the heavenly state of the redeemed, therefore, is a subject of infinite importance.

A broad, earnest, and spiritual Christian Life will secure to him who lives it superior and extraordinary advantages in heaven.

By *breadth* of Christian life, I mean an appropriation by the soul to Christian ends of all that a man can know and feel and do. Such a life absorbs into itself all the truth, experience and activities within the limits of the soul's capacity by consecrating them to Christ. It commands and employs, it elevates and sanctifies all the pursuits and experiences proper to man as man. Not religion exclusively, but business, learning, labor, pleasure, art, society, are adapted and designed to feed and enlarge the Christian life, and should be so employed as to develop their religious possibilities. Religion has the authority to subject all these to itself that they may minister to the accomplishment of its mission. A true Christian life, in addition to its strictly divine element, must embrace and gather into itself all proper secular relations and employments and make them divine.

It must moreover be *earnest* to be genuine. It must be an intensive life. The Christian must live so voluntarily and so consciously as to live for a purpose. To that religious purpose all his resources must contribute. You know what an earnest life is. You know how your energies have been fired by some inspiring object—money, position, fame, friend, loved one, or some other object you were determined to gain. Nothing hindered you. You heeded no obstacle. You knew no fatigue. Day and night alike witnessed your eternal vigilance. Your will was unconquerable and your zeal was ever blazing along your fiery way. You authoritatively called into requisition all collateral aids and concentered everything you possessed and touched upon the attainment of your purpose. This is what I mean by an earnest life. A like convergence of energies and resources to Christian ends constitutes an earnest Christian life.

The salvation of men and personal holiness are the one grand object of all Christian life: *Spirituality* therfore is its most essential element. The soul must be lifted into communion with God. To have fellowship with him, to work with him, like Enoch, to dwell with him, as did David, must be the Christian's longing desire. Spiritual exercises must be his accustomed de-

light. Prayer must be the joy of his soul. God's word must be sweet to his taste, "sweeter also than honey and the honeycomb." God's house he must love to frequent, and with his people evermore be glad to dwell. The duties of religion he must not shun. From its sacrifices he must not shrink. He must endure its crosses. A life of faith and worship and work, holding him ever near to God, he must not fail to lead.

Such a broad, earnest, spiritual life here will secure us more of heaven than we should gain if our lives were less and lower than this.

But what do we mean by saying that some will have a better and an ampler heaven than others? It must not be denied that heaven will be to all its inhabitants a full and overflowing provision for the soul. It will furnish all the enjoyments to every redeemed spirit that its capacity can crave. To a given extent, heaven will be the same to all its unnumbered millions. Its constituent elements will make it a realm of wondrous delight to all gathered in its mansions. Its purity, its love, its glories, the freedom of the soul, the divine employments, growth, nearness to the Redeemer, its worships—all an eternally conscious inheritance—these all must realize in that world of blessedness, for these make up the staple of heaven. Here is a level below which none shall fall, a radiant plane upon which all the saved shall find a home.

But heaven has resources of happiness beyond the capacity of any of the redeemed to exhaust. The patriarchs who have been there for six thousand years, and the Apostles who entered it so much in advance of the patriarchs—in advance as to fitness for large enjoyment, though, as touching time, four thousand years later—are as far from reaching the topmost heights of glory, toward which they have been ascending so long, as the infant spirit which Jesus has taken to his arms in Heaven to-day. These mighty saints who have gone before, though they are to mount up on pinions of love and worship and joy forever, yet forever will have an untraveled, infinite distance to scale before they reach the highest table-lands of heaven. God is infinite. God has made heaven like himself, exhaustless in its sources of happines. He has not fitted up our celestial abode on any plan of narrow human economy. It is his own dwelling place. As man would do in his frugal spirit, God has not furnished Heaven with only just enough of joy to meet the average wants of the race in fear a surplus would be wasted, but he has supplied it with such an abundance, that, while all His redeemed ones in their eternally increasing capacity shall be satisfied, there shall remain unused a supply absolutely infinite! And yet there is no waste. God himself fills all these otherwise unoccupied spaces in the heavenly world. God must have a heaven as well

as man. His must be a boundless heaven. Blessed be God, His and ours are the same.

This heaven is more to one than to another because one has more capacity for its enjoyment than another. The sun sheds light enough for all, yet there is more of it to a man of perfect vision than to one whose sight is defective. The landscape has glories unchangably its own, yet one it inspires with no emotion, while another it thrills with delight. Yonder gallery of paintings has in fact but one invariable degree of excellence and power to charm, yet while multitudes pass amid its wonders unarrested and almost unmoved, a few stand in the presence of those master-pieces spell-bound and transfixed with admiration. These different effects lie solely in difference of capacity. Heaven must be more to the soul of great capacity than it can be to one of weak and undeveloped powers. Such a life as I have described is God's method of increasing our capacity, hence of giving us superior and extraordinary advantages in heaven.

No one would think of disputing the power of such a life to increase our capacity here. It is a law of the soul that it enlarges under training. The end of all educational processes is to expand and strengthen our powers. For this reason you place your children in schools. That the mind may burst its confining shell and emerge into freedom and breadth of thought, you give yourself to study. For your profession, your trade, your business, you prepare yourself by protracted and severe discipline. Since you have become a merchant, a mechanic, a lawyer, an artist, you have risen higher and higher in your position because your life in your sphere has been earnest and single. You can give a better diagnosis, make a better argument, discourse sweeter music than you could once, because you have kept yourself in training. The soul that really lives must make a larger and still larger place for itself. Its eye must drink in the glories of an ever expanding horizon. The accumulated resources of one period are carried forward into another. Nothing is lost. All antecedents contribute to the formation of character. In an eminent degree character at any period of ones existence is the result of living. It depends upon the forces lifting the soul onward. Original or organic diversities do not contravene this law. They only increase or diminish the results of its operation. Earnest living can accomplish more in connection with a naturally strong character than with a naturally weak one. This is a trueism. But by this living and by the attainment of one period augmenting those of another, human capacity, whatever its original germ, is ever enlarging in this world.

I admit there are certain conditions of being growing out of sin which seem to oppose this principle. In the weakness and wasting of sickness and old age the whole character seems to

sink with the body. It does manifestly sink and rise with the physical condition, but while this proves a mysterious and dependent union of the soul with the body, it does not indicate such an interlacing and blending of the two as to make the ultimate fate of both alike. One is mortal; the other immortal. One must sink back to dust from which it came; the other must rise superior to all decay. The soul may be crippled and dragged down for a time, but it can not always partake of corporeal weakness. If immortal it must have a life and status of its own. Remove it from its condition of dependence upon the body and the soul must assert itself in the combined majesty of its native and accumulated strength. Immortality can lose nothing. Its growth and gathered power shall survive the shock of death. There is nothing in the nature of earthly dissolution to abridge the soul. To die is only to break the cage and let the prisoner go free; to cut the soul from the moorings of time for a free career over the ocean of eternity; to detach its earthly weight that it may rise strongly and forever up to the heights of glory. If this be the law of immortality, that living increases its measure and power, and that it can lose nothing in time or in eternity, nothing by the pressure of bodily infirmity and nothing by the wasting desolation of death, then it is a matter of infinite concern how well and how much we live as Christians. But I need not deal in hypotheses. Such is the love of growth. Its operation is seen in both worlds. But I am contemplating its results in the other. A great American orator has eloquently said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with high principles, with the just fear of God and their fellow men, we engrave on these tables something which no time can efface, but which will brighten to all eternity." What is true of our discipline of other minds is true of the discipline of our own. If by prayer and faith we walk with God; if from love to souls, we work for the salvation of men; if moved by the kindly humanities of the gospel, we do good to the race; if we consecrate all our affairs and pursuits to Christ and to his cause; if we hunger and thirst after righteousness, and drink deeper and deeper into the truth as it is in Jesus; if we learn all things at the foot of the Cross, and receive our inspiration from the Holy Ghost; if we rise to a plane of thought and experience in our christian life so lofty and so near to our Saviour that the evening twilight of our earthly existence blends with the morn of our life in glory, then shall we stand at once upon a vantage-ground in heaven from which we shall begin our journey through eternity with far higher hopes and larger prospects than if we had barely obtained an entrance through the gates into the city. After such

living, such divine living in Christ Jesus, after such vigorous and intense life in the Son of God, we shall mount on bolder wings, reach loftier heights, see grander visions, and taste nobler joys in the heavenly world.

In my further treatment of this subject I desire to present some of the points which illustrate the heavenly benefits of such a life.

Such a life prepares the soul upon its first entrance for a *higher position* in heaven. Said once an earnest preacher, when urging upon his hearers the duty of making the most of their opportunities, "I desire to enter the University of Heaven in advance." As this language implies, we are now in a preparatory school. The higher institution is beyond. But an advanced entrance into this heavenly university does not depend upon freedom from sinfulness and guilt alone. In this respect all must be alike. All must be cleansed by the blood of Christ. But this advanced entrance into heaven requires an increased capacity for enjoyment, which depends upon spiritual experiences as well as upon moral purity. Degrees of happiness in heaven are not based upon the absence of guilt, nor upon social distinctions, but upon diversities of knowledge and experience, which there prevail as here. All in heaven are holy and constitute one loving brotherhood, but all have not made equal progress. Why should they? Men here differ in ability, in attainment, in breadth. Why should they not differ there touching those points in which it is not the law of heaven to be alike? It is not questioned that these striking discriminations go down with men to the grave. Why not farther? You see a multitude of Christians just at the margin of the dark river ready to cross to the heavenly side. Except in moral fitness for heaven, they are totally unequal. There is the young convert; weak, uninstructed and undisciplined. God is calling him home in the early dawn of his religious life. He has all his Christian growth to make on the other side. There is the saint of feeble and untried intellect, but none the less an heir of the kingdom, being washed in the blood of the Lamb. He has done but little for Christ. He is scarcely able to give a reason for the hope within him. He has scarcely had the shadow of a conception of the plan of salvation. Then there is the mighty man of God. He has drunk deeply into the wells of eternal truth. He has compassed the vast themes of the gospel. His strong soul, by a mastering faith, has taken hold on God and made Him his Eternal Rock. Divine verities are the ever living sources of his being. The history of Christ's Kingdom, its conflicts, its victories, the moral forces and the men that have gathered its shining trophies, its promises, its prospects and its glories, are all familiar to him. He has lived for many years in the ardent and rapturous anticipation of heaven. Heaven has been to him a

present reality. He has caught glimpses of its real glory through its gates standing ajar by faith. He has heard with delight its strains of inspiring melody, and has felt its celestial breezes wafted down upon his soul. Now, I ask, what is there in death to make these three men just alike in their capacity for heaven. There is nothing. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory." Other things being equal, this difference will depend upon the Christian life. It is true, life abounding in the most vigorous and with the purest Christian activities, that which educates the soul by the most rigid Christian discipline, does not promise, nor has it the ability, to supply what was originally wanting. It can not give a weak man the strength of a strong one. A strong man may attain the same position in heaven in a much shorter process of training than a weak one. Some men of vast powers, going to heaven immediately upon their conversion, may take in more of it at once than can other and weaker men who have spent a long lifetime in preparation. When heaven is reached and entered, whether after a remote or a recent regeneration, the soul is at once filled. How much it can hold depends upon its size. But since capacity depends upon original endowment and general culture as well as upon Christian living, it does not follow from the view taken, that he who has lived the best and the most active Christian life will of necessity have more of heaven than he who falls below him in these high qualities. The man of poorer Christian life may have much more capacity to develop. It is not always those of our schools who study the closest and the most hours that take the highest honors. There is the vital question of ability lying back of study. But starting equally, the most diligent student wins the laurels. And often, because of greater assiduity, when rivals do not start equally, when one is far less favored in native powers than the other, the weaker will distance the stronger so that the stronger shall at length become the weaker; and the one of poorer and lower original endowments will attain a wealth of character, a greatness of capacity and a splendor of renown which the one of more favored birth will never reach. So many a Christian of naturally impoverished intellect, because of his ardent devotion to God, of his unflagging efforts to save his fellowmen, and of his all-mastering and intense discipline of himself, shall have a greatness and a glory in heaven, far below that which shall fall, because of their unfaithful lives, upon multitudes on whom nature has lavished her greatest wealth of mind. But the real question we are considering with reference to the benefits of a Christian life relates not so much to a comparison between two or more persons, as to a comparison between the possible states of the same soul in

heaven as determined by the life here. If one must live here and pass through a season of probation—I do not say it is better than to die when grace first converts the soul—it makes a vast difference in his heaven at last whether he grows here or not, whether he leads a broad and thoroughly Christian life, or one that is narrow and heedless and secular. His life here will determine whether he shall at once mount, as with the swift flight of the eagle, to the summits of the heavenly glory, or whether he shall timidly crawl up to the pavements of the celestial city, like a mole blinded by the soil in which it has burrowed. Your earthly life must in a great measure settle whether you shall just reach heaven by the extremest chance, and lie jaded and panting on the threshold of its porch, scarcely able from weakness to surmount it, or whether you shall go bounding through vestibule and arch past the vast crowds whose places shall be lower than your own, to some shining seat in the celestial mansions. It is no mark of piety to pray for an humble place in heaven. We have no Scriptural authority or example for having such a desire. Such a sentiment has its philosophy in a morbid condition of soul, or in a spirit of slothfulness. It indicates a kind of humility which is uninstructed and may savor more of cant than of piety. When I am released from this body of sin and death, I desire to occupy as high a place in heaven as the discipline of life shall fit me for; and may that discipline be such that an abundant entrance shall be administered unto me. I desire a high seat in the galleries of eternity, so as at once to have,

> "Bright glories rush upon my sight,
> And charm my wondering eyes—
> The regions of immortal light,
> The beauties of the skies."

Another benefit which a full Christian life in this world will afford us in the future will consist in the *increased facilities it will give for progress in heaven.* Need I pause at all to discuss this question of progress hereafter? The Bible conception of heaven leaves no room for doubt upon this subject. The Scriptures nowhere intimate that the blessed abode of the saints is a place of stationary rest, or one alone of joyous songs. The nature of the soul and its laws of happiness certainly contradict this theory. I think many of our notions of heaven and of our fancied adaptations to the heavenly state are the birth of mystic dreaming and the offspring of indolent sentiment. Each man's conception of heaven is likely to receive shape from his condition here. The soul that ardently loves, whose flow of happiness has been unbroken, conceives of social reunions and of heavenly fellowships as the exclusive happiness of the redeemed. Those of strong but blighted domestic attachments and relations long for a place

where these powers shall have full and unbroken play. Parents, companions and lovers, whose dear ones death has smitten, will look forward with tearful expectation and glowing hearts to the other side where,

"Those who meet shall part no more,
And those long parted meet again."

The Christian whose skies have always frowned upon him in anger and storm, whose life has been one of exhaustive toil and sorrow, looks for a heaven in which his soul shall have peace and his worn powers can repose, where "The wicked cease from troubling and the weary are at rest." The Christian who has been active, hopeful and happy here, looks forward to his brighter home as one in which his freed soul shall never feel a fetter or a weight, where his unloosened tongue shall sing without a faltering note, and his buoyant heart leap upward along the ascending scale of spiritual progress forever. What is grateful dreams of perpetuity hereafter, and what is unwelcome longs to be reversed hereafter. All of these ideal phases of heaven which experience here places before the longing vision of our faith and which fill in so good a degree the measure of our hopes, will doubtless be realized, for in our Father's house are many mansions. But with regard to this idea of heaven which necessitates a law of progress, I think we may allow ourselves the largest freedom and the strongest emphasis in its utterance. If the soul, while here repressed as it is by the burdens of bodily infirmity, contending with myriads of opposing powers, blinded and enfeebled by sin, and able to catch but the faintest and most transient glimpses of the divine character, is, while under such partial and weakened inspiration, continually deepening and widening its religious experience, enlarging and perfecting its Christian character, freeing and rejuvenating its crippled faculties, and mounting up higher and higher still the shining way, what shall we say of a soul in Heaven, cut loose from all fleshy clogs, clothed with a spiritual body like Christ's, and in a condition which is refining, electrifying and endowing with the greatest elasticity, widest freedom and strongest motive power, all its susceptibilities? What shall we say of such a soul as to progress? It has no barriers to leap, no fetters to burst, no weights to carry. Such a soul, so lifted up and so divinely moved to range over the broad sweeps and to career along the shining heights of glory, to behold the wondrous works and to take in the mighty truths of God, to look upon Jesus without an intervening veil and to be one with Him for all eternity, must have a progress commensurate with its own nature, and with its marvelous conditions and facilities of growth. Such a soul must grow. It can not be contained within narrow or within any fixed limits. It is immortal and unfettered, and, heated all aglow with the fervors of divine

love, it will grow forever. The soul can not remain stationary in heaven. God will never put a withering hand upon its progress. Such a thought we can not endure. All nature, all reason, all consciousness, all the witnessing of God, tell us the soul must grow. We can not, we will not believe it will ever cease to grow. Where is Gabriel? Has he soared no higher than he was when God first fledged him and plumed his infant pinions? Think it not. Where is Elijah? Is he no farther on than when his mantle fell back from his flaming chariot as it struck the pavement of the New Jerusalem. Think it not. Where is Paul? Is he no more advanced than when his soul first leaped up to Heaven through the curling flames of his martyred body? Think it not. These all are pursuing those who went before. Where are the pious of successive ages who have died in the faith? All are in Heaven, following each other on, mounting higher and higher toward the reachless possibilities of the redeemed state. We hope soon to be where they are now. From one step to another we shall ascend the ladder of glorious vision, but its topmost round we can never reach because its height is infinite.

In the beginning of this heavenly growth our life here is able to give the soul an infinite advantage. If a proper Christian life helps a soul to enter Heaven in advance, then it starts on its track of progress in advance. As it starts it will ever hold on its way. By how much higher is its first place in glory, by so much will its height be increased through all eternity—an increased height which could never have been maintained but for this advanced beginning. And if progress there is rapid in proportion to the position which the soul first assumes, and to the strength with which it begins, how is the importance of Christian life here enhanced? And if this progress be in geometrical instead of simple ratio, and if in our advanced state the sympathies and companionships of enlarged souls vastly accelerate our growth in the future world, then can we never estimate the stupendous value of a noble Christian life. If it lift us but to one better view of God, if it give us but one truer conception of His character, but one higher joy, one small fraction of increased capacity, and bring us but one step nearer our Lord and Redeemer, our life here pledges us an increased progress in heaven as to knowledge, happiness, spirituality, and enlarged views of God, which shall go on compounding its ratio of advancing movement eternally! Brethren, if we are to live here at all as Christians, let us not wrong our souls for eternity by living poorly. An unworthy Christian life will cripple, and burden, and hold back the soul forever.

A good Christian life here will furnish us in heaven with *grateful memories, and perpetuate those grateful associations* which have had their origin in our present Christian activities.

The more we do here for God, the more will our hearts be

filled with joy by its remembrance. I have no doubt that memory will be vastly quickened and strengthened in the world to come. As it will add to the miseries of the lost, so it will minister to the joys of the saved. It is as Coleridge says:

> "Time, as he courses onwards, still unrolls
> The volume of concealment. In the future,
> As in the opticians glassy cylinder,
> The undistinguishable blots and colors
> Of the dim past collect and shape themselves,
> Upstarting in their own completed image,
> To scare, or to reward."

But while the good which we have done as Christians on earth will be lived over again in heaven, the evil which we have done will be so blotted from God's remembrance as not to stir remorseful recollections in our own bosoms. We can never forget that we have served God here. We love his service, his house, our privileges; we pray, we study the Word of God, we point sinners to the Lamb of God, we help weak saints along their journey, we do good as we find opportunity. Of all this we think but little now, but in the world to come all of these services, poor and imperfect as they are, will afford us most blessed memories. As we here glory even in tribulation, if Christ be honored, so there we shall rejoice evermore that we have been counted worthy to suffer for his sake. In part, at least, by the office of memory, our present light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory. Unless memory bears us testimony that we have faithfully labored and willingly suffered for Christ in this world, we can not so eminently enjoy him in the next. The more of good we crowd into this life, the more of heaven will be given us in precious memories:

> "For can the wiles of art, the grasp of power,
> Snatch the rich relics of a well-spent hour?
> These, when the trembling spirit wings her flight,
> Pour round her path a stream of living light;
> And gild those pure and perfect realms of rest,
> Where virtue triumphs, and her sons are blest."

Those associations which we form here through Christian knowledge and communion will be perpetuated in heaven. I know it is said, and with the semblance of great piety, that in heaven we shall be so absorbed in the contemplation of Christ and his glory, that we shall take no note of friends gone before or of saints of whom we have heard. It is true Christ will be our great theme. We shall cast our crowns at his feet in adoring wonder and love, and shall worship the Lamb forever. But do you suppose the worship of God there will set aside the communion of saints any more than it does here? Heaven is a com-

munity. It would be a happy place if there were but one there. But an innumerable company is there. Why are the saints together, if not to enjoy the blessings incident to communities? There is room enough in God's universe for each redeemed soul to have a heaven for itself separate and walled. But we are to be together. We shall hear each other sing. We shall try each other's harps. We shall range arm in arm over the bright plains of bliss. Yes, we shall enjoy the communion of saints. Why not? If memory there is so indefinitely strengthened and so intensely minute that we shall call up all the blessed communions of earth and rejoice over them, shall we, can we forget, or be indifferent to, those redeemed ones now by our side in glory, whose earthly memories we so fondly cherish? Shall we cease to remembor them now, while they are infinitely more lovely and attractive than when scarred and blighted by sin? We have no warrant for concluding that the privileges and blessings which pertain to associations will be held in abeyance in heaven. You will recognize your friends there. Your grateful companionships will be renewed. Your departed loved ones you will see and embrace again. All of these Christian communions here will be perpetuated as blessed memories, so as to enlarge our enjoyments in heaven. I desire more Christian fellowship here. I desire to know more humble saints here. I desire to know more great and good men here. I desire to learn all I can about the pious of past ages, that hereafter I may commune with those great lights of the church that for centuries have been blazing in heaven. As I contemplate it, heaven is more attractive to me in that I shall behold and have fellowship with Abraham, and Noah, and Elijah, and David, and Paul, and Chrysostom, and Latimer, and Luther, and Judson, and Payson, and Summerfield. To fall before Christ with these eminent saints, and with them ascribe my salvation to his infinite and eternal grace, and with them and myriads more bloodwashed and saved forever worship the Lamb slain from the foundation of the world for my sins, will increase the joys of heaven for me.

Another extraordinary advantage secured to the soul hereafter, by an eminent christian life here, is its *reward* which God will bestow.

Whether or not we can perceive the consistency of heavenly rewards with the doctrines of grace, we can not deny that the Scriptures teach their bestowal. It is as plainly taught that God will reward the faithful with eternal blessings as that salvation is the gift of his sovereign and unmerited grace. The promises of such reward in the addresses to the Asiatic churches can not be misunderstood. In varied forms of expression eternal life is herein pledged, and that, too, as a reward of faithful living. Saint John is very emphatic in assuring those churches that

christian life, in the forms of conflict and struggle, shall be rewarded if faithful. To the Ephesian church he represents the Spirit as saying: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." To the church in Smyrna it is said: "Be thou faithful unto death, and I will give thee a crown of life." The church in Pergamos is addressed: "To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." To another church it is spoken: "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and I will give him the morning star."

In other forms, substantially the same promise of eternal life as a reward of overcoming faithfulness is made to each of the other churches. In the writings of the evangelists also this doctrine of heavenly rewards is most amply taught. And moreover our Lord himself in closing his beatitudes says, "Blessed are ye when men shall revile you, and persecute you, for great is your reward in heaven." We are told too that we shall be judged according to the deeds done in the body; that they that have done good shall receive blessings, and they that have done evil shall receive condemnation. We are assured that even a cup of cold water given as an act of Christian charity shall not loose its reward. Whether these rewards in heaven consist in the direct and conscious approval of God upon the soul that has served him faithfully, or in an enlarged capacity for enjoyment, or in both, the rewards must be proportionate to the life. I believe that the Redeemer will bestow special favor upon those who have loved him most and served him best.

There is something in human consciousness that intuitively claims a reward for service. I do not say we can establish a claim to compensation from God for service. He has a right to command and use us without compensation; and in consequence we have no reason to expect a gracious requital at his hand. But God has neither exercised his original right to withhold all rewards, nor has he refused to graciously crown our service with his favor because we have sinned. He recognizes and honors the feeling of our hearts which longs for requital. He tramples down no constitutional element of our nature. How far this expectation of a reward may influence us as a motive without marring our piety, I can not tell. But to him who loves God in sincerity and delights to serve him, no danger can come from his having respect unto the recompense of reward. God's chosen Leader of Israel had this reward in his eye, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin, esteeming the reproach of Christ greater

riches than the treasures of Egypt, because he looked forward to a sure recompense. That forecasting of Moses did not vitiate his piety. He expected a reward for all his love and work and suffering. He has it. A higher place in glory awaited the dying sage in Moab than he would have reached had he remained the humble herdsman of Jethro's flocks. So with the great Apostle to the Gentiles. He looked forward to his crown. When in prison, suffering shipwreck, bleeding under stripes, in perils by land and by sea and amid false brethren, when workings and weeping for Jesus, how sweet to behold by faith his reward in heaven! How this reward nerved him for his duties, trials and life-struggles! Remember it was in full view of his heavenly inheritance when there came up from his rapturous soul and leaped from his glowing lips these exultant words: "I have fought a good fight, I have finished my course, I have kept the faith." Our blessed Lord himself, who, for the joy set before him, endured the cross and despised the shame, in his dreadful passion, had regard to the satisfaction which he was promised as a reward of the travail of his soul. We instinctively look forward to our reward. God allows it. God encourages it. He graciously meets us at the point of our longing. Our every prayer shall be remembered. Every tear shed over the desolation of Zion or over souls lost and perishing shall be remembered. Every virtue practiced, every duty done, every act of love to God and of humanity to man, every trial endured and every heart-throb for Jesus, shall be remembered. In the final summing up of our lives here, God will forget nothing. No service, no suffering, no success, no feeling shall be overlooked—all shall be remembered and rewarded. The most faithful here will have an extraordinary measure of God's favor bestowed upon them in heaven as a reward.

And yet in these rewards promised to faithful Christian living there is nothing inconsistent with the highest doctrines of grace. The very works which God is pleased to reward are the effects of his grace upon the heart. All rewards to guilty and imperfect creatures, as all Christians are, owe their bestowal to the mediation of Christ. All they do is remembered for his sake. There is no service so imperfect or so small that God will not reward it for Jesus' sake. At the last Great Day those who are saved will know and feel that their salvation is all of grace, and yet that their crowns of glory are placed upon their heads by the Great Crowner as a reward of their overcoming faith.

We have endeavored to show that a true Christian Life in this world will vastly enrich our Heavenly inheritance. We have endeavored also to indicate, set forth, and impress upon your souls, some of the respects in which your future glory shall be weightier, richer and more resplendent by reason of this proper,

earnest and eminent christian living here. We have endeavored moreover to demonstrate that the relation of *Christian Life* to heaven is a subject of most attractive, most precious and most momentous concern, in that LIVING has the power to enlarge and enrich our heaven in a ratio whose degree and vastness the arithmetic of eternity alone can compute.

My brethren, with what interest and responsibility do these views invest life! How all are encouraged to live well! The amplest and richest heaven, by God's grace, may grow out of earthly poverty and obscurity. Talent, position, and renown here, are not needed to give promise of superior enfranchisement hereafter. It only requires faithful living in our appointed sphere to reach an imperial height in the world to come. From whatever earthly conditions taken up to our celestial home, this consecrated living for God, rather than any princely investiture of fortune, is our patent of heavenly nobility and our passport and welcome to the high circles in glory. May we so live! When we come to the verge of the eternal world, may we gather up the great results of such a life and carry them forward to enrich our eternal treasure in the Paradise of God.

SERMON XXIII.

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MARTHA AND MARY.

"And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x: 41, 42.

THIS occurred in the family which Jesus loved. The household is better known than any which the Lord frequented. Every member of it is described, and each character stands out so prominently, that Martha and Mary and Lazarus their brother have become representatives of humanity in all succeeding ages. It is always thus in the gospel; we are taught by action rather than precepts, shown lives rather than creeds; for the good news is not of an abstract salvation, but of a living Saviour; and the pictures given us of this circle of love, to which the Redeemer was wont to resort, are designed, not alone to beautify the narative, but for our edification.

Let us then: I. Seek to understand the two characters mentioned in the text. II. Deduce the lessons from these words of Jesus.

I. We must not imagine that Mary was the only believer of the two. In the eleventh chapter of John's gospel, we are told expressly that "Jesus loved Martha and her sister and Lazarus," and in the same chapter there is recorded a confession of her faith in him. Both loved the Lord—both were Christians, though the piety of Mary was of a higher type.

It has been common to use the latter part of the text as an appeal to choose Christ above all earthly things, since "one thing is needful." The force of such an admonition is not lessened, but increased, by clearly apprehending the truth in the case; and it is a great injustice to the memory of an earnest Christian woman, whose hospitality the Master was accustomed to enjoy, for any of his ministers to misrepresent her, that they may use a text the more readily. Both believed on the guest, who was at their house in Bethany that day; the contrast is between the two kinds of piety. We can present it the more clearly, since there is so much told us by all the Evangelists about the members of the family.

About their worldly circumstances we do not know very much. They certainly had many friends, who came to their house when the brother died, which would not have been the case, if they had been very poor; and the younger sister was able to have a box of very precious ointment. Nor could they have been very rich, else Bethany would scarcely have been their place of residence, and the Lord so frequent a guest. They were, like the majority of us, able to entertain, yet not accustomed to keep a retinue of servants, and thus dispense with all personal inconvenience in doing so. Martha was undoubtedly the elder sister, for it is said that *she* "received Him into her house" and that "she had a sister." The care of the house naturally fell upon her, and she was actively engaged, in preparing the meal for the company, which, whether it included the disciples or not, was large enough to occasion her some anxiety. Perhaps her affection for Jesus made her all the more "careful" in providing for him, just as the presence of an honored guest still does in well-nigh every household. It is not to her discredit in our ordinary esteem. It is precisely the natural, womanly feeling of the mistress of the family; and the Scriptures are true to the life in this narrative, giving us to understand that human nature was the same then as now. Although it became the policy of the church as it declined in piety to represent the early believers as saints so lifted above the common level, that we might despair of equalling them; the gospel shows us, that the people our Lord met and blessed, who loved him and were loved by him, were just such people as *we are,* and as we meet every day.

Like a prudent, and perhaps, proud housekeeper, Martha, was all activity, "cumbered about much serving." Her sister "sat at Jesus' feet," and heard his word. Martha, the true representative of bustling people, was not satisfied with this; she was at work herself, and must needs see Mary as busy as she. And she therefore comes to the Lord, whom she knew well enough to trouble thus, and says, "Lord, does thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." What a blessed thing it is! that Jesus, the King of Kings and Lord of Lords, can come into a family; that he, though the Almighty God, is so revealed to us, that we conceive of his nearness to us in circumstances like these! Not too dignified, too unsympathizing to be spoken to about such petty household cares. It is true she was rebuked, but very kindly, and though he did reprove her, it shows what a gentle, lowly, winning man he was, that she was not afraid to bring this little home difficulty to him. And this same man is now at God's right hand, asking us to put our trust in him for life and death, for time and eternity; and some of you will not do it, though you know he died to save you, as he died to save Martha, that active, anxious, perplexed woman!

He saw that she was too much concerned about mere externals—mere food for the body, may have detected a vain spirit at the bottom of her zeal, may have known that she expected commendation for her great activity: certainly he saw that she was not so truly desirous of serving him, with all her "much serving," as the gentler, quieter one who sat listening to his words. And he therefore answers in the language of the text, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." It was kindly done, and she did not murmur, did not cease to love him. She was full of work; Mary, full of affection: and the one who did and said least was the more pious. We may fancy we are working, because we love Christ, when we only work, because we love to be busy, to have the excitement of doing, which is a pleasure in itself—or from some other motive which is not Christian, though the object for which we labor be the best one imaginable. This is a direct blow at a species of activity that is very common, wherein people justify certain things that are of doubtful morality, because they are to aid a religious object; or if not this, yet think that all labor for the temporal interests of the church, or for benevolent enterprises, is necessarily a "good work." In all kindness, let it be remarked that this is a species of Pharisaism. Right glad we are to have zealous, capable helpers, but because we have so many such, who are not truly

pious, it is the more necessary that this text should be used to warn you against supposing that this is real Christianity; or if you are Christians, that this is the highest style of piety. Our gratitude for all the kind offices thus rendered makes us the more anxious to tell you the truth. The Saviour thus spoke to Martha, because he loved her and did not want her to go astray.

Mary drank in the Saviour's words, showed her affection by keeping near him, was gaining strength to serve him by listening to him. It can not be said that she was lacking in willingness to do for him, because she was not so busy as her sister. After events prove that she was the better Christian, that she had a firmer hold of the truth, was more devotedly attached to Jesus. The "one thing needful" to which she clung, while her sister was clinging to other things also, was the Lord, as her personal friend and Redeemer. If we love him, then we will serve him best, for a mere natural earnestness will not stand the test that affection will. I have said Mary's superior faith and devotion were proven. When their brother Lazarus died and Jesus came to see them, although Martha, as might be expected from her character, was the first to meet him, she expressed most doubt, while Mary only wept, and it was Mary's tears, we are told, that called forth answering drops of grief from the eyes that now look down from heaven upon us. It was when she came, that "Jesus wept." Oh, my friends, here is another revelation of sympathy, and yet some of you will not have this Saviour.

And this is not all. After this Mary's name stands first when the sisters are spoken of. The reason is, that but a few days before his death, within the week which witnessed those events that darkened the sun, to give light to us, he sat at meat in the house of Simon the leper. The sisters were there. "Martha served"—but what did Mary do? She came with "an alabaster box of very precious ointment," and poured it on his head. Its value we learn from the murmurs of Judas, the traitor, that it was not sold and given to the poor. What serving at the table or in the household, would compare with this lavish gift—anointing him for his burial. There are those still, who think gifts for the service of the Lord can be too costly, and murmur also about the poor. Such is not the teaching of the Scriptures nor of a grateful soul. This act he calls "a good work." He leaves the poor, whom we have always with us, for us too feed; but he was then to go from them, and she with the instinct of a loving heart knew that but little time was left for her to show her devotion to the dear flesh of that Lord, and she poured upon it her costly gifts. It doubtless cost her much. It was not the overflowing of abundance, not such service as we often render,

that stints us in nothing, that is never felt; but so worthy, so manifest a token of her love was it, that the Lord replied "Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." Not even the Mary, who has been exalted to divine honors by a corrupt church, ever received such a testimony from the Son of God as this. And it has been told, John, who wrote his gospel some time after the others, when he begins to tell of the raising of Lazarus, not only mentions Mary first, but says, in parenthesis—for he had not yet reached that point of his narrative—that it was this Mary, already so well known to all Christians, of whom he spoke. The Judgment of the Lord has been confirmed; here, to-day, where this is "told of her" again. Those are the best Christians, who are nearest the Lord, love him most, and hence listen to him most attentively, make most sacrifices for him. These have "chosen the good part which can not be taken away," while those who are bustling, anxious about worldly things, even when seeming to serve the Lord, should heed the caution here given, lest in their over-anxiety about lesser concerns, they let go their hold of the "one thing needful."

II. Let us now seek to learn the appropriate lessons from this narrative. Some have been hinted at, others readily suggest themselves.

1. Observe, the fault of Martha was not the doing, but the over-doing of that which in itself was perfectly proper. She ought to have prepared the meal, as mistress of the family, but there was no necessity for her being "cumbered" with "so much serving." She thought it of more importance to serve up her table handsomely, than to hear the words of eternal life; else she would not have tried to get Mary away from the feet of the Saviour. This is the key to her character. She must of necessity take care about "many things," but she ought not to have been "careful and troubled" about them. There are many things that ought to be done and well done, many interests that are very important for men and women to attend to. Such attention is wrong only when it is not properly subordinated to the greast interest, the "one thing needful." In their circumstances of imperfect knowledge of Christian truth, it was vastly more important that they should hear the word which would be meat and drink for their souls, than to sit down to a more bountiful repast than usual.

Let none infer from this, that they should cease to be busy about any worthy object; that they should stop laboring or giving for the externals of the church, or working and praying for the cause of the country. The text no more discourages such

things, than the command, "Be careful for nothing," forbids a man to provide by honest effort for himself and family. Let none of you who have hitherto resembled Martha, fold your hands and become no more like Mary, the gentle, loving, self-sacrificing Christian, by ceasing to be like the busy sister.

Martha still served, as the history tells us, but we do not read that she was again so "cumbered." We ought to do our duty in the family, in the church, in the nation, faithfully and zealously. Christianity makes better fathers, mothers, sons, daughters, better citizens and patriots—eventually at least, if it be genuine—but never at the expense of piety. We will render all kinds of service more fully, as we live more, even as Mary did; and no service, no labor for any other object is right, when it interferes with our nearness to the Saviour.

Those are thus "careful and troubled about many things," who work so hard for their families, that they have no time to read God's word, or pray, or meditate upon the Saviour; who are too busy and excited about current events, to be wrestling with God for a blessing to descend upon the church and the community. They may be Christians as Martha was, and as such may be so anxious to pay off a church debt that they forgot to labor for souls, and are in danger of helping to make the church borrow. They may be so ready to go to church, to Sunday-school, to be at work on the Lord's day, that they have no time for proper, private Sabbath devotion. All these things are right and commendable, when in subordination to the one great matter, when flowing out of a full heart; but Satan is so cunning that we all need the caution of the text, "One thing is needful."

2. Of course there are those who are not even so near the Lord as Martha was, not serving him in anywise, neither zealous nor loving. These are in a far worse condition—in the greatest danger. Yet for them and for us all, one thing is needful, and that is personal love for this personal Lord Jesus Christ. If we have that, then we are safe, then the other duties will at last take their proper place. If not—though we had "the tongues of men and of angels," faith to "remove mountains," though we should give all our "goods to feed the poor," our bodies "to be burned"—it profited nothing. This alone is the "good part." There are no good deeds without this. We can lay up no store of pious labors to take its place. All is in vain to save us, or to win the approval of Him who shall judge us at the last. And why? because Christ is the way—not our morality, our good works; because his life alone, flowing through ours by the bonds of love that unite us to him, transforming us into his image, can make us holy, can give us the passport. The question at the gates of the celestial city will be neither "who

are you?" nor "what have you done?" even for Christ, but "what think ye of Christ?" "For many in that day shall say, Lord, Lord, have we not cast out devils, and in thy name done many mighty works! and he shall say, Depart, I never knew you." Judas seemed most careful for the poor.

Since God is love, and his love to us is the ground of our trust in him, what can be the "one thing needful" for us but love in return—love that leads us to the Saviour's feet to learn of him, that impels therefore to such sacrifice for him, as is told for a memorial of this woman. It is the one thing needful for us, as Christians, that we be not carried away from our steadfastness by the tide of worldliness; the one thing needful for you, who, while often so kind, so zealous, so correct in your views on all other matters, have never heartily responded to that love displayed by Jesus, as he thus mingled with humble people in their earthly cares, and especially as he hung upon the cross to ransom from hell those by nature his enemies. It is the one thing needful for any of us, however vile, however selfish, self-sufficient or unbelieving. It is the "good part," offered to your choice, since God once more promises to give you grace and strength if you will trust in Christ.

3. And it "can not be taken away." Every one can see the excellence of Mary, and understand how much better it was for her, to have the record given in the gospel, than to have been remarkable for wealth or beauty, or household talent. Who would not rather be sure that Jesus Christ, who is Lord of all, loves him or her as he loved this woman, than to have any earthly possession or fame? Perhaps some would not—for many will not choose as she did. Yet was it not the choice of wisdom? If it assures us that she is a saint with God, will it not do as much for us? Those, who thus preferred other things and rejected Christ, are not so honored, even in human esteem. What they prized is gone, perished—but her part is not yet taken away from her. Is it not just so now? Are not all those things which interest and excite us, which absorb our time, and turn our thoughts away from Christ and his love, quite as perishing? Many of them are important for a time and we must not fail in our duty to them, but after all they are fleeting interests. Just now the people of this land were intensely excited by the issue or choice before them.* It was well to be in earnest, and I thank God this day that honest zeal and earnest prayer resulted in a new promise that the nation is appointed for good and not for evil! but after all, even this absorbing matter is one of time. The nation is still in peril, is always in peril, and the fact that some of

* Preached immediately after the presidential election, Sunday, Nov. 13th 1864.

you were all activity in securing this blessing to the country, does not give you security even for time, much less for eternity. You may have chosen aright in this minor issue, but what choice have you made in the mere personal, more stupendous issue between heaven and hell, Christ and Satan? All else that you cling to, and are engaged in, may perish, must perish; but he who loves Christ, has eternal possessions, eternal honors, eternal triumphs, has chosen that, which no change of condition, no tumult of the people, no revolution or desolation, not death itself, can destroy—a life "hid with Christ in God."

Because this is an everlasting treasure, to it all others should be subordinate; because all that we may do for other interests shall perish with them; because, the "many things," about which we may be "careful and troubled," forsake us at the grave; we should see to it that we have so heard the Lord's words, so understood his mission, so appropriated his death, so shared in his sympathy and followed him through self-denial and cross-bearing, that we receive of his grace that "which shall never be taken away from us."

My Christian friends, there are Marthas and Marys in the church still. There are men and women, who live the lower life of piety; who are indeed true Christians, but needing just the reproof the Saviour gave to this over-careful woman. Some are constitutionally active and zealous in everything they undertake. Let us be sure that, while we are doing with our might what our hands find to do, we are not losing our hold of the Lord, following him "afar off" and seeking to drag others away also. This is our danger to be guarded against by watchfulness and prayer. The higher life is the life that dwells most on the Saviour. The marks of it are not neglect of labor nor want of zeal, for who was more open in her devotion than Mary. Let none suppose they are like her, because they do not like activity in his cause. Once feel true and growing affection for him and we shall not fail of finding and improving opportunities for serving him; but let us take heed that we do not fritter away our energies upon that which is earthly, that we are not over-zealous about the minor, and slothful about the weightier matters. "Looking unto Jesus," we shall best "run with patience the race set before us." "Looking" we too shall love. Oh, that God would increase our affection, that the one great concern of all these Christians were the honor of his name, the display of his excellence! Then it would not be in vain that these our unconverted friends were bidden to seek the "one thing needful."

But, oh my friends, if Martha, a good woman serving the Lord, needed such a rebuke, what of you who are not even so far advanced as she. If she was in danger of being absorbed by

trifles, are not you in a far more dangerous condition, you who do not love the Saviour, who have no interest in aught but what shall perish! Your pleasure will soon be over, your gayety must end, your possessions must be left behind, your occupation will be gone; what will you do, when standing before this dear Lord, who thus shows his kindness and tenderness, if you have never loved him. Shame will not be your only portion. When he judges the world, you can not say, "I went to church; I contributed to all charitable objects; I was always willing to work for any good cause." That is precisely what he himself condemns in this text, when love is wanting. Choose now, before that fatal hour comes, the good part; lay hold on the "one thing needful," that is, Christ himself as your Redeemer, Brother and Friend.

SERMON XXIV.

[A SHORT SERMON]

MEN OUGHT ALWAYS TO PRAY.

"Men ought always to pray, and not faint."—LUKE xviii: 1.

FROM this instructive parable of our Saviour, we are taught:

1. That *men* ought to pray. Some people seem to think that they are excusable for neglecting to pray, as they do not profess religion, and as they have never promised to pray. But our Divine Master makes no exceptions. He does not say, or intimate that there is any class of men, or any individual man or woman, that is excused from praying. He says, plainly, that *men*, that is, *all men*—all mankind—(embracing every man and every woman of the human family,) ought to pray. *Every human being*, therefore, no matter what his circumstances, his condition, his relations, his professions, or his business, *ought to pray*.

2. Men *ought* to pray. Men are not at liberty to pray, or neglect prayer, as they please. If they cast off fear, and restrain prayer, they not only injure themselves, but displease their Sovereign. Christ says, they *ought* to pray. They are placed under *obligations* to pray. If they neglect prayer, therefore, they incur fearful guilt—they violate an obligation to their Maker. They *ought* to pray, and if they do not pray, they fail of doing as they *ought;* and must answer for that failure to their Judge. No matter what plausible excuses they may frame for neglecting prayer, they will not satisfy him, who has said that they *ought* to pray.

3. Men ought *always* to pray. It is not enough for men to pray Sabbath days, or in days of trouble and affliction and danger. It is not enough for men to pray in seasons of revival, and of animal excitement. It is not enough for men to pray night and morning, and that too in bed. It is not enough for heads of families to pray in their closets, or to pray in their families only on the Sabbath. Men ought *always* to pray. While they pray punctually in their closets, and in their families, and in the prayer-meeting, they ought also to keep themselves in a praying frame the whole time. They can then "pray everywhere, lifting up holy hands without wrath and doubting."

4. Men ought always *to pray*. It is not enough that men, like little children, *say their prayers*. They ought to *pray*. They ought to *express their own desires*. They ought to pray as the prophet Elijah, and the patriarch Jacob, and king Hezekiah, and the woman of Canaan, and Bartimeus, and the importunate widow prayed. They ought to pray the inwrought, fervent prayer of the righteous.

INFERENCES.

1. If men did as they *ought*, there would be no prayerless persons in the world.

2. If *men always prayed*, there would be no swearing, or Sabbath-breaking, or drunkenness, or lewdness, or oppression, or dishonesty, or injustice, or war on the earth.

3. If men always prayed, they would always be happy themselves; and would always be seeking to make all others happy.

4. If men always prayed, God would always bless them, with all needed temporal and spiritual blessings, through our Lord Jesus Christ.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XXV.

BY REV. ELBERT S. PORTER, D. D.

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ADVANTAGES OF DENOMINATIONALISM.*

"There is one body, and one Spirit, even as ye are called in one hope of your calling."—EPH. iv: 4.

THE Holy Scriptures teach us to believe in one God, Father, Son, and Holy Ghost; in one perfect and sufficient Mediator, who "once for all" offered a sacrifice; and in "one Spirit," whose office is "to convince of sin, of righteousness and of judgment to come."

On this three-fold personality, divine, conjunct, and one in essence, attributes and purpose, rests the imperishable faith of the one holy catholic church. This church, is the body of Christ. And this body Christ the head fills with his fullness of wisdom, truth, righteousness, love, and grace, and thus causes it to be the perpetual manifestation of himself, until the end shall have

* The following discourse was prepared as one of a series on Christian Union. It was delivered in November and December last in a Congregational, a Methodist and a Reformed Dutch Church. Its publication was requested on each occasion.

come, when the Son will deliver "up the kingdom to God, even the Father," after he shall have put down all rule, and all authority, and power, adverse to his sceptre.

The church thus destined through the omnipotence of its divine head, to survive all disaster and overcome all opposition, dates its existence back to the utterance of the first promise and the first prophecy. Descending through the earlier ages, under successive dispensations, Antediluvian, Noachic, Patriarchal, and Levitic, it at length touched the wonderful morning on which "the Day-Spring from on high" disclosed the advent of the long expected Messiah. Dropping then its Aaronic vestments; forsaking the old altars of typical sacrifice; exchanging its temple on Moriah for the "man crucified" on Calvary; and bursting its Judean boundaries; the church of the elder dispensation, begining at Jerusalem, went forth to disciple all nations, and on the wrecks and ruins of ancient empire, to establish a kingdom against which the gates of Hades, can never prevail.

If history utters any prophecy from the lips of experience worthy of our implicit confidence, it is that this church, ransomed from the destroyer, by the shed-blood of the Life-Giver, is as immortal as its head. Time that wastes all else, but invigorates it, and death ravaging all other dominions, falls palsied and defeated before the indestructible walls of Zion.

An earnest study of the church,—its origin, history, attributes, functions and mission—reveals as no other study can, the presence of God in the earth. And for this reason no other department of human research has engaged the attention of so many minds, nor filled with the rapture of hope so many hearts. While, indeed, an entire unity of opinion respecting the church as seen in any single phase, has never yet been reached anywhere nor at any time, still the voice of prayer for the prosperity of the Bride of the Lamb, has always been heard, in the tabernacles of the righteous and every worshiping assembly, pours forth its ceasless petitions for the coming of the day, when "the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it."

As this discourse is to contain an exposition of "*The Advantages of Denominationalism*," presented in a way which may promote the spirit of Christian fellowship, it will be necessary first of all to show, if it can be shown, that the existence of different and even of many denominations of disciples is consistent with a universal belief in the being of only "one holy catholic church." For if the existence of such denominations is not consistent with this belief, then Christendom is in truth filled with schisms and schismatics; and EVIL, not *advantage*, must result therefrom to the church as a body—and to all its members, if *indeed it be* allowed to have members or parts.

It is universally admitted that a distinction must be made between the *visible* and the *invisible* church.

The one is an ecclesiastical organization, a visible and real government, with officers, laws, rules, customs, rites and ceremonies, for the administration of discipline; the regulation of public worship, and the education of its subjects in religious knowledge.

The other—the invisible church—consists of all those who love the Lord Jesus Christ in sincerity and in truth, who "believe with the heart and confess with the mouth that Jesus" is the Son of God and the Saviour of sinners.

Furthermore it is agreed that membership in the visible or external church does not, in and of itself alone, render salvation sure, but that a real union with Christ by faith in his blood, does. "He that believeth and is baptized shall be saved—he that believeth not shall be damned."

The question next arises—a question hitherto of endless debate—whether the invisible church is contained in and under only one visible ecclesiastical organization? The tridentine council affirmed that it is so contained, and that any organization assuming to be a church, not subject to the Roman See, is in a state of schism and of revolt, without covenant mercy, and doomed to perdition, unless it repent and return to its obedience to the Roman pontiff.

A similar style of prelatical assumption in these later days has manifested itself in other quarters, boldly demanding compliance with certain external forms and ritualistic usages, under penalty of loss to all recusants. Both claims spring from the same source, are animated by an identical spirit, and lead alike to a narrow and pharisaic exclusiveness which has nothing in common either with the letter or the spirit of the gospel. These claims are so preposterous and monstrous as to be abhorred even by charity itself. Well may they be remitted to the purgatorial *limbus* of outworn errors, and of exhausted fanaticisms. They do not deserve the serious attention of those who have found a more excellent way of "understanding what the will of the Lord is" concerning his church and his people.

Rejecting then the papal and semi-papal notion that the invisible church is contained only within the limits of a single visible organization—we proceed to consider in brief the prevailing Protestant conception of the visible church. This perhaps is as well expressed in the XIXth article of the church of England as in an other formulary. That article is as follows:

"The visible church of Christ is a congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

With this all the Reformed Confessions agree in form and substance. But the Belgic, Westminster and Savoy are more comprehensive, as they include in their definition of the church "all those throughout the world that profess the true religion, together with their children," making the kingdom of the Lord Jesus Christ, the house and family of God.

According to the Belgic Confession the marks of a true church are these: "If the pure doctrine of the gospel is preached therein, if she maintains the pure administration of the sacraments as instituted by Christ, if church discipline is used in punishing of sin; in short, if all things are managed according to the pure word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the church."

Concerning the character and foundation of a true church, in his *Exposition*, Bishop Burnet argues thus: "There can be no other way taken here but to examine first what makes a particular church? And then since the catholic church is an united body of all particular churches, when the true notion of a particular church is fixed, it will be easy from that to form a notion of the catholic church." He then proceeds to show that inquiry must first be made as to the fundamental points of the Christian religion before any attempt is made to settle upon modes of administration. The ground taken by Bishop Burnet is the common ground occupied by the Reformers, viz. that where the truth of Christ is not, the church can not be; and that any society, however organized, which denies the cardinal doctrines of the gospel is not a church but a synagogue of Satan. If, then, we are willing to believe that wherever the gospel is truly preached, the sacraments are rightly administered, and proper discipline is maintained, that there the church is, it follows plainly enough that all denominations who hold and obey these essential truths are parts and members of the holy catholic church of God on earth.

A mechanical or ecclesiastical unity is not required by the sacred Scriptures, as being essential to the existence of the church universal. Nor is there any one form of ecclesiastical government which can claim a divine institution to the exclusion of all other forms. There are three kinds, and only three kinds of civil government, viz. monarchical (limited or absolute), republican (resting on popular representation), and the democratic, in which the people administer their own affairs. All these forms of civil government are divine in their origin. All exercise powers ordained of God, and all have their providential spheres of eminent usefulness. So, too, there are but three kinds of church government, viz. the prelatical, the presbyterial, and the congregational—corresponding in their modes of administration *to* monarchy, republicanism and democracy; and these also have

their distributed places in which they may cultivate their portion of the common field. It is by no means impossible, nor even difficult, to discover the germinal existence of these three sorts of ecclesiastical government among the primitive churches. The somewhat indefinite way in which the apostles interchange the terms, bishop, overseer, and presbyter, and the manner in which they express the salutations of particular churches, afford ground for something more than conjecture, that they who planted Christianity throughout the Roman Empire were far more zealous in their efforts to propagate essential doctrines than they were to organize each separate church under a uniform and universal order of administration. They not only inculcated a certain liberty of conscience in respect to non-essentials, but even insisted that the power of the Holy Spirit was displayed through a diversity of offices, gifts, and operations.

What may be said against the license of abuse as witnessed in every age, from the beginning until now, can not be counted as a valid objection to the enjoyment of that regulated Christian freedom, which not only had the sanction of apostolic example, but which was expressly permitted by inspired direction. We hold it, therefore, for certain, that particular churches or denominations, differing from one another in their modes of government, yet conforming, more or less, to the scriptural outline, and holding together the doctrines of the common salvation, are *true* churches, members one of another, and parts of the body whose supreme head is Christ. This is not *schism*, but rather the sublime order of a supernatural *system*. The several members of our planetary family as they rotate around their central sun are not antagonistic to each other. They dart their subtle and reciprocal influences unseen, indeed, by mortal eye ; and yet science has taught us to believe the movement of each essential to the balanced harmony of all. So, too, in sacred ranks and beauteous spheres the several parts of the ransomed church revolve around the Sun of righteousness, receiving light and life, and love from his benignant face.

Denominations have received their distinctive titles in these three ways : from their form of government, Presbyterian, Congregational or Episcopal ; from a specialty of administration, as for example, the Baptists ; or from local causes, national or transient. Thus we have the state churches of the old world named after the countries in which they are located ; and the Methodists carrying, with becoming thankfulness, a designation first bestowed upon them in partial contempt for their unwonted enthusiasm ; and the Moravians preserving, in their historic course, the memory of that portion of Bohemia, over which the eloquence of John Huss once resounded.

This reference is here made to the origin of the names of the

members of the historic and orthodox family of denominations, for the purpose of drawing particular attention to the fact, that the lines of difference which seem to separate them lie mainly upon the surface of their external organizations and do not sunder that vital unity of faith and spirit which is found both in doctrine and in life.

This most obvious truth warrants a supposition at least that, underneath differences of name, organization, and government, there may be cultivated after all such a fraternal oneness of feeling as will oblige all Christian denominations to confess that they are but parts of one Body, sanctified by one Spirit, and animated by one Hope.

If strict regard be had to the points in which most evangelical churches agree, it will be found that there are really fewer denominations in the Christian world, when tested by the standard of doctrine, than is commonly thought. This is plain at a glance. The Protestant world is comprehensively divided into Reformed and Lutheran, or still more broadly, into Calvinistic and Arminian. If we classify churches in this country by the rule of concurring formularies, we discover at once that the entire Presbyterian Family, the Orthodox Congregationalists, the Episcopalians and the Baptists, each and all are strictly Calvinistic in creed, holding in common the same vital doctrines. Separated from them by metaphysical theories repecting the freedom of the human will, are the Methodists and Lutherans, and yet these are in accord with all Calvinistic bodies, in regard to the human fall, the necessity of supernatural regeneration, the cleansing efficacy of the blood of atonement, the general Resurrection and the final Judgment.

I have taken time, my friends, to recall these important matters to your recollection, partly because the mere statement of them contributes to allay sectarian animosities, and to promote instead the unity of the spirit in the bonds of peace—and partly because I am unable to treat the theme which has been assigned me in this series of union sermons, unless I am allowed to show that the *advantages of denominationalism* are entirely consistent with the exercise of a common trust in one Lord, one Faith, and one Baptism of the Holy Ghost. As we value our national Union upon the basis of its one organic Constitution, because it holds together many states, each having a distinct government, and yet every one necessary to the welfare of every other, so too we must cleave to the original faith of one holy catholic church, under whose divine constitution there are component parts, which support, invigorate, and defend the whole body into which they are compacted. In enumerating some of the advantages of denominationalism, I mention,

I. The advantage derived from a proper compliance with

the Divine Law of adaptation. This law underlies and supports the harmony of the world. Its presence is seen in every department of nature with which we are conversant. Fishes find their congenial element in water, birds in air, flowers in sunshine, and man himself is but the hundred-fold illustration of the beauty and beneficence of this omnipresent law. All his physical senses are so arranged as to fit the material conditions of his earthly estate. The eye is adjusted to the light, the ear to sound, touch and taste to the qualities of things, while the faculty of smelling is made a busy critic on what is agreeable or offensive. But the human body is no more controlled by this law than is the human mind. Its faculties, tastes and aptitudes, are all provided for in the immeasurable domain over which the human soul expatiates. And as we find some minds by an antecedent impulse are carried into the region of science, others into that of literature, and still others into the walks of practical art or of busy traffic, so we must respect this law as it displays itself in the religious world among the several existing denominations.

After we shall have made all allowance for the place of one's birth, his early education, and social surroundings which may result in determining his denominational preference, still it is most true that each denomination has its individual church life, its *cultus*, its psychological character as clearly defined and as positively distinct as though the denomination were a single person. I need not here undertake to point out the peculiar traits found in the church life of the various evangelical bodies. It is enough to know that they differ. A family of children reared at the same board, nourished by the same kind of diet, and clothed with similar raiment, presents oftentimes an astonishing variety of tastes, and the cunning skill of the educator consists in properly providing for this contrariety or diversity of tastes, so that all may come up to ripe and healthful maturity.

Thus our divine Master nourishes his children upon the same bread of life, gives them all of the immortal water of his spirit, clothes them with his own righteousness, but provides nevertheless that as they are growing up in him, they may grow precisely with such congenial surroundings as will further the work of grace in their hearts. To one class of minds, one form of worship is cold and cheerless, while another form may catch the rising spirit of worship and open the gate of heaven to the saint's enraptured view. We all understand right well that the human mind is everywhere influenced in its choice of objects, methods and associations, by affinities of taste, feeling and thought; and it is impossible to exclude this law of elective affinities from the sphere of positive religion. The Romish church has tried it, but tried it in vain. There are indeed more denominations, that is to say, more orders, and more sub-divisions in the Papal

church, than there are in the Protestant evangelical church, regarded as a whole. One advantage then of denominationalism is, that it not simply tolerates, but amply provides for, the religious training of the masses, in modes adapted to the largest diversities of Christian taste.

II. Denominationalism nurses an active and even *intense* desire to prove what is true according to the Scriptures, and to demonstrate what is false according to the same authority. The final appeal of every Protestant denomination is to the Bible as the supreme rule of faith and practice. And what, I ask, has ever contributed in a human way so much to the study of the sacred oracles as has the Christian scholarship, which every denomination has been obliged to foster for the purpose of contributing its share to the aggregate work of elucidating them? If there were but one organized body of Christians, that body would be likely to claim prescription as authority for its every dogma, rite and ceremony. It would imprison the human mind in a cave, covered with the rubbish of the dead past. It would tolerate no curiosity, and condescend to give a reason for not a single article of faith. It would render human progress impossible. For then the church would become all in all, and the Bible nothing; then the flaming eye of the soul would be eclipsed by cumbersome clouds of human authority. Then the world would be enslaved, and the church would be its unreasoning master. Then Anathemas would take the place of argument, and he who could not be driven to heaven by the lash of ecclesiastical power, would be thrust down to eternal darkness for the simple crime of wishing for light. The religious controversies of past and modern times, often conducted in an improper temper, were nevertheless inflamed with zeal for the truth; and this zeal has been repressed by no fear of labor, and by no fear of man. For it was zeal for the truth of God's word. As in the heavens, star lights star, and worlds flash their reciprocal splendors, and mighty systems shine in and through one another, producing in their aggregate glory, the resplendence of the milky-way, the path in which angels travel shaking star-dust from their glittering wings, so over the dark sky of human error have the various bodies of the Christian host reflected back and forth, from and to each other, the glowing doctrines and shining promises, and far-reaching prophecies of the sacred Word, so that together they walk in light, waiting and watching for the rising of the eternal day, when the Lord God shall be their sun forever.

It is plain to the dullest eye that this careful study of the sacred word on the part, not of rival, but of sister denominations, followed by a corresponding elevation of practical piety, has been of immense advantage to all. The learning, liberality and zeal of one denomination, enlarge the measure of these in all

others. The advance of one is the increase of all. Thus, in sisterly emulation, they "strive together for the furtherance of the gospel." If at times there be frictions and jars and momentary collisions, resulting from mistake or haste, or even from wicked passion, still the blessed truth remains, that all these are as nothing compared with the mutual trust and goodly fellowship and tolerant charity, which live and shine among the ranks of the Christian army, moving forward upon the field of conflict against a common foe.

Denominations do purify, strengthen and encourage each other in their work. This is an advantage shared by all.

III. Denominationalism is the mother and nurse of civil and religious freedom. The profoundest and the most powerful element in human nature is the religious. When that has been thoroughly aroused to consider the great problems of good and evil, right and wrong, it can not be hushed to silence, nor will it tire in its task. Yet the performance of its task is absolutely impossible, unless it have liberty to think, investigate, decide, and act. Once allowed this liberty, it insists upon its exercise in all things, civil as well as religious; and therefore history has taught us to formulate the maxim, that freedom in the church is freedom in the state. Leaving argument aside, and appealing to the authority of plain, notorious facts, we are forced to accept this maxim as containing a great and precious truth. For only those countries have been blessed with civil liberty wherein protestant freedom has struggled even unto the death of its confessors, for the right to worship God according to the requirements of his own word. All the historic churches in turn, in former ages, have been persecuting churches, so that, while looking backward, we can not but deplore the seeming fatuity which seized them. And yet, out of the very fires they kindled to consume their opponents, emerged the radiant angels of religious toleration and charity. Now each denomination is a check upon every other. The rights claimed by one are of necessity claimed for all. And thus denominationalism fosters freedom of thought, of investigation, and of action in all human concerns. Centralization, the world over, is synonymous with oppression and tyranny. "The Empire is Peace" because it is absolute power. A union of co-ordinate parts, adjusted to the reciprocal interests of each other, is the basis of regulated liberty in the state, and equally so in the church.

Should we come to have a national ecclesiastical establishment, or if any one denomination shall be allowed to gain a preponderating political influence in this hitherto free country, we shall then have a fierce, intolerant and persecuting power, corrupting politics and religion alike by its base and ambitious passion. We can not too closely watch, nor too strenuously re-

sist any tendency toward so fatal a consummation of politico, priestly ascendency. As the tribes of the ancient Israelites were bound to guard the ark, so should, and so must, the Christian denominations of our land, defend, protect and maintain that banner of equal freedom under which they have hitherto marched from victory, to victory.

IV. Denominationalism contributes very much toward the general evangelization of the people. I am aware that many persons are of a contrary opinion. They say, that the claims of many denominations conflict and render the popular mind indifferent to all alike. But they are mistaken. In countries where religion is established by law, the people are church members by law. Nominally then, they are Christians. But all travelers in foreign parts concur in saying that the masses are not found on the Sabbath in state churches, but in denominational conventicles. In this country we have had an open and a fair field, and what has been the result? In no other country in the world has so large a proportion of the people of all ages and conditions been brought under the direct influence of Christian teaching and of church association as in this. Such a result must be ascribed to the activity and vigor of denominational life, which develops its resources in its own way for the sake of doing good wherever opportunity is granted. Under cover of Christian zeal there may oftentimes appear something of the arrogance and ambition of denominational exclusiveness, but even gold has its alloy, and it must be confessed that the reigning spirit of brotherly fellowship has commonly been stronger than the selfishness of sectarian blindness.

Other considerations could easily be presented to illustrate the advantages of an enlightened, liberal and tolerant denominationalism. But time does not warrant their enumeration now. It is proper, however, to observe, that some of the real advantages which result from a denominational brotherhood, may be partially neutralized by a failure to cultivate a habit, of observing the broad basis of concord upon which all evangelical churches have the right to meet.

If we unduly magnify what is external and transient; if we insist more upon peculiarities of government than we do upon the common doctrines of salvation; if we regard the mode of administering sacraments as more important than their meaning; and if we fence the Lord's table with restrictions which he has never imposed, then, indeed, we may succeed in nursing a sectarian jealousy and a divisive spirit odious in the eyes of the world and offensive to Him who prayed that his disciples might be one, that the world might believe on the Son of God, who is the head of the church militant and the glory of the church triumphant.

But let us confess gladly that on all sides, there is a disposition shown to cultivate the unity of the spirit in the bonds of peace. Sectarian rigors relax. Denominational prejudices are giving way. Schemes of practical union and coöperation are considered, and the non-essentials of worship, of dogma, and of government, are treated as secondary to the catholic faith in the creed of the primitive church, and to the supreme importance of the vital truths of our common Christianity. The controversies of earlier days have been mostly buried; and Calvinists and Arminians, Prelatists and Presbyterians, are consulting how they may make a united stand against the common foe, and conquer the world for the King of Zion. This tendency to union of spirit, heart and purpose, needs to be prayerfully and strenuously encouraged by the adoption of such practical measures as will give it voice and power.

The Evangelical bodies of England and France have formed alliances, which, though without ecclesiastical power, do nevertheless combine the efforts of all for securing the largest success for the word of life. Why may we not have in this country a synod, or convention, or association, made up of delegates from the several denominations, and meeting annually or tri-annually for the purpose of unifying more completely the feelings and sentiments of the several denominations? If such convention were called upon the basis of the cardinal doctrines of the gospel alone in which a general agreement exists—the so-called scandal of Protestantism would cease. Then we should present a united and compacted front, and every eye would perceive that our several denominations, while doing their own work in their own way, are nevertheless in very truth members one of another —believing in one body, one spirit, and one hope of their calling.

SERMON XXVI.

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ADORNING THE DOCTRINE.

"That they may adorn the doctrine of God our Saviour in all things."—Titus ii. 10.

THE church of Christ in apostolic times was constituted in a manner somewhat different from its present state. The formal

agencies for the diffusion of the gospel were then more various and remarkable than now. There were gifts of a supernatural kind, such as tongues, prophecies, interpretations, which were distributed among the disciples in that age, but which disappeared entirely from the church within a century after our Lord's ascension. And the question may occur, whether it was upon any of these extraordinary and temporary means that the early believers chiefly relied for the spread of the gospel? This question we may answer at once in the negative. For it must be evident to every careful reader of the New Testament that whilst a certain importance was attached by the apostles and the first disciples to these peculiar offices and qualifications, yet the great reliance of the church was then as it is now upon two powerful agencies, which alone and inseparably survive — the Truth, and the Life: the truth of God, as announced and expounded by the voice of the preacher, and the life of godliness which must accompany and illustrate the word proclaimed. It is to the latter of these kindred agencies, or rather to the close and inevitable connection that subsists between them, that I now call your attention. What can every believer do, to contribute to the efficacy of the gospel among men? The answer to this question is our subject. The chief work of every Christian is to make religion lovely. Religious truth, as expressed in the Word of God, can receive nothing of embellishment or enrichment from the works of man. The law of the Lord is perfect. Without the adhesion or obedience of a solitary creature, the glorious gospel of Christ would be just as worthy of esteem and homage, as it is now, or as it will be when the angel having the everlasting gospel shall have preached it to all that dwell on earth. But religion as a system of faith, made known by human agencies, requires for its complete expression the Christian life, with all its recommending graces. The doctrine must be adorned in all things. Consider then,

First, THE DOCTRINE; and

Secondly, THE ADORNING.

I. First. The Doctrine; that is, the truth as taught; and more explicitly, the truth concerning God our Saviour. This teaching, as men are put in trust with it, we shall regard in a three-fold light; as

A system of faith held by the church of Christ;

A message proclaimed by his servants;

A profession made by individual believers.

In each of these senses, the doctrine of God our Saviour is to be adorned.

(1.) As a creed, or system of belief, religion demands this adorning. It is incomplete and ineffectual without it. The Bible, whence alone are derived those elements of truth which are embodied in the

creeds and confessions of evangelical Christians, is a rule both of faith and of practice. This will appear from the very structure of the word of God. Salvation by grace as there announced, is the doctrine of sober, righteous, and godly living. Much of the Bible is biography. In this Holy Book are not only "written excellent things in counsels and knowledge," but likewise admirable examples of those who through faith obtained a good report. An important, a very attractive part of Scripture is that which relates the acts and sufferings of the righteous under both dispensations. What would the Bible be without its records of good men's lives: without the story of patriarchs, prophets, judges, kings: of disciples, apostles, martyrs; and especially without the life of

"A witness nobler still—
Jesus, at once the Finisher,
And Author of our Faith?"

Precious indeed for its doctrinal teachings; for its precepts and commandments, warnings and consolations; yet certainly curtailed of its most delightful features, and far less "profitable for reproof, for correction, for instruction in righteousness." If this be true of the Bible itself, much more may we say, that the Truth as reproduced in uninspired language, as rendered in articles of belief, or other standards of doctrinal correctness, requires, in order to be fairly presented before the eyes of men, a life that shall reflect, that shall adorn it. Apart from this, it is feeble and powerless. Divorced from this, it is but half truth at best. Orthodoxy without vital piety, the creed without the living church, is religion spoiled of its costliest ornament. "Having a form of godliness, but denying the power thereof." "From such, turn away." It is the body without the spirit: or rather, it is the skeleton without the flesh.

(2.) Secondly. Religion as taught from the pulpit, requires the illustration and embellishment of the Christian life. The ministry of reconciliation is God's chosen and sanctioned instrumentality for diffusing and preserving "the doctrine which is according to godliness." We are not in danger of setting too high a value upon the faithful preaching of the Word. That the Saviour should in all ages have chosen and ordained among his people some who should be stewards of the mysteries of God: that he should make them able ministers of the New Testament, inclining their wills and affections to the care of souls, enlarging their minds to some suitable apprehension of the truth, nourishing them up in the words of faith and of good doctrine, preventing on the one hand their departure from the simplicity of the gospel, and on the other their discouragement in view of the trials almost inseparable from their calling—this is a marvelous grace and blessing, for which our daily thanks and praises should

ascend to God. Without an earnest, intelligent, laborious ministry, dark indeed were the condition and prospects of the churches! Soon would "the thorn and the thistle come up upon their altars" (Hos. x:8.), and their candlestick be removed out of its place. But is this enough? Is the preaching of the word, however faithful, an adequate exponent of the Truth as it is in Jesus, without that testimony which consists in the corresponding lives of his people? Is the beauty, the fragrance, the completeness of the Gospel, as the "doctrine which is according to godliness" expressed by the message of salvation, when it goes forth alone and unsupported, as "the voice of one crying in the wilderness," a report by none believed, by none reduced to practice? Far from it, my brethren. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." The doctrine requires to be adorned by the living virtues of its professors. To set before the eyes of men the excellence of religion, true and undefiled, it is not enough that some should preach it. There are "epistles of commendation" that must accompany our message. "Ye are our epistles, known and read of all men; manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." Where is it then that the doctrine of God our Saviour, has its brightest earthly manifestation? It is where the preacher of the cross stands surrounded, supported, confirmed by witnesses chosen of God: "speaking wisdom among them that are perfect;" his images of piety mirrored in creditable examples; where for every doctrine stated there is an obvious parable in the person of some believer, whose "manner of life, purpose, faith, long-suffering, charity, patience, afflictions" are "fully known." It is where the doctrine is adorned. But oh! how feeble and ineffective the rendering of that truth, when instead of "shining lights, holding forth the word of life," there are to be seen in the congregation and the church, those who are "spots and blemishes, clouds without water, trees without fruit!" When the preacher has to mourn that he has "run in vain, and labored in vain," because the worldly life, the contradictory practice, the unmoved, apathetic state of those who ought to be teachers, but have need to be taught again the first principles of the oracles of God, are continually making the preaching of the cross of none effect.

(3.) Thirdly. Religion as professed by every individual believer, needs to be thus adorned. How solemn and affecting is the scene, where one whose heart the Lord hath touched, comes out from the world, and takes the vows of God upon him! Often has the transaction left on the mind of some spectator a serious,

a saving impression. Behold! another witness to the power of divine grace. Hark! another voice to say: "Whereas I was blind, now I see!" How signal a rebuke to the unbelief and vanity of the age! What a pressing invitation to others to come and follow Jesus! But the force of this teaching must not be confined to the moment of espousing the cause of Christ. It should attend every period of discipleship; it should emanate from every act of a public or salient character. Be the occasion what it may; when such a man comes to notice; when the opinions of men are called for in regard to him, and they take knowledge of him that he has been with Jesus, that he is one who professes to know and fear God, and to be a citizen of heaven: his presence, his name, should be an instant, a pungent admonition, a vivid reminder of those important truths to which, as a disciple of Christ, he has set to his seal. Such examples there are, known doubtless to all of us; men who are a sweet savor of Christ, the very salt of the earth. And what has made them such? Is it not that the doctrine of God our Saviour is in their case adorned, by the attractive graces which the Holy Spirit has wrought in them: namely, by "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report?" And if in other cases, alas! too many and too manifest, the salt has lost its savor, the fine gold has become dim, what is it but that the same religion, the same profession has failed thus to flower and blossom and bear fruit; has lacked the ornaments of humility, consistency, fidelity, sobriety, heavenly-mindedness which might add so much to its dignity and grace? Are we to wonder that religion thus exemplified should be a by-word and a reproach? That the more notorious and prominent it becomes, the more does a religious profession unattended with decided virtues, unrecommended by positive and recognizable traits of goodness, should provoke the censure, the ridicule, the contempt of observing men? Of such a profession, what more could be said than the Saviour himself declares, "It is good for nothing but to be cast out, and to be trodden under foot of men?" (Matth. v. 13.)

II. Thus far we have spoken of the doctrine; considering it to mean religion as taught, in the three-fold sense of a system of belief, a message proclaimed, a profession of faith. Thus understood, we have seen that the doctrine, or the truth taught concerning God our Saviour, requires, in order to its efficacy and completeness, the ornament of a life that honors and reflects it. The Saviour commits to his people the precious interests of his cause. They are ambassadors for him; stewards of his manifold grace; vessels containing a divine treasure. Religion, of which

they are the witnesses and interpreters, has a claim to respect and admiration entirely independent of their conduct. The grace of God that bringeth salvation—the good news of "the kindness and love of God our Saviour," how that "not by works of righteousness which we have done, but according to his mercy he saves us by the washing of regeneration, and renewing of the Holy Ghost, whom he sheds on us abundantly through Jesus Christ our Saviour:"—This doctrine of Redemption, wherever and however made known to men, should by its own merits, command acceptance. If announced by angels in the simplest and briefest form to a race of beings whom selfish interests and blind prejudices did not govern, this gospel would be embraced at once. But as made known to sinners of mankind, it requires the further exposition of the life. And as expressed in human language, imperfectly and feebly, it needs the confirmation of a holy life. Even thus adorned, it may fail to elicit due reverence and affection. Witness the immaculate Redeemer himself: "I honor my Father, and ye do dishonor me." (John viii. 49.) But unadorned, unrecommended by the graces of a Christian character, the truth as received, as preached, as professed by Christians, is utterly powerless and unsavory to men.

What then, my brethren, are the ornaments so positively required to set forth in a becoming and winning light the religion we would recommend? The Bible itself contains no more perfect and beautiful enumeration of them, than that which the apostle gives in explanation of our text. "For the grace of God that bringeth salvation hath appeared to all men, teaching us"—here it is—"that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." "Denying ungodliness and worldly lusts!" Renouncing for ourselves, and rebuking and condemning in others, not only that worship of idols, which is the rudest form of the atheism of the natural heart, and those gratifications of the senses, which are the grossest food of its desires; but all those dangerous devotions that steal away the heart from God; covetousness, which is idolatry; the love of the world, which is enmity against God; and the works of the flesh, which are not only those vile and loathsome passions that men acknowledge as such, but also "hatred, variance, emulations, wrath, strife, envyings."

"Denying ungodliness and worldly lusts!" But is this "*adorning*" the gospel? To renounce what the world approves and practices, will this recommend the doctrine? If our chief business as disciples be to make the religion of God our Saviour lovely, shall we consult its interests by a palpable and displeasing contradiction of prevailing tastes, opinions, usages; instead of a course of tolerance and concession that should nicely and delicately avoid on the one hand dishonor to religion, and on the

ther offence to the world? Questions like these have arisen in every period of spiritual declension, and on every point of Christian ethics, as often as a new form of worldly pleasure has come up to plead with easy consciences for permission and approval. If questions like these, my beloved brethren, trouble and ensnare you, let it be enough to remember that the first requirement of your calling was a severity toward self which forever excluded indulgence in earthly delights: "If any man will come after me, let him *deny himself*, and take up his cross, and follow me." If then there are pursuits and recreations to which you are invited, on pretext of their innocence or insignificance, decide by this criterion: "Are these the things that draw the heart from God? Do they tend to ungodliness and worldly lusts? Are they akin to those practices which I myself, when convinced of my sin and danger, and urged to fly to Christ, did by the grace of God forsake and renounce, and do still in my Christian profession deny?" By the answer, let your course be determined.

But let no man doubt whether in thus renouncing and abjuring worldly things, he shall adorn the doctrine of God our Saviour. For from this negative part of a disciple's duty, results a grace positive enough, which the world itself is at no loss to recognize and admire as a jewel rare and lustrous: a precious ornament of the Christian character. That grace is *consistency!* Yes, often at those very points where the Christian's narrow path crosses or diverges from their own, men are most apt and willing to perceive its heavenward direction. And often out of those very compliances for which they beg, on which they insist, men will shape the sharpest stigma for the Christian name. Fear not then to adorn the doctrine by denying ungodliness and worldly lusts; for the world well knows that the doctrine itself denies them. The religion you profess denies them. They are condemned in this Bible, and from this pulpit; they are disowned at this sacramental table; the questionable pleasures of the age, the age itself understands to be repugnant to the gospel of Christ. Believe it, follower of Jesus! when we assure you, that while hailing your accession to its follies, the world will note you as recreant to its faith. Whatever praise it shall bestow on your accommodating practice, will be given at the expense of the uncompromising doctrine you profess. The disciple is not above his Master, nor the servant above his lord! It is enough for the disciple that he be as his master, and the servant as his lord. And, on the other hand, how often is it found, that those who object to the Christian's walk as ungracious and austere, are the first to detect the absence of that consistency which should adorn the doctrine he professes!

The denial of ungodliness and worldly lusts, is followed in the apostle's enumeration of the graces that recommmend religion, by those which are more positive : "That we should live soberly, righteously, and godly, in this present world." These duties comprehend all obligations toward ourselves, our neighbors, and God. To live soberly, is to observe a wise moderation in thought, speech, and behavior; maintaining a well-balanced mind, a mind so much and so constantly affected by the serious matters of religion, that it shall be swayed by no intemperate passion or inordinate desire; expressing itself in "sound speech, that can not be condemned;" in an upright and edifying conversation; and in conduct which, by its blameless, harmless, and benevolent tenor, shall become the gospel of Christ. And is this "sober living" an ornament of but doubtful value and importance to that religion which is first pure, then peaceable and gentle? So the frivolity of some, and the harshness, and the intemperate zeal of others who profess it would seem to argue. But not so teaches this doctrine of salvation as it "hath appeared to all men," for it leads them to expect in every follower of Jesus "the ornament of a meek and quiet spirit, which is in the sight of God of great price."—To live righteously in this present world, is to observe a strict and equal justice, according to the principles, not of the world but of the gospel; rendering to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor; and love, which is the fulfilling of the law, to all. We say, to observe a strict and equal justice, but not according to the principles of the world, where selfishness the most intense, if only careful to discharge monied obligations, may hug its treasures, and snatch the uttermost farthing from its lawful debtor. "I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." No, my brethren, the justice that would adorn the doctrine of God our Saviour, must use other weights and balances, than those of mammon's worshipers. Its tribute must be measured according to the shekel of the sanctuary. It must call the Samaritan its neighbor, and the Gentile its creditor, and all Christ's suffering poor its mother and sister and brethren, to whom it owes all that it can pay of helpful kindness and sympathetic love. To live righteously is to own and fulfill our liabilities, not only the tradesman whose products we consume, and the State whose protection we enjoy, but to the widow and the fatherless, the missionary and the heathen, "who can not recompense us; for then shall we be recompensed at the resurrection of the just." And is this "righteous living" an ornament of doubtful beauty and value, to that religion which "before God and the Father is this—to visit the

fatherless and widows in their affliction and to keep ourselves unspotted from the world." So thinks the avarice that grasps at gain, and then grudgingly doles out its petty contribution. But not so teaches the doctrine of grace and salvation, as it hath appeared to all men, leading them to expect of the follower of Jesus that as freely he hath received, so freely shall he give.— And to live godly in this present world, is to maintain a close and faithful walk with that unseen Redeemer, whose image, reflected upon the soul in habitual prayer and communion, and study of his word, shall more and more shine forth as the divine and glorious ornament wherewith his doctrine is adorned, in the character and conduct of his disciple.

We have sought by these considerations to show that the chief work of every Christian is to honor the truth by a life corresponding with its precepts. We have spoken of religion as the doctrine embraced by the people of God, preached by his ministers, and professed by his individual followers; and in each light we have seen that it requires the illustration and recommendation of a godly life. How the doctrine may be adorned, we have gathered from the apostle's own amplification of the text; First, negatively, by denying ungodliness and worldly lusts; and then, positively, by sober, righteous, and godly living. We close with a few remarks in application of this subject. And first:

(1.) The duty of adorning the doctrine of God our Saviour rests equally upon all disciples. It was indeed to a particular class of persons that the exhortation of the text was addressed. That class, however, was not the wise, the rich, the mighty, but the least gifted, the most abased in the social scale. It was with reference to the downtrodden slaves of the Roman Empire, that Paul wrote thus to Titus: "Exhort them to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." What the poor, obscure bondman could do for his religion, adorning it by a patient silence, and a cheerful obedience, and a simple fidelity, the favored Christian, in a free and prosperous land, dare not refuse. The Spirit and the Providence of God address various special calls to his servants; bidding some go preach the gospel, and others take the oversight of the churches; distributing to one the gift of exhortation, to another the gift of prayer; appointing these their places among the sweet singers of the congregation and those among the teachers of the young. The call to such offices and functions each intelligent Christian must determine by the light of God's word, the intimations of his spirit, the evidence of appro-

priate gifts and talents, and the force of circumstances. No man may be urged against his own conclusions from these various marks, to take up any such special work for Christ. "Are all apostles? are all prophets? are all teachers? do all speak with tongues? do all interpret?" (1 Cor. xii, 29.) These are particular duties; but there is a duty that is universal; and that is, in whatever calling or station, to adorn the doctrine, to honor religion, as the creed, the preaching, the profession; to honor, embellish, recommend it, by a consistent life, by a sober, righteous and godly life; by this first and chiefly, whatever else we do for Christ! Are you at a loss what to do for Christ? Live for him; honor him; profess the doctrine of God your Saviour, and then adorn it. You may have other work assigned you, but for this you need await no special indication; it is not more the work of the most gifted and noted, than your own.

(2.) Again, this duty knows no discouragement or hindrance. The doctrine is to be adorned "in all things." The Christian slave, wrongfully accused, yet "answering not again," robbed of his freedom, yet "not purloining;" serving the froward, yet "showing all good fidelity;" suffering for well-doing, yet "taking it patiently:" In that abasement and obscurity and crucifixion, proving the matchless power of the blessed gospel of Christ, to chasten and sanctify and comfort.—Oh! how bright a star in the Redeemer's hand! how precious a jewel in his crown! (Rev. i, 20.) But there is no situation where the disciple is not equally called, by consistent, sober, righteous, godly living, to "prove the doctrine all divine." Is your experience peculiar, greatly differing from that of other disciples? Then is it for you to exemplify, in fresh and singular ways, the efficacy and sufficiency of religion. Or is yours the common lot, presenting no salient points of trial or privilege to the general observation? Then is it yours to add one more agreeing instance of the same grace of God our Saviour which hath appeared to all men. But every life is new; and it is given to every Christian to work out a new and valuable demonstration of the power of godliness in all things.

(3.) Lastly, the service which can thus be rendered by every Christian, in every sphere of life, is the most effectual service that any Christian can render to religion. It is a great honor to preach the gospel, and with the living voice to persuade and beseech men, that they would be reconciled to God. It is a great honor to stand for the defence of the gospel, and by means of the pen and the press to explain and vindicate its doctrines. It is a blessed and a glorious thing to profess religion, and to stand up once before the great congregation and take the solemn vows of a follower and soldier of Jesus. But it is a greater

privilege and service to spend the life, while preaching, defending, or only professing the doctrine, in adorning it with those heavenly graces which are the fruits of the spirit and the ornaments of the gospel.

"Thus shall we best proclaim abroad
The honors of our Saviour God,
When his salvation reigns within,
And grace subdues the power of sin."

Christian, will you strive to do it? Friends and hearers, will you not begin to do it? Come, let us seek to be transformed by the renewing of our minds, that we may reflect and exalt and glorify the grace of God our Saviour?

SERMON XXVII.

WORKING IN GOD'S VINEYARD.

"Son, go work to-day in my Vineyard."—MAT. xxi: 28.

IN this passage our Saviour imparts to his disciples important and valuable practical instructions.

Men have their vineyards, by the cultivation of which they try to promote their own wealth and gratification. God also, has his vineyard, by the cultivation of which he seeks to advance the honor of his name, the glory of his kingdom, and the gratification of his own feelings. Men have their workmen; God has his. Some men train their own sons to labor in and cultivate their vineyards. God employs his sons to cultivate his. To all he utters the command, "Son, go work to-day in my vineyard."

1. "Son." We are all his offspring." He is the father of our spirits, as well as the former of our bodies. My hearers, do you use the language of the Lord's Prayer? Do you say, "Our Father?" Do you own God as your Father? An acknowledgment of such a relationship implies a feeling of obligation, such as a son is under to his father. Do you possess a feeling of reverence for God, and an obedient spirit to him? Are you ready to say, "Father, what wilt thou have me to do?" If so, here what he says:

2. "Son, go into my vineyard." He said this when you were a little child, just old enough to understand the meaning of a father's command. Did you then obey him, and enter his vineyard? If not, he has repeated the same direction every day and hour

since. He has called upon you to enter his vineyard, to become pious, to give him your heart, by his word, his mercies, his chastisements; by parental instruction, by the advice of pious people and ministers, by the reproofs of your own conscience, and by the strivings of his Holy Spirit. Now, if God is your father, where is his honor? Where have you shown your regard for his authority? If you are still in an unconverted state, if you have not yet enter his vineyard, have not yet begun to serve him in sincerity and truth, do you not give him occasion to say, "Hear, O heaven, and give ear, O earth; I have nourished and brought up children, and they have rebelled against me." "All the day long have I stretched out my hand unto a disobedient and gainsaying people." But, perhaps, you are ready to say, "I have entered his vineyard." It is not enough to enter the Lord's vineyard; he says,

3. "Go work." Many who profess to have become Christians —who profess to have entered the Lord's vineyard, seem not to understand the object for which they are called to go into the vineyard. They act as though all they had to do was to eat the ripe clusters, and ruralize beneath the cool shade, and regale their senses with the sweet odors, and gratify their eyes and their appetites with the rich flowers and fruits of the Lord's garden. They seem to have forgotten that God saves his people to serve him; that he commands them to go into his vineyard to work. Christian disciple, do you say that you have done something in the Lord's vineyard? that at such a time, in such a revival, or when you were first converted, you did converse with the impenitent, exhorting them to flee from the wrath to come; you did distribute Trrcts, and attend many meetings, and contribute something to the various objects of benevolence? that you did work in the Lord's vineyard? This was so far, very well. But why have you become weary in well-doing? Is it enough that you did work a little while for the Lord? Does he allow us to work one hour and then rest the remainder of the day? No; he says,

4. "Go work to-day," that is all day, "in my vineyard." You expect pay for a whole day's work, and why should you satisfy your conscience by working only a half or a quarter, or even an eighth part of the time? If you employ a man to work for you to-day, are you satisfied if he works but one hour? But God requires us, on his authority as our Father, not only to enter his vineyard and work, but to work all day, to work till night, whether we enter the vineyard early or late. The command is,

5. "Go work to-day in my vineyard." Nothing that is done outside of the Lord's vineyard is acceptable. There are many who are conscious that they are not Christians; that they have

not entered the Lord's vineyard; who fancy that they are working acceptably for God. They help support gospel institutions, attend meeting, give to the poor, keep the Sabbath, reverence God's name, and in general practice the duties of morality; yea, some of them even maintain the forms of religion, and in consequence of these works of the law, they apprehend that they shall be justified before their Maker. They seem unconscious of the fact, that it is impossible for them to remain outside of the Lord's vineyard, and do work in his vineyard. They must show first an obedient disposition by going into the Lord's vineyard; by giving him their hearts, before he will accept of their works. He says, "Go work in my vineyard." The obedient shall be rewarded. God says.

6. "Go work in my vineyard." If we were to infer from the conduct of mankind how the command of God reads, we should conclude that it reads either "Go work in your own vineyard," or "Go work in the devil's vineyard," for all men go by nature directly into the devil's vineyard, or their own vineyard, as soon as they can go anywhere. "All seek their own, and not the things that are Jesus Christ's." It is because men are selfish and devilish, that a command is necessary to induce them to go and work in the Lord's vineyard. If we expect the Lord to reward us, we must work for the Lord, and not for ourselves, or the great adversary.

Well, if we conclude to go and work in the Lord's vineyard, what shall we find to do? Work enough, and work suitable for all.

(1.) Cultivate personal piety. This is to be done by studying the Scriptures to learn our deficiencies and our sins, and the way to be pardoned and purified; by much meditation and importunate prayer; by mortifying our carnal natures; by cultivating the fruit of the Spirit; by refusing to fulfill the works of the flesh; and by constantly looking unto Jesus, as the captain of our salvation, and pressing toward the mark of our high calling.

(2.) Discharge faithfully all our duties to our fellow-creatures; our duties as parents, as children, as husbands, as wives, as brothers, as sisters, as citizens, as magistrates, as men. Our example and influence should be such as to convince those that are without, that we are serving a good master; a master whose yoke is easy, and whose burden is light; and that we are satisfied with our fare and with our company, and are not disposed to leave our Lord's vineyard for any consideration. We should ever exhibit the spirit and temper of Christ; be self-denying and laborious to advance the eternal interests of mankind at home and abroad; pray men to be reconciled to God through the only Mediator; try to fill up the Lord's vineyard with faithful laborers;

be honest, charitable, kind and condescending to all men. We should be active in Sabbath-schools, in distributing Tracts, in promoting temperance, and good order, and Sabbath-keeping; in contributing for benevolent objects. We should open our mouths for the dumb, and for such as are appointed to destruction, and imitate him who came to preach deliverance to the captive, and to open the prison doors to those who are bound. In a word, we should discharge all the duties by which God will be glorified, and the religion of the Bible extended and established among men.

We see that all men ought to go and work in God's vineyard; that there is enough for all to do, and that those who work in his vineyard may expect a large reward when the day of life is past, and the night of death has come. Let us then enter the Lord's vineyard at once, and do with our might what our hands find to do.

"The arduous work will ne'er be done,
Till we obtain the crown."

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON XXV.

WHAT IS THE AIM OF A THEOLOGICAL EDUCATION.*

AN ADDRESS DELIVERED BEFORE THE AMERICAN EDUCATION SOCIETY, AT THE ANNIVERSARY MEETING IN BOSTON, MAY 30, 1865.

BY EDWARDS A. PARKS, D. D.

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SEVERAL years ago, a Scotch pastor, being asked by a merchant: "What is the amount of your ministerial work," replied: "In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend as many hours in making and receiving professional visits as are spent by an ordinary physician." The merchant answered, "None of us would do half your

* This discourse is of such surpassing importance, and from a pen so highly gifted, that we beg leave to enrich our pages with its treasures. We wish it could be read and pondered by every minister in the land; and be sounded in the ears of every Christian congregation.—ED. N. PREACHER.

work for four times your pay." A minister does not preach for the sake of getting pay; neither does a bird fly in the air for the sake of getting wings; still, a minister must have money or he can not live to preach, as a bird must have wings or it can not mount the air. The greatest things depend on the smallest. Milton's Paradise Lost could not have been written without food.

A clergyman in Wales was appointed by an ordaining council to address the people who had impoverished their former pastor, and were now to receive a new one. He recommended in his address that Jacob's ladder be let down from the skies to that Welch parish, in order that the new minister might "go into heaven on the Sabbath evening after preaching, and remain there all the week; then he would come down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach almost like an angel." Now the people insisted on having their pastor with them on other days than the Sabbath. "That may be," replied the speaker; "*but then*, if he remain among you, he must have something to eat." The dignity of the angels was not inconsistent with their ascending and descending on a wooden ladder; and one ladder on which our ministering angels may go up to their heavenly studies is such a material sustenance as will make it unnecessary for them to grovel in the earth.

So if our candidates for the ministry be held down by cares in regard to their daily bread, they will not rise to communion with celestial thought. It has been said of one man, that he spent all his time at a Theological Seminary in getting up early in the morning. It may be said of more than one man, that he sacrificed his education to the means of obtaining it; he spent his study hours in earning money for his board. Many a young man will shrink from entering the sacred office, if while preparing for it, he must neglect his mind in preparing for his body; and if when in the office, he must perform the duties of a pastor to the people, and also the duties of a people to the pastor, breaking to them the bread of life, and getting for himself the bread which they ought to give him. Some young men will persevere through such obstacles, and will break down their constitutions in combining hard work of the body with hard work of the mind; spending their fresh energies on their books, and seeking their only recreation in sawing wood or carrying on a trade. The most promising scholar whom I ever knew, lost his health and his life by attempting to pay his debts while he was pursuing his studies. If he could have obtained a few hundred dollars from benevolent men, they might have preserved to the church an ornament more precious than silver and gold.

In the year 1854, the Secretary for the Relief of Aged and *Destitute* Clergymen appointed a committee for collecting infor-

mation in regard to the salaries of ministers in New England. The published report of this committe exhibits "the opinions of at least fifteen hundred clergymen," and draws out the two following, among other, inferences: "Precarious and incompetent support prevents many young men of talent and character from entering the sacred profession;" "The high Christian scholarship, so imperiously demanded by the new wants of the nineteenth century, will not be likely to appear under existing discouragements." The American Education Society was formed in order to render it possible for one class, and in some particulars the best class, of students to prepare themselves for the ministry; in order to save them from becoming life-long invalids, while they are thus preparing themselves; in order to assist them in fulfilling the great aim of a theological education. The Society is founded on the principle, that this great aim is *not* to make ministers frugal in their habit of life. Rigid economy is indeed a virtue, but it may be too expensive. It may be gained at the cost of mental and the higher moral discipline. The great aim of a theological education is *not* to teach ministers how they may combine with their professional cares the arts of gaining money, and thus eking out their salary. These arts are good in their own sphere, but like Pharaoh's lean kine, will be apt to eat up richer and fuller arts than they. The great aim of a theological education *is* to expand the scholar's thoughts upon something larger than his own purse. As one starts in a course, so one is apt to go forward in it; and if the earlier impulse be in a wrong line, the later movement will be further and further from the right point. It is then a momentous inquiry, and to this let us now address ourselves: WHAT IS THE AIM OF A THEOLOGICAL EDUCATION.

I. One aim of a theological education is, to awaken the preacher's intellectual interest in the doctrines of the gospel. Some of these doctrines were made for man; some of them were not made for man, but man was made for them; all of them are adapted to his intellect as the atmosphere is fitted to his lungs. He might as safely tie up one lobe of his lungs, as shut out any one doctrine from his mind. The soul breathes the more freely, when all its powers inhale all the truths of which it is said, "they are spirit; they are life." If these truths are not in some way received by the intellect, they are not in any way accepted by the will. The mind is the door to the heart. It is the human Logos. A minister of the gospel must be, therefore, an intellectual man in the highest sense of that term; the sense of keeping his intellect not merely inquisitive, but inquisitive for the truth; not prurient for what is novel, but intent on what is right and eternal; not hankering after *an artificial* stimulus, but enjoying the ood that *nourishes the soul. By* prolonged toil must he discipline

himself to think precisely, else he will not define the truths of religion rightly; and immortal souls have been lost in conseqence of a wrong definition. He must sharpen his intellect, so as to distinguish things that differ; for some of the most impassioned controversies of the day arise from confounding revelation with inspiration, grace with mercy, chastisement with punishment, atonement with redemption, holiness with goodness, sin with evil, penitence with humility. He must widen his intellect, so as to place together various truths, and not place one where it must crowd out a more fitting one. It is not the single doctrine alone, it is the system of doctrines, which must attract the gaze of the spiritual astronomer, one truth revolving with other truths around a distant luminary, and one constellation of truths revolving with other constellations around the mysterious, attractive centre. By a prolonged effort must the preacher wake his mind up to an enthusiasm in sacred science, so that he may originate for himself what he utters, even although it may have been originated a thousand times before. He learns to use words that quiver with vitality, when he discovers what perhaps other men had seen. He gains a certain life and spring of utterence from having invented what had been perhaps found out already. His ideas must be fresh, in order to be refreshing; therefore must they well up from his own mind, just as if the like ideas had never gushed from any other mind,—the mind being a fountain, not a mere reservoir. A true sermon can not be composed; it must be like the poet, born, not made; and when preached the second time, it can not be taken up as an adopted child, but must be born the second time, with pains and labor, in the image of the mind that is its mother; so will the sermon be a breathing, growing power. The intellect of the minister must be hospitable to truth, reverent toward the truth; so that he may not put wrong thoughts into his sermon, for wrong thoughts are the work of man; so that he may not put his own eccentricities into his sermon, for these eccentricities are the sidelong movements of man; so that he *may* put into his sermon those thoughts which are conformed to the laws of his intellect; thus will he put into his sermon that nature which he received from God, and which is sanctified by the Spirit of God. It is this right nature that stirs men to a right sympathy; for He who made all men of one blood, gave to all minds the same laws, and so far forth as any mind obeys its laws, it unfolds the nature of mind, and other minds respond to this nature, as face answereth to face; for God is in this nature, and moves men by it. He does not work by human artifice, not by human affectations of thinking, but he works by himself, and by the forces which he contrives. The right intellect of a man is individual, but is also impersonal; *it is a man's* own, but the same essence of it belongs to every

other man also; more than all and first of all, it is God's; and so far forth as the minister puts this right reason into his sermons, he speaks not as a mere man, but as a man sent from Jehovah. He does not say: "This is what I am inclined to think; this is what a Synod of men has sanctioned;" but, "This is reasonable, and what is reasonable is kingly, and he who despises what is proved, despises not man but God; he that believeth shall have peace, he that believeth not shall be at war with himself." An intellect mighty in the Scriptures, and kindred with the divine intellect, makes a sermon like an electric wire vibrating with an influence from above, and conducting to the hearers the light and the heat of a higher sphere. The Saviour of men was an intellectual preacher. He stimulated thought. He awakened curiosity. He startled men to inquire: "How can these things be?" He excited men to grapple with his words, and at length to say: "Declare unto us this parable." Men did not sit at their ease when he preached. They worked on his great ideas. They tasked themselves to grasp his meaning, and revolve what he had thrown before them. He stood above his hearers. He dropped seed down into their minds. These minds acted on the seed in darkness for a time; but still acted; and, when the time was fulfilled, the seed swelled out, and grew up, and bore fruit; and after he was glorified, his disciples remembered his words, and wondered at their germinating power.

But it is said, that if a pastor be intellectual, he will neglect his outward duties. No. He performs them better, if he add to them severe mental toil. Such toil is the rolling of the water-wheel for the machinery above it.

If he be intellectual, he will become a theological wrangler, it is said. No. If a minister will keep himself familiar with the profoundest works on Logic and Psychology, familiar with theological treatises like those of Calvin, and Zwingle, and Melancthon, and Cudworth, and Julius Müller, and Dorner, familiar with the idioms and the genius of the Hebrew language and peculiarities of the Aramæan Greek, he will have as little inclination as he will find time to stand at the corners of the streets, and and put a chip on his shoulder, and keep his fist clenched for a fight. A theological fight, as distinguished from a theological discussion, results from a famished intellect. The old oriental inquiry was: "Does the wild ass bray when he has grass?"

It is said, that if ministers be intellectual they will become ambitious. There is more danger of their becoming ambitious, if they be not intellectual. One of the dying words of Schleiermacher was: "I feel constrained to think the profoundest speculative thoughts, and they are to me indentical with the deepest religious feelings." That man is humbled and chastened who bends himself to the question: "What is truth?" For, truth

dwells in the temple which unbars its doors to none but men walking softly, and stooping low. For, the truth is God himself, and he makes the meek spirit his temple. "I am the truth," says Jehovah incarnate. The student, for example, who meditates on the decrees of an Infinite Sovereign, and on that universal Providence which carries those decrees out so that not one of them shall fail in one iota, nor interfere with the free choice of men, which is an image of the free choice of God,—such a student learns the littleness of all creatures, and the paltriness of all earthly distinctions; and because he catches a glimpse of the bush lighted up, says: "I will now turn aside and see this great sight," and in that flame he sees God, and hears the words, "The place whereon thou standest is holy ground. And Moses hid his face, for he was afraid to look upon God;" for God dwelleth in the light, and in him is no darkness at all.

But it is said: If a minister be an intellectual man, he will be tempted to write great sermons. What are great sermons? They are sermons filled with great doctrines. A sermon truly doctrinal is truly great. There is no little discourse, but that which contains little truth. The vulgar phraseology of the day may be paraphrased thus: "Bring nothing great into the pulpit, but only such themes as the lambs of the flock may comprehend; simply such themes as the Omnipotence, and Omniscience, and Omnipresence, and Eternity of Jehovah, but nothing great; merely the Infinite Wisdom expanding itself in the infinite scheme of Redemption which the angels desire to look into; nothing more than this; nothing higher than this; nothing great."

Still it is rejoined: The intellectual preacher will be obscure, and his discourses will not be adapted to the people. There are more obscure sermons preached by men who have but little, than by men who have much, intellectual interest in the truth. The vast majority of sermons which do not meet the sympathies of the hearers, are spoken by untutored men. Some discourses are inappropriate, because there is too much thought in them; but more discourses are inappropriate, because there is too little thought in them. An intellectual minister will accommodate himself to his inferiors, better than an unintellectual minister will accommodate himself to his superiors.

Yet it is replied: If preachers be intellectual, they will be abstract and cold. Now it is thought which elicits feeling, strong thought elicits strong feeling. A true intellect rouses a right heart, as the heaving ground agitates the forest. Faith is not credulity. It is nurtured by evidence. Religious emotion, not called forth by doctrine, nor corresponding with it, is fanaticism. Doctrine is to be preached practically, and practice is to be preached doctrinally. A pure heart saves the preacher from

becoming a cold philosopher, and a sound philosophy saves him from becoming a wild enthusiast.

After all, it is said, there is a peril in an intellectual ministry. Peril! indeed there is; but the greater peril of our land is in the want of an intellectual ministry. Our citizens are independent sovereigns; and if governed at all, must be influenced by mind; and will not be controlled by mind, unless it be the mind consecrated to the church, which is the school of Christ. We need a revival of reverence for proof; else the bowie knife will be employed instead of proof. We must have a quickened veneration for argument; else the revolver will be substituted for argument. With us it is either the bludgeon or a logical faith; the pulpit must decide which. Peril in an intellectual ministry! indeed there is; but we are not called to sound so loud and emphatic an alarm on this as on the opposite danger. It is not true, that our city pulpits are overrun with Jeromes and Augustines and Bernards, and our country pulpits over-crowded with Turretins and Gomars and Van Mastrichts, and our manufacturing villages infested with swarms of Bradwardines and Thomas Aquinases and Duns Scotuses. There is yet a respectable class of our theological students, who remain innocent of this preponderating intellect; and our theological professors have something more stringent to do, than to prune away either their own, or their pupil's excessive luxuriance of genius. Peril in an intellectual ministry! indeed there is, but so there is peril in what is called a popular ministry. The impassioned exhorter may burn out his energies in enforcing on others a duty, which he loses strength to enforce on his own tumultuous spirit. The biographer of John Angel James has well described the "terrible and constant temptations" of a fervid preacher "to utter more than his heart feels, and thus to deceive and corrupt himself." Peril! there is peril before us and behind us, at the right hand of us and at the left hand of us, and all around us, and beneath us, and everywhere except above us; in a high intellect and in a low one; a bright mind and a stupid one. This is our probation. This is the disaster resulting from the fall of Adam. Devoid of holiness as all men are by nature, sanctified but in part as the best of men are by grace, no man, no clergyman is safe, except in that Sovereign who environs us with temptations in order that we may gather strength from resisting them, and lets the right path be thick strewn with snares, in order that we may learn caution in stepping over them, and threading our way around them. If there were no dangers in life, God would not be our refuge.

II. One aim of a theological education is, to store the mind with extensive knowledge, and enrich it with a varied culture. There may be an ample capacity without a copious furniture.

We need both. We need men of *learning* as well as of intellect, in order to clothe the pastorate with a scientific as well as moral dignity. Young men are refusing to enter the clerical office, because it seems to afford no scope for literary enterprise. Other spheres of action promise to them a richer reward for study. Youthful scholars like Moses Stuart were disabused of this prejudice by the consecrated learning of President Dwight, and scores of strong men were attracted into the ministry by the literary treasures of Professor Stuart. The names of such men are a centripetal force, drawing collegiate students into the light. The clerical influence of our Puritan fathers was augmented by the fact, that they were known to have amassed extensive knowledge. They verified the maxim of Lord Bacon, that if a man would obtain a clear view of his own field, he must ascend some eminence adjoining it. The people looked up to their pastor, who understood the science of their own handicraft better than they understood it themselves. Ministers who speak the language of Canaan, borrow authority for their sermons from the fact, that they are skilled in all the learning of Egypt.

But there is not merely an adventitious power derived by ministers from their wealth of knowledge, there is also a real power in defending the truths of the gospel. Science is suggesting new objections to these truths. Some of what were called the impregnable fortresses of doctrine, will not stand before the iron monitors of modern controversy. Geological researches are often found to weaken the faith which they do not undermine; and we can not now attempt to reconcile the Bible with these researches on the same principles which satisfied Dr. John Pye Smith. Minds which are not conscious of a disbelief in the doctrine of eternal punishment, still harbor a secret unbelief in it; and it were unwise now to defend the truth as it was defended by the younger Edwards. Many who do not deny that the Bible is inspired of heaven, will doubt whether it be inspired; and we can not remove these doubts by reasoning as Dick and Parry and Carson reasoned. Nothing is easier than to say, that all the new arguments against the truth are mere repetitions of what has been already refuted; and that errors, like race horses, are running around in the same circle which was run around in former times. The phases of the objections are changed. The forms of the replies must be new. These objections coming from men of science, are now diffused among the people. Treatises written for German philosophers are translated for American mechanics. The thoughts of German Pantheists are distilled into American essays and poems. The reverence of men for the truth is imperiled by the skeptical inquiries into even the human virtues of our Redeemer. The assaults upon the truth will probably become more and more frequent

and ingenious. Foreigners have come to our shores at the rate of a thousand every day, and will come at a more fearful rate. An unprecedented number of them will be well-trained scholars. Many of them will be Neologists, Pantheists, Atheists. In this home of free thought and free speech, they will have influence. This influence must be resisted not by men who *declaim* against, but by men who *reason* against Neology, Pantheism, Atheism. Our youthful clergymen must be trained not to make a noise about these errors—"a bishop must be apt to teach, no striker, no brawler"—but to *understand* these errors, and to meet them as Greek meets Greek.

The superficial reply is: These objections come from the heart, and can not be driven back by the intellect. So do all objections against the truth come from the heart; shall we, therefore, let them come out and roam at large at their own will? Are all the labors of Augustine, and Calvin, and Owen, in Christian Polemics and Apologetics of no use, because the errors which they combated arose from a sinful will? Out of the heart do come all heresies; but some of them will not come out, if they are to be at once overcome. One reason why objectors embolden themselves against the truth, is their suspicion that the clergy are unable to defend the truth. The fact that we are well armed often prevents the necessity of using our weapons. If we would preserve the peace, we must be prepared for war. There is a kind of indefinite surmising, that in the arsenals of transatlantic science, lie weapons which few can use, and none can resist; and therefore men who are themselves unable to disprove the truth, harbor a comfortable hope that it has been disproved, or can be disproved, and, in some way or other, they can not tell what way, all will be at last well with the wicked.

At the present time ministers need treasures of knowledge, not only in defending the truth, but also in making it attractive. It must be made attractive; for it must not remain true, as it is now true, that the larger part of our countrymen habitually absent themselves from the house of God. The surest method of inducing men to frequent the sanctuary, is that of exhibiting the facts and principles of the gospel according to the laws of the human mind. Our fathers exhibited the truth in a style adapted to their day. But the same style is not adapted to the present day. Every age has its own methods of thought. Our schoolboys are learning sciences of which our ancestors never dreamed. The taste of the populace is refined and enriched by arts unknown to the universities of former times. The student must begin his work early, and tarry at it long, if he would learn the fitness of doctrine, as now proved and now illustrated, to move the mind of men, as it is now stored with ideas and made sensi-

tive and delicate by culture. Unless the pastor adapt his methods of thought to the existing state of his hearers' sensibilities, he works against the laws which God has made. These laws God will honor. The neglect of them God will not honor. We have no more reason to expect, that he will bless the ministry which sets at defiance the mental forces ordained of heaven, than that he will bless the mechanic who uses the lever and the screw in defiance of the principles on which the lever and the screw act. The preacher can do nothing without God, but so far forth as he is a co-worker with God, he has power, not indeed his own, but divine. He who made the forces of nature, made them to be helpers of man, and if we comply with the methods in which these forces work, we are amazed at their results. We put up our wires on the top of poles over which the lightning travels, as our post-boy, to carry our mails for us. We weave our cotton and wool on grounds, where we employ the law of gravitation, as a spinster, to turn our wheels for us. Those were shrewd men of Boston, who, if they had been trained theologians, would have been wise men; for they erected their grist-mills on a spot where the moving tides rolled the machinery around, and thus they made use of the moon, as a miller, to grind their corn. Still more if a *minister* devoutly comply with the laws of mind, may he employ them as the winds to be his messengers, and as the lightning to be his servants. But if he utter the truth with affected tones, prim, finical gestures, or in any indolent, or inflated, or unfeeling method, and then complain that his hearers are inattentive because they are totally depraved, his complaint is ungraceful, for his elocution is totally corrupt. If he fill his sermons with truisms, vapid exhortations, incoherent thoughts, and then say that the pews are empty because those who ought to be in them are sinners by nature, he makes a one-sided statement, for he is lazy by nature, and has not schooled himself in learning and obeying the laws of the human soul. If he will raise the spiritual building, he must study the fitnesses of the tenon to the mortice.

He may practice on himself a selfish flattery by pleading, that the truths of Calvinism are distasteful and therefore he fails to gain the attention of men. The revelations of the day of judgment will be distasteful; but men will attend to them. It is not merely because a man's message is agreeable, that men will flock to hear him. They will go into the sanctuary, because they fear to stay out of it. They will throng the house of God, because they stand in awe of its teachings. They will listen, because their intellect calls for truth; because their conscience calls for truth; because they have a fearful looking-for of judgment; because they are stirred by a hope that the sovereignty of God will meet them and help them, as they exclaim, "How

dreadful is this place." The system of Calvinism is the truth adapted to the reason, and the imagination, and the moral sense, and the reverence for what is great, and the awe for what is majestic, and the admiration for what is sublime, and the fear for what is terrific against wrong, and the hope for what is mighty to save. Men will travel far to see the awful cliff, which makes them tremble in view of their own littleness. They will toil in clambering up to the brink of a precipice, which startles them by revealing their imminent peril. They will linger shuddering over the cataract; they will force their way under the deafening fall of the waters; they will wander darkling through caverns, where all they see is monstrous, and all they hear is unearthly. So men will gaze and admire, even when they hate the truth, if it be held out in conformity with its laws, and the laws of the soul, all of which are laws of Jehovah. But the doctrines of Calvinism are not popular! Is the ocean in a storm popular? Is the thunder-cloud on the peak of a mountain popular? Are the tragedies over which men weep with quivering muscle, popular? It is an aphorism, "Men love to cry, and hate to think." This would not have become a maxim, unless there were truth in it. Men who have no holiness, have a strange longing for that which quickens their remorse. There is another and opposite aphorism: "Men love to think, and hate to feel." *This* would not have become a maxim, unless there were truth in it. Men who have no holiness, have an instinct of knowledge, an instinct of reasoning, an instinct of grappling with the eternal verities for which their minds were created. "We will never hear John Bunyan preach again as long as we live;" that was the remark made by men as they left his plain chapel; and they uttered the same threat as they left the same chapel on the next Sabbath; and one reason why they heard him the second time was: they were excited enough to threaten that they never *would* hear him again as long as they lived. But men will not come into the temple of worship unless they can see the beautiful vestments of the priest, and be soothed by the chants of hired minstrels! And is not the robe of a Saviour's righteousness alluring? And is not the atonement of Jesus like a melting anthem? "And I, if I be lifted up, will draw all men unto me;" for there is a supernatural grace that works with and in and on the natural laws.

But men will not bear this everlasting doctrine and this unintermitting logic! We do not ask them to bear it; for, the truths of the Bible are enwreathed with incidents which God has adapted to the imagination and taste of men; and the preacher who has familiarized himself with the countries and the cities and the woods and the roads, the domestic usages and the personal experiences, which are described or intimated in

the Bible, may give to his sermons the enchantment of an oriental garden redolent with the fragrance of the spices, and resonant with the music of the birds.

And here is suggested a supplemental reason for giving to our ministers a rich and varied culture: They should learn to clothe the facts and principles of the gospel with the attractions of the fine arts. By severe study, they should educate themselves to superintend and control the religious use of these arts. They must be spiritual philosophers, to detect the line beyond which these arts must not show themselves. There is a certain boundary, on the wrong side of which art makes the impression of artifice, sentiment yields to sentimentalism, the symbol attracts more notice than the truth symbolized. There must be an appeal to the senses in the sanctuary; but there must be an æsthetic culture in the ministers, to prevent this appeal from being carried too far. During a pedestrian excursion with a German divine, who while honored by the public for his brilliant learning, draws his friends around him in private by his ironical method of reasoning, he remarked to me: "The Puritans were one-sided in their addresses to human nature. They made their Sabbath services too intellectual and subjective, not sufficiently artistic and objective. They forgot that the physical senses affect the heart. They should have aimed to enkindle devotion by candles burning on the altar near the silver crucifix; to have aroused the slumbering piety by the stirring trumpet, the solemn drum, the full and loud orchestra. Not only the sense of seeing and the sense of hearing, but also the sense of smell should be made to quicken the religious spirit; and the expressive incense should perfume the temple of the Christians as it did that of the Jews. The physical sense of taste, likewise, has influence on the heart. How suddenly an emotion of gratitude is excited by tasting the ripe fruits of summer! And in the season of these fruits why should we not use them, as we use flowers in the sanctuary, and circulate the apricot and peach through the aisles and pews as symbols of the divine goodness, and let the indigent worshipers *taste* as well as *see* these fragrant specimens of the bounty of heaven." The moral of these remarks was designed to be, that ministers must familiarize themselves with the philosophy of art, in order to avoid extremes in admitting or excluding the appeal to the physical senses. The Puritan worship, more than the Catholic, demands this philosophy; for it demands the finest of all arts, that of an elocution which is nature perfected, and which God has ordained for his worship. The minister himself must be trained, so that his hearers will need no picture in oil, no statue of marble; but he must be a breathing picture of the gospel, a moving, thrilling statue, bodying forth all phases of

right sentiment. We *must* have the symbols of truth in the sanctuary; but the most expressive symbols are those which God has fearfully and wonderfully made: they are the tones and gestures of the speaker who has learned to develope the powers which his Maker has placed in the countenance, the hands, the vocal organs. The Puritan worship demands the art of extemporaneous yet accurate speech, expressing solid, well-ordered, yet fresh out-gushing thought; an art which requires more discipline than any other from the human artist, and when fairly attained is the most amazing development of the divine skill on the earth, developing at once the noblest faculties of the body and the soul of the speaker and the hearer. The Puritan worship demands an art of song, which will animate devotion, and will at the same time be devotion; an art which the pastor must understand, and must excite the children of his parish to cultivate. We would address the *ear* in the sanctuary, not by such *music* as flatters economical men with the notion that they can enjoy just as fine a display at the church as at the opera, and avoid paying for an opera ticket; not by such *music* as prompts the worshipers to inquire, "Was not that piece well executed?" "Was not that a skillful performance?" not by such *music* as sends men home conversing about the *interludes* of the organ, rather than thinking about the sentiments which lay hidden between the interludes; but by such *Psalmody* as will not obtrude itself for criticism; such as is the voice of the prayer of the congregation. We would address the *eye* in the sanctuary, not by massive pillars which stand between the preacher and his hearers, and hide them from each other; not by lofty walls which drown articulate speech in an unintelligible echo; but by such a style of architecture as gives a distinct, definite sound to the speaker's voice, and predisposes men to cherish the faith which "cometh by hearing;" such a style of architecture as will not make the sanctuary a cathedral on the one hand, nor a lyceum lecture-room on the other hand; but a sacred place, peculiar, set apart, still a place *fitted for man as man;* and therefore giving to the speaker and the hearer pure air, as a symbol and a means of pure instruction; admitting the light of heaven, which is a symbol of spiritual light, and enables the hearers to commune with their preacher, to carry on a dialogue with him, they seeing his eye, and he discerning whether they be awake or asleep, doubting or believing, resisting his message or trying to understand it; so may he speak to them the word in season. A dim religious light is in good taste for a mausoleum; a clear, evangelical light is in keeping with the worship of Him who is honored not by mysticism and hazy sentimentalism, but by clear thought and unstained principle. The perfection of art in the sanctuary is to make all its forms elastic, so that they will bend with the turning course of Provi-

dence, with the winding of right sentiment. Where there is parade in worship, there is no true art; where the fresh love of the soul is not expressed in free utterance, where a stiff rubric rules out the appropriate words, there is no true art. Where the temple of truth is hidden under and behind the scaffolding of it, there art has only begun its work and not been able to finish.

Shall we introduce a liturgical and ceremonial worship into our Puritan churches? We can make these churches more attractive by introducing new lectureships into our Theological Seminaries, for drilling our candidates in the art of sacred speech and religious song; for explaining the principles not so much of the Grecian or the Gothic as the *rational* style of church architecture; for cultivating a more glowing interest in the poetry of Isaiah and Jeremiah, in the eloquence of Paul and John, in the beauties of nature as shadowing out the beauties of the Bible. We should qualify our young men to be "*masters of arts*," all arts and all sciences which may render our church-service more attractive while it remains appropriate, more dignified while it remains elastic, more comely and expressive while it remains chaste and flexile. The surest method of forming the taste of the people for something higher than a ceremonial worship is, to educate a ministry which will cherish right feelings *towards* God and man, will express these thoughts and feelings in the right way *to* God and man. There is more of the philosophy of art developed in a religious service conducted by George Whitefield than in a Romish cathedral. If any man will always speak the right word with the right tone—if, rhetorically as well as morally, "*any man offend not in word—the same is a perfect man.*"

And here is suggested another supplemental reason for giving to our ministers an ample and varied culture. They must learn to make the truth attractive by interweaving it with the interests of daily life. The church is to be an orchard of growing fruits, rather than a storehouse of "dried sweetmeats in glass jars." It is not the place for what men call a body of divinity which is shriveled up like an Egyptian mummy, but for one which *is*, as well as *was*, alive with a soul. William Humboldt styled eloquence "the attaching a composition to the life of the people." The Commercial Discourses of Dr. Chalmers are an illustration of the sacred eloquence which circulates like the blood through the heart of the business community. Ever since the commencement of the Christian era, men have been drawn into the sactuary by the hope of learning their duties to the State. Laws, like those in regard to public schools, lotteries, gaming-houses, slavery, treason, intemperance, blasphemy, the violation of the Sabbath, are founded on certain departments of theology. These departments can not be touched without stir-

ring great political questions, more than the tides of the sea can flow and ebb without raising and sinking the ships that float over it. If a minister would bring his services into sympathy with the affairs of the household, and of the town, and of the nation, he must understand the principles of civil law, of constitutional government, of political economy, of the trades and professions of human nature. He must have that finest of disciplines, which will make him sensitive to the fitnesses of times and places, to the proprieties of his calling, to the art of giving his pulpit a wide reach and still keeping it sacred. He must know enough not to raise secular themes into a prominence above the evangelical system, not to discourse on them so often that his hearers shall enter the sanctuary with the habitual expectation of hearing a sermon on railroads, or mechanics' fairs, or the sanitary regulations of a city, or the cultivation of the grape, the apple, or tobacco. He should make his auditors habitually expect to be addressed on such truths as the atonement, and regeneration; and should thus make the simple Gospel stand out above the illustrations of it. He should never preach on the *details* of politics, as separate from the religious *principle* which ought to pervade them. It is a question for the pulpit, whether great malefactors should be punished with death; it is not a question for the pulpit, whether the man called Robert E. Lee should be led to the gallows. It is a question for the pulpit, whether pious men should vote for civil rulers; it is not a question for the pulpit, whether they should vote for the person named George B. McClellan. The minister must learn the fitting boundaries of the pulpit, so that he may not raise questions which there is no time to settle during the sanctuary service. We may pull an ox out of the mire on the Sabbath day, but not when the ox is too large, and the mire too deep. The pastor should not introduce secular duties as the *theme* of his sermons, but as *exemplifying* the Christian principle which is his only theme, and which ought to animate all secular duties. He must learn the Sabbath style of treating week day concerns; the sanctuary method of discussing the affairs of the counting-room. The dress of a minister is not like that of a sailor, and the attire of his discourses is not like that of stump speeches, and his words should never be claptraps. He must be educated to *feel* the difference between a sermon on the tariff and free trade as a means of State-policy, and a sermon on the law of benevolence as illustrated in the tariff and free trade. He must acquire such a control over business-ethics, that he will never discourse on them without the primary and immediate intent of making his own hearers more spiritual thereby. If he aim to affect the minds of men outside of his own house of worship, he must aim to affect them through the quickened piety of those who listen to him in that house.

He has not learned to master the affairs of secular life, but he is overmastered by them, if he speak like a member of Congress for *distant readers*, and not for *present auditors;* with the aim of carrying an election by an indiscriminate appeal, and not of making his own hearers more evangelical in their efforts for the election; with the design of sustaining the government against treason, and without the design of making his hearers more devout in the suppression of treason. The minister must sharpen his discernment, so as to detect the difference between a plea for money in aid of a Freedmen's College, or Home Missions, or Foreign Missions, as a distant enterprise, and a plea intended to improve the character of his hearers *in* their act, and *through* their act of contributing this money. He should study himself and his auditors, so that he may not discuss the questions of mercantile or political life, unless he be certain that he understands them, and is competent to make himself understood in regard to them.

The want of this symmetrical training may not in ordinary times be recognized as a great evil, but there are times in which it is seen to be a chasm letting the waters of desolation through the walls of the church. It were ungracious to suspect, that our Southern clergy are not pious men; it were more charitable to say that through ignorance they did it; but they have done it. They have conversed in favor of rebellion, they have preached in favor of it, they have prayed for it, some of them have fought for it; before it commenced, many of them pledged themselves to sustain it; while it raged, they instigated their hearers to enlist in it, and were among the noisiest to cry "havoc and let slip the dogs of war." If they had understood the law of nations, and the structure of American society, and the full meaning of the command to obey magistrates, they would, we presume, have prevented this fratricidal uprising of their people. More than a half million of crippled men, more than a half million of slaughtered men, are now mementoes of the fact, that the instructors of the church were carried headlong by a few crafty politicians; that men who ought to be leaders having eyes, were led by a few blinded malcontents; that men who ought to be shepherds resisting the wolves in sheep's clothing, became like sheep in wolves' clothing. And it has been said, even by clergymen themselves, that if the pastors of New England had been pastors in the Southern Confederacy, they also would have sunk their office into this shame. Can it be so? Are we all without understanding? Then we must indeed give a new vitality to our Education Societies, and to all our schools for ministerial culture. We believe, that in these schools our candidates *should* be more thoroughly instructed in the relations of the pulpit to the State. But we do not believe, that the pastors of New England are so

ill instructed now, as to flock in droves along the paths marked out for them by politicians. Our ministers have cherished independent thought and used untrammeled speech. They have not followed their statesmen. They have moved first. They have started trains of influence. Even the mild and sweet spirit of Lincoln whom they loved so well, has not stifled their voice in behalf of that justice which, though a terror to the few, is benevolence to the many. During this rebellion they may have erred here, in saying too much; there, in saying too little; but, on the whole, they have attracted into the sanctuary multitudes inquiring for the duty of the hour, and have made the impression, that if a man would cultivate a healthful interest in the concerns of the State, he must frequent the house of God. The American Education Society has brought forward into the ministry a score of men who would have been condemed by politicians for having originated the late war, if the war had not resulted in the triumph of freedom; but now the war has resulted in the triumph of freedom, and our politicians do not remember these poor wise men.

III. Another aim of a theological education is, to form in the minister a spiritual habit of mind. He must cherish the active piety, devoting itself to the outward schemes of beneficence; and must be marked by the meditative piety, delighting in the contemplation of all religious truth. He must be characterized by that peculiar type of meditative piety, which is termed *spiritual* and consists in the devout contemplation of the Great Spirit, for what he is more than for what he does, for his holy will more than for his physical glories; of the human spirit, its sin more than its misery, the hatefulness of sin more than the results of it. It is this phase of piety, which prompts us to style the clergyman Reverend. A profoundly intellectual minister aims to enlarge his intellect mainly with the hope of its being crowned with an enlarged piety. He works in the groves and in the mines of oriental literature, not chiefly for his love of letters, but for the sake of coming like the wise men from the East bringing gold and frankincense and myrrh into the presence of the Redeemer. As in every other, so in the spiritual organism, the agencies play into each other, and as knowledge has its noblest use in enriching the piety, so piety reacts upon knowledge and makes it broad and sound. It is the *spiritual* mind that acts as the magnet drawing to itself all needed learning; for he who wills to do the will of God, wills to understand it, and brings his feelings into sympathy with it; and our Friend in the heavens is like every other friend, unbosoming himself most fully to those who are nearest and dearest to him. We are amazed at the accurate judgment and the nice perceptions of the painter,

who expresses many great thoughts in one delicate line; now it is the pious love of his work which gives this fine genius to the minister, and he paints for eternity. We stand in wonder before the marble statue; whence did the sculptor derive his patience, and strength of nerve, and insight of the power belonging to the slightest movement of his chisel? He never would have gained this prophetic instinct, if he had not an enthusiasm for his art. The professional enthusiasm of the minister is holiness. His right hand will forget its cunning, before he will forget the truths that he loves; and as his memory is quickened, so is his imagination enlivened by his communion with the infinite Mind; and all his powers move harmonious; and this harmony is in itself a power, lost in Adam, regained in Christ. Because his soul is consonant with the great truths for which his soul was made, he will persevere in his researches for these truths. This is one form of the Saint's Perseverence, for the righteous student "shall hold on his way." This is one form of the minister's Growth in Grace, and in the knowledge of his Lord; for the path of the devout scholar "is as the shining light that shineth more and more unto the perfect day;" for there shall be no night *there*." In his old age, he will continue to bring forth fruit fresh and ripe for his people; for, "because the preacher was wise, he *still* taught the people knowledge." We are sometimes appalled, when we think of the qualifications prescribed for a divine; such a man is not to be found, we say; such a man,—we might as well speak of iron wood as of such a *human divine;* for no *body* can live under the labors of a *mind* that comes up to this standard; it is all ideal. But a minister's holy love of the truth is more transforming than the inspiration of the poet. It makes his toil a delight; and when others seek repose, he mounts up with wings as an eagle. In the enthusiasm of this spiritual mind, he is raised above his fellow men, and they scarcely know him as their fellow, but he seems to be one of etherial mold, a man of God. A veteran soldier is amazed at the exploits himself performed when in the inspiration of battle; and a true divine, when he receives the unction from the Holy One, whereby he knows all spiritual things, almost loses the knowledge of his former self, and, like the Apostle, says in a vague way: "I knew *a man;*" what man did he know? "I knew a man in Christ;" who is he? "I knew a man in Christ above fourteen years ago;" where is he now? "whether in the body I can not tell, or out of the body I can not tell, God knoweth;" I knew "such a one caught up to the third heaven;" I do not identify him by any name, but "I knew such a man, how that he heard unspeakable words; of *such a one* will I glory, yet of myself I will not glory, but in mine infirmities;" for "when I am weak then am I strong." "I can do all things *through* Christ that strengtheneth me."

Unless above himself
He can erect himself,
How mean a thing is man.

But the minister, above other men, must train his powers to rise above himself and the world, to walk in the Spirit, to walk with God. Such a spiritual mind comes not without a spiritual education. No rare excellence springs up without toil. In this land and this age, men are easily aroused to outward beneficence. Our external circumstances give us a bustling enterprise. But to retire within ourselves, to commune with our own heart and be still, to discipline our wills into a harmony with the truths of God, especially with those severer truths which awe the mind down; this is the labor for Americans. Our young men are inspirited to widen the influence of right principle. This is good; but therefore are they required to deepen the fountains of it; for the width comes from the depth of religious principle, rather than the profound reach from the superficial extent. The structure of our society is to be formed anew. The character of our nation is to be recast. The clergy of the nineteenth, like the clergy of the sixteenth and seventeenth centuries, need the self-denial of Reformers. In our own land, wickedness may display itself more than in other lands. Bad men may become more conspicuous, and their bad qualities may thrust themselves into a higher prominence. A free government opens the avenues to legislative bribery, commercial frauds, abusive and mendacious speech. Other nations are kept in order by military rule. Our standing army is the church militant. The leaders of the church are the conservators of popular decorum. But their authority lies in their spiritual mind; and they have no power over men unless they have power with God. And as all ministers need the unselfish temper of their Lord, so above all do the Congregational ministers need it. We can not be held in our fitting place by a national church government. We can not be reduced into outward propriety by forms and ceremonials. Our men of the greatest faults may make the loudest noise, and the tumult of their evil passions may drown the still small voice of their virtues. We have nothing to rely on but our character, fashioned by the teachings, and sustained by the grace of God. If we have not a more disciplined and consecrated nature than other sects, then we are more incompetent than they to mold the genius of the people. Our chief glory is, that we must have a spiritual mind or we are bereft of spiritual power. The divine right of Congregationalism is vested in its fitness to teach that our weakness is in ourselves and our strength is in God; and unless we learn this lesson *by heart*, our peculiar faith is vain, our preaching is foolishness, and of all sects we are the most miserable.

IV. I will mention *only one more* aim of a theological educa-

tion; and this is, to make the recipient of it a practical minister of the gospel. Various elements go to make up a practical *man*. But what are the elements combining themselves in a practical *minister* of the gospel? They are a good personal address, an ease in executive detail, a ready knowledge of the truth, a quick religious sympathy, and a tact in using them all for the sanctification of men. We are apt to raise the less essential of these elements above the more essential. Shall not a pastor learn to bow gracefully in the drawing-room, and to speak winningly at the dinner-table? Shall he not be sagacious in reading the countenances, and adroit in managing the peculiar humors of the men around him? Yes. But if he seek first the *accomplishments* of a practical character, he will be in danger of not seeking the real *substance* of it. If he look chiefly for the outward adornings, he will be in danger of not looking at all for the solid worth. The superficial graces should come, but they will come afterward with comparatively little care; the sound principles of the practical character will not come afterward; they must come first; they will not come almost of themselves; they must be worked for. The hard stone must be dug out of the deep earth; the outward polish may be easily added. The practical minister of the gospel must look into the foundations of customs which seem harmless at the surface; must stretch his thoughts forward to the distant sweep of movements which threaten no evil for the present. He must be an honest, lowly, prayerful student of the Bible, as its teachings are illustrated in the philosophy of mind, and the history of the world. During the last thirty years, the practical questions on which ministers have been called to exert an influence have been such as could not be answered by an ecclesiastical martinet; such questions as, "What shall be done for the extinction of slavery?"—"for the suppression of intemperance?" And during the next thirty years, there will be practical questions demanding from our clergyman a science, a skill, and a spirit which will not spring up of their own accord out of doors; such questions as: "What shall be the spiritual reconstruction of our Southern States?" "What shall be done to elicit the peculiar genius, and to train the amiable instincts of our colored freedmen?" "Shall we encourage them to vote at the polls, and sit in the chairs of the Senate?" To do the practical work which is now required of ministers, demands the considerate and inventive mind of workmen who are expert in handling the most delicate, as well as the most massive, instruments for reaching the most elastic, as well as the strongest, springs of human action.

But the question arises, Must all our ministers be thus highly educated? Shall we not also have some who are merely well-in*structed?* With those clergymen who have expanded their

minds to grasp the more comprehensive theories of life, may we not mingle those who are sensible rather than scientific? If we can not do as well as we would, we must do as well as we can. One reason why we ought to raise our standard of education for some clergymen is, the necessity for their uniting in a brotherhood with other clergymen who can only attain a lower standard. One reason why our theological seminaries should be re-endowed, and their courses of instruction enriched is, that we may exalt the dignity of the clerical office, when that office is entered by men who will add to it more of practical tact than of intellectual elevation. It was the opinion of President Edwards, that if we ordain *any* pastors who have not a full collegiate training, we degrade the pastorate. We do so, if the number of such ministers be too large, if they be not associated with other ministers who are more variously disciplined, if our standard for the culture of these other ministers be not raised higher than it is now or ever has been. The exigencies of our land and of our day are inviting into the ministry young men who in ordinary circumstances should continue laymen; therefore should our theological schools enlarge their libraries, multiply their instructors, sharpen the stimulus to severe thought. Everywhere we should station lights; where we can, light-houses. There are scores of pious men, not young enough to go through a ten years' course of study, but young enough to prepare themselves for explaining the way of salvation to the four millions of our countrymen who have been ground down in ignorance, and been suddenly brought within the reach of our clergymen. There are scores of pious men in New England who have such a personal address, native shrewdness, prompt feeling, readiness in adapting themselves to emergencies, such a solid basis of character, that we may wisely train them for the sacred office, even although neither we nor they have the time or the means to train them thoroughly. Their preparatory course must be abridged, but they will work in fellowship with men whose preparatory course has been lengthened, and by this brotherhood our clergy will continue to be a royal priesthood.

Now the question arises, Where shall these practical workmen be trained? Let them be trained in our theological schools. They need the stimulating influence of these schools. Men who prefer the private to the public system of clerical study, overlook one main design of the public system. This design is not to give ideas, but to arouse men to get ideas; not to put learning into men, but to inspirit men to acquire learning; not to turn out ready-made pastors, but to excite students to make themselves ready for every good work. It is the impulse given by a theological school, which is one of its choicest gifts. This impulse does not *come from the instructors* alone, but from the

contact of the pupils with each other; from the very genius of the place; from the atmosphere of its hall; from the association of ideas with the still lanes and the shady paths and the sacred groves surrounding it. So far forth as any school becomes what De Quincy calls "a dormitory of spiritual drones," it becomes a nuisance. If it can never breathe a new life into its pupils, it will, and it ought to, lose its own life.

But another question arises. Ought we not to institute a special school for the training of those who must be trained in a partial way? No. Beginning too late for a full course, let them not lose the benefit of communing with those who began earlier. Let them acquire a knowledge of themselves by knowing those brethren who are more lettered than they. Let fire be struck out by the contact of bodies so different as flint and steel.

But will not the conscious inferiority of the more extemporized preachers depress them? There is more danger of their being too much elated because they know something, than of their being too much humiliated because they do not know more.

But will not envy creep in between the two classes of students, the one class being often more respected by the erudite, the other class being often more popular with the masses? Ministers who are trained in the same school are less exposed to mutual envy, than ministers who are trained in different schools. It is communion with each other that makes friends, it is distance from each other that makes enemies, of good men. "I hate them," said Charles Lamb, "because I do not know them." In this land and in this age, the less learned need not be envious of the more learned. Abraham Lincoln had no occasion to dread the literature of Edward Everett. Andrew Johnson need not fear the erudition of Secretary Seward. In this democratic land and this leveling age, the minister who has sound health and a strong voice and inbred sagacity and business tact, need not be jealous of his brother who has grown pale over the Hebrew accents, and the differential calculus.

But will the instructions appropriate for the well-disciplined student, be equally appropriate for the ill-disciplined? Yes, in some respects; no, in other respects. And where the course of study in a school is not apposite to one order of its pupils, let a special course of study be introduced into that school, rather than a special school be instituted. It is far more consonant with the spirit of all good learning, to found one or two professorships for a particular class of pupils in an old seminary, than to found a new seminary for that particular class. In the former case, we merely institute one or two offices, and add them to all the other offices, and to the whole apparatus of study which are of common benefit; in the latter case, we erect new buildings, *gather a new library*, institute an entire system of agencies, and

among them an entire *corps* of professors, for a service which would be performed better in the school already established, if the school were supplemented with one or two professors.

Our particular wisdom is, not to have a larger number of seminaries, but to expand the seminaries which we have now; to make their system of instruction wider as well as deeper, enabling them to give, not only a more finished culture to one order of mind, but also an adequate culture to more orders of mind. Our firmament needs a sun to rule the day and a moon to rule the night, rather than the multiplication of new stars, here fixed, there wandering stars, which at best can only twinkle enough to make our darkness visible. The Europeans reproach us for two contradictory faults: one is, that of being too practical; the other, that of allowing too many persons to rush into one business. And perhaps there is no business which is more overdriven, than that of university-and-theological-seminary-making. One man is so concerned that he can not sleep by night, because an existing school allows its pupils to learn that virtue does not consist in utility. Shall this man gather up all the paraphernalia of a new institution, in order to make it manifest that virtue does consist in utility? Can he not prove the usefulness of virtue more economically, by adding one lectureship to the existing school? One man is dissatisfied with an institution, because its pupils are taught that impenitent men do not receive from God a power of doing what God requires of them. Shall the churches be stirred up to endow a new institution, where it may be taught that impenitent men do receive from God a power of performing what God exacts of them? May not one professor of natural ability be sustained *along with* one professor of natural inability in the same school; and may not the same lecture room be open at one hour to the man of more taste than exercise, and at another hour to the man of more exercise than taste? Let one lecturer attract all the students he can, to hear him explain the eternal generation; and let another lecturer allure all the students he can, to hear him prove that he does not know what eternal generation means. For a time, there may be a chaos of theological notions; but let the darkness and the light succeed each other in the same place, and ere long the evening and the morning shall be the first day. There will be less bickering and jangling among good men, and good men will sooner learn what they have been bickering and jangling about, if they meet each other face to face; and let one theory grapple with another theory, and a Sibboleth press hard against a Shibboleth, and one cloud of words discharge its electric fluid into another cloud of words, until the atmosphere is purified, and the sunshine steals through the darkness, and the garden of the Lord smiles in light and peace.

Brethren, we have no time and no resources to waste in multiplying schools which will have only a starveling life. The day for fruitless experiments has gone by. There has now arrived the era of solid, broad Christian education. Four millions of our countrymen have come suddenly to the doors of our schoolhouses, and are knocking for admission. New England is called to lead this great enterprise of religious culture. The fertile soil of other States is not hers, nor the genial clime, nor the commercial facilities. For her glory, she is "shut up to the faith;" to the nurture of men who, with the help of God, will maintain and extend the faith. Her schools of learning must not be allowed to remain *beggars*, but must become *powers*. And the *Congregationalists* of New England are called to an amount of zeal and skill which they have never yet exhibited, in the training of religious teachers. We have loved to say, that the source from which Congregationalism springs, and the result to which it leads is, the educating of the mind and the heart of the pastors and the people. We are now to prove our words by our works. We have loved to describe our fortresses, and foretell the execution which they would do in the time of need; but that time is come; and now we are called not only to display, but also to discharge our guns. We live in a singular age, when the highest philanthrophy blooms by the side of the lowest barbarism. Our countrymen have carried the photographic art so far, that we have received exact, almost perfect likenesses of our prisoners who have been emaciated into skeletons by our Southern office-holders. So do the triumphs of genius, surpassing the exploits of Greece and Rome, come into contact with atrocities which the American Indian would have scorned to perpetrate. The electric telegraph—here is the height of science—diffused in one hour through hundreds of miles, southward, westward, northward, the intelligence of an event—and here is the brutality—more degrading than any other assassination that has stained the annals of crime. Between these amazing extremes, so lofty a refinement, and so deep a debasement, the clerical office is called to mediate. It is like the lightning rod, not hurt by its contact with the air into which it rises, not soiled by its contact with the earth into which it penetrates, but conducting the upper light into the nether darkness, purifying the clouds above and electrifying the ground beneath; and it stands by day and by night, and having done all it stands,—pointing true and steady to the heavens.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XXVI.

THE EARTH TRIBUTARY TO CHRIST'S KINGDOM.*

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"And the earth helped the woman."—Rev. 12: 16.

In the passage from which the text is taken, are some things hard to be understood. Without attempting to settle questions upon which biblical critics are not agreed, or to give the exact significance of various phenomena connected with the great wonder that here appeared, namely, "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," I seize upon two or three things plainly meant. It is clear, that by the "woman" Christ's Church is intended, or his kingdom on earth. The symbol is an impressive one. The glory in which she is arrayed,—"clothed with the sun,"—recalls the image in the book of Canticles: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" If we take "the moon" to mean the Jewish dispensation upon which this new

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kingdom stands, (indicating its superiority,) and with a brightness as much greater as is that of the sun above the moon, it would seem natural and forcible. And the "twelve stars" in her diadem, might refer either to the twelve tribes of Israel, or to this number of the apostles.

As the vision unfolds, a "great red dragon, having seven heads and ten horns, and seven crowns upon his heads," makes his appearance, and draws with his tail "the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." Assailing the woman for her utter destruction, the fell spirit is at first vanquished, and a shout of triumph is heard. But he renews the onset, and for her safety the woman is furnished with two wings, wherewith she flees into the wilderness, but is followed by a deluge of wrath, (represented by a flood of water from his mouth,) "that he might cause her to be carried away of the flood." It was then that the *friendly earth* opened its mouth and swallowed up the flood. *So* "the *earth helped* the *woman*."

Dropping the strong imagery of the passage, we gather from the whole this proposition: that in the fearful struggle which is going on between good and evil, between the church militant, (Christ's followers) and her great antagonist, Satan, the *earth* is the ally of Christ, to help forward his cause. It may be stated thus:—THE EARTH HELPFUL TO CHRIST'S KINGDOM.

I shall use the word "earth" in its broadest sense, comprehending all that pertains to it, and all that transpires upon it.

I. And first, the EVIL MEN of the earth are helpful to this kingdom. God raises them up for a purpose. He has use for them. "The Lord hath made all things for himself," saith the Scripture, "Yea, even the wicked, for the day of evil." He no more raised up Pharaoh for the "very purpose" of showing forth in him his glory, than does he bring forward other wicked men with this end in view. The Jews, "with wicked hands," crucified Christ; but his death was our life. Stephen was killed, and a furious storm broke upon the infant church at Jerusalem; but this sent out missionaries in all directions. Paul was hunted from place to place in Asia Minor; but this made him preacher in the pulpit of the world. Corrupt and misguided men brought disorder into the apostolic churches; but this gave us the Epistles. The churches following them were persecuted. But, like Antæus in the classic fable, stricken to the earth to derive new vigor from the touch of the mighty mother, they sprang from every blow with fresher strength, and fought with wider sweep. In ten successive persecutions these early saints were

assailed with the utmost fury. Forty thousand suffered martyrdom under the edict which banished John to the isle of Patmos. Ten thousand were crucified under Adrian. At length came the attack which was meant to drive Christianity from the earth. "Destroy the godless," was the watch cry. Bibles were burnt, and men and women were indiscriminately murdered. In some populous places their blood ran like torrents. In one month it is supposed seventeen thousand were slain, while in Egypt alone, during the ten years of that persecution, one hundred and fifty thousand were put to death, and four times as many died from the rigors to which they were exposed. But the wrath of man was made to praise God. "The earth helped the woman." Thousands of believers took refuge in barbarous nations, where they introduced the true religion. Hypocrites were kept out of the churches, and true believers developed a loftiness of character not otherwise attained.

During all this time the faith steadily advanced, accelerated by the pressure brought upon it. Madness soon reached its climax, and recoiled for its own destruction. The scourger is scourged; the destroyer destroyed. Galerius, smitten with a deadly disease, repents and revokes his bloody edict. Constantine, a little later, becomes the champion of Christianity. He smites, with heaviest blows, the ancient heathenism, and makes the once despised cross the very signal of triumph and the badge of honor. Fifty years later, Julian would restore the old mythology, but perishes on the battle field, flinging with his hand towards heaven his own blood, and exclaiming, "Galilean! thou hast conquered!" This was the death knell of Paganism. It was the second and sufficient grand acknowledgment of its defeat, and of the merit of the new faith. Thus were wicked men and their evil deeds helpful to the kingdom of Christ. The very deaths of their victims gave to them an immortality, and made them an inspiration for all time.

Examples might be gathered in the later centuries. Thus we find the degeneracy of the papal clergy prompting the people to cry for reform: and the potentates of Europe proclaiming against the Vatican because of its usurpations. The execution of Huss arouses a spirit of inquiry in the schools and universities, and among the people. Henry VIII., an enemy of reform, helps on the truth by setting at defiance the Pope, who, by hurling at the ambitious king his anathema, losses all England. Tetzel's impious traffic in indulgences is one step too far. The intolerance of the authorities towards Luther, who only asks to be allowed to remain quietly in "the Church," developes him into the sturdy reformer. The inquisition is a chief cause of arousing the United Provinces. And the massacre of hundreds of thousands of Protestants in Germany, and France, and Hun-

gary, and England, and other countries, was but scattering world-wide the seed of the kingdom.

"Flung to the heedless winds,
Or on the waters cast,
Their ashes still were watched
And gathered at the last.
And from their scattered dust,
Around them and abroad,
Did spring a plenteous seed
Of witnesses for God.
Still, still, though dead, they speak,
And trumpet-tongued proclaim
To some awakened land,
The one availing name!"

It is so always. Wicked men set themselves against the Lord and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us;" but "he that sitteth in the heavens shall laugh; the Lord shall have them in derision." The hand of God is upon them. The things they would do they do not; and the things they would not do, these things they accomplish. There is not one of them who is not in some way helpful to the cause and people of God. This cometh from the Lord of Hosts, who overrules evil for good: who is "wonderful in council and excellent in working."

II. THE WARS AND COMMOTIONS of the earth are helpful to Christ's kingdom. The bugle-blast of war cries with John the Baptist, "Prepare ye the way of the Lord, and make his paths straight." In themselves often sinful, and always sore evils, civil commotions work together for good. Christ's kingdom is progressive. "He must reign, till he hath put all enemies under his feet." But human institutions get in his way, and the human element in the world-forces prevents the free working of the divine element. Society crystalizes wrong. Its institutions take shape after the fashion of the world, and hinder the advance of truth and righteousness. These impediments must be removed; and war is the quartz-mill that crushes them to powder. Then comes the great architect and artificer, and makes all things new.

It rarely happens to a single age both to prepare and to perfect. It may do one, not both. David prepared the materials for the temple; Solomon built it. And so, as one has traced the analogy, "The long, hard-working winter gathers with infinite toil the conditions of growth, stores them about the dead unanswering seed, then dies like David, and the spring-time its successor, bright as Solomon in all his glory, comes and finds the preparation made, and, in the sunshine, builds the temple-plant." Hence it were natural to expect seasons of attacking and beating down special obstacles standing in the way of progress. After-

ward the gospel has free course and is glorified. And the prediction is, "I will overturn, overturn, overturn, until he comes whose right it is."

The Jews have a proverb, that when Pharaoh doubled the tale of bricks, then came Moses. It is a historic fact that the great eras of human progress are marked on the world's calendar by violent convulsions. Judaism fought its way into Canaan, drove out with the sword the old inhabitants, maintained itself by a succession of wars, and then by wars was destroyed to give place to Christianity. By the wars of Alexander, effete cities and institutions were trampled down, the little states of Greece swallowed up, Persia humbled and prostrated, Egypt and Tyre stripped of their importance, and a vast empire consolidated, preparatory to one still greater. It was not for Greece, with her semi-heathenish civilization to give universal laws; but for Rome, with higher forms of philosophy and civil polity. Through long and desperate struggles the scepter of empire passess from the Athenian Republic, and Rome becomes the world, in order that it might be ready for the approaching Christ. "Then followed the long peace of the world, sung of by Virgil as the golden years that run in radiant circles,—golden, indeed, in a sense that the poet hardly dreamed of; since in this peace of the nations the Saviour was born, and the first glad tidings of his reign proclaimed to all people." When under the shelter of the power of the Roman Empire the true faith had arisen, that Empire must decline. War, which had brought it to greatness, laid its pride in the dust. War prepared the way for the Germanic Empire that followed. War built up the European States, and planted the Saxon stock in the British Isles. And as the star of empire moved westward, it was everywhere attended by the march of armies, "with confused noise, and garments, rolled in blood."

Descending to particulars, and scanning the period embraced in this general survey, what an array of facts present themselves. Those rude warriors of the north, that rolled down upon the Roman Empire, capturing the Imperial City, and shocking the whole civilized world by breaking up the most powerful empire that ever existed, were the special messengers of God to promote the permanent purity of the faith, which was fast degenerating, into heathenism. The deluded Crusaders, six millions of whom were from time to time led out of Europe "to mark their pathway to the East with blood, or to whiten the hills and valleys of Palestine with their bones," were unwittingly arousing the dormant mind of the continent to investigation and enterprise; opening a highway to nations hitherto unreached; sweeping away hurtful prejudices and superstitions; introducing the higher wealth, and science, and civilization of Asia; fixing a new era in

European literature, and ethics, and religion, by bringing in the disinterred classics of Greece, with her language, in which had been embalmed for centuries the glorious gospel of the blessed God, and the valuable historic and scientific facts of better days; and also establishing and strengthening universities and seminaries, where eminent scholars employed their talents to free the public mind from the bondage of ignorance and superstition; besides striking the death blow of the old feudal system, and initiating the grand struggle of after years between Liberty and Despotism. When the Reformation was developing in Europe, the sword drove the Moors out of Spain, where they had established a magnificent kingdom, and effectually arrested the progress of the religion of the False Prophet which was fast spreading over the whole Eastern hemisphere, thus determining that the cross and not the crescent should monopolize the vast advantages which discoveries and inventions were now bringing to light. This very Mohammedanism, whose tremendous organization Charles Martel (the "Mallet") now broke into fragments, had been itself before used of God to scourge corrupt Christian nations, and to inflict on pagans his just judgments. It was through hard fought fields that there came that happy mixture of the Norman and the Saxon Stocks:—the latter of Germanic origin, staid, plodding, liberty-loving law-abiding; the former from the cold north, high-mettled, chivalrous:—the two combined, forming the best blood that runs in human veins. It was through struggles, conflicts, sacrifices, sufferings, that English popular liberty at last flowered into amplitude in the 13th century, in the Magna Charta wrested from King John, of which our own constitution, and all other free constitutions, are in substance but copies. The Anglo-Saxons (as Alison affirms), laid the foundation of English character by long and bloody conflicts, reviving their energy, and bringing home the necessity of courage to every cottage. The inveterate and wicked wars between France and England were overruled for the elevation and aggrandizement of both these powers, and consequently for the welfare of all mankind. The wars of Spain upon Holland and the low countries, running through eighty terrible years, developed into maturity one of the most powerful Protestant states in Europe, the United Provinces of the Netherlands, and resulted, also, in breaking the Spanish (and of course the Romish) power both in England and America. The slaughtered dead upon the fields of Blenheim and Arcot, and Plassey, decided the question between Rome and the Bible, and gave the control of the immense Indo-European Empire to Protestant England instead of Papal France. The civil war in England, in the 17th century, between the King and the Parliament, and the consequent elevation of Cromwell to the throne, widened the breach between England and Rome, arrested

the schemes of Wentworth and Charles I. towards absolutism, and settled the British Constitution on an immovable basis. Forty years later, war again blasted a confederacy between James II. and Louis XIV. to crush the Reformation, and brought to the sovereignty princes of the Protestant faith. The fearful career of Napoleon Bonaparte broke up the old despotisms of Europe, civil and religious, while, in turn, his defeat gave to England, not France, the supremacy among the nations. War in India, a half century ago, favored our glorious mission work there. The wicked Chinese war opened the gates of that vast empire to civilization and religion. The Sepoy mutiny rebuked the infidel policy of the East India Company, made manifest the cruelties of heathenism, uprooted the Brahmin faith, and broke its caste, besides arousing the churches to a deeper determination to bring all India speedily to Christ. And the Crimean war forced Turkey into an alliance fatal to her government and religion, scattered the seeds of improvement in Russian soil, and wrung from the Moslem an edict of entire religious toleration.

Coming to our own country, who now deprecates the war of the revolution? Who fails to see its mighty advantages to Christ and humanity? The Mexican war was justly denounced; but to mention nothing else, God gave to us thereby New Mexico and California.

The greatest war of the world is the slave-holders' rebellion, just now terminated. Chiefly from the violation of two of God's great ordinances,—the sacredness of government and the brotherhood of man, it came upon us. The political heresy of "State Sovereignty" put at defiance government, and if uncured must have eventually been our ruin, as it had been, two thousand years ago of the loveliest form of civilization known to antiquity, that of Hellas, (Greece) which the splendid conception of Pericles would have formed into one grand confederation, like our Union, but which was torn into bleeding fragments by civil wars and wars of intervention, from the notion of *autonomy*,—self-independence—possessed even to madness. It were itself a sufficient recompense for the sore evils we have endured, that this heresy is thoroughly burned out, and the several parts of the Union are being finally and forever unified in territory, feeling, aim.

And surely not a less happy result, is the sudden and already well nigh universal disappearance of the disturbing element, slavery. It is just 77 years to a day since South Carolina came under the Federal compact, by ratifying the constitution of the United States. One half of that time had not elapsed, before a senator of hers uttered these words in a speech in the Senate Chamber: "Let an abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and notwithstanding all the interference of all the governments on earth,

including the Federal Government, we will hang him." (Mr. Preston, 1838.)

Four years ago and more, an ACT was passed, with grave formality, of which this is an exact copy:

"We, the people of the State of South Carolina, in convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by us in convention on the 23d day of May, in the year one thousand seven hundred and eighty-eight, whereby the Constitution of the U. S. of America was ratified, and also all the acts and parts of acts of the General Assembly of this State, ratifying amendments of the said constitution, are hereby repealed: and that the union now subsisting between South Carolina and other States, under the name of the United States of America, is hereby dissolved. Done at Charleston this 20th day of December, in the year of our Lord 1860."

What a history do these three dates represent! The compact, the threat, the sword! The abolitionist did go into South Carolina, and was going everywhere; and to stop him slavery drew the sword, and perished by the sword. Now the abolitionists, instead of being hung, do the hanging. And our broad acres are all dedicated to FREEDOM. Had God but told us that our babes should see this, we had gladly died without the sight. And yet our eyes behold it.

Four years of WAR have brought this to pass:—terrible years, it is true, but of *what progress*, when it is settled for all generations to come, that government has a right to live, and that man has a right to be free! Praised be God, that we were enabled to suffer and to endure till the work was done; uttering forth in the fierceness of the flames,

> "We wait beneath the furnace blast
> The pangs of transformation:
> Not painlessly doth God recast,
> And mold anew the nation;
> Hot burns the fire
> Where wrongs expire;
> Nor spares the hand
> That from the land
> Uproots the ancient evil."

So "the earth helped the woman."

So has it helped her always. Through all time has bloody war been so overruled as to accomplish lasting good. Our Mighty Conqueror lays his hand upon the mane of this roaring lion, and makes him pull at his triumphal car. "What," asks one with force, "would England have been to-day without her righteous wars, domestic and foreign? England, or any other of the first nations of Europe? What but 'a nation of shopkeepers;' a swarm of bees, hiving their honey; a herd of cattle, chew-

ing their cuds? And commenting upon the same circumstance, another writer says, "Many a nation has rotted into anarchy and subsided into bondage under the slow corrosion of a luxurious, unprincipled, and effeminate peace. The England of Blake, and Hampden, and Cromwell was a more manly, wholesome, and virtuous and religious, and free people than the England of James I. or George I., with external peacefulness, but internal disquiet and national debasement. War is a stern teacher, but it may, if rightfully waged in a good cause and under pious leaders, be a most bracing discipline and a most successful culture of the true, the free, the heroic, and the righteous, and the devout in the character of a great land. In the Jewish history, the ages of Joshua and of David, both ages all gory with battle, were eras of higher moral excellence and of more thorough national elevation than the less martial times of the same people in the later years of the reigns of the peaceful Solomon and inglorious Ahab."

It is a true testimony which has been drawn from history, that the onward movement of the race has been rather a march than a journey: that the new territories acquired, wiser laws, humaner institutions, liberties enlarged and chartered, order assured,—these all have been the crimsoned trophies of war. And so it is that the great military campaigns of history are its great waymarks. The great battles are but synonyms of great ideas realized.

And it is an interesting fact that the era of the commencement of missions, was an era of wide-spread commotion. To adopt the summary of Dr. McLeod, of Scotland, "The peninsula of Europe was a great battle-field. Belgium and the plains of Germany were saturated with blood. Allied hosts conquered France. Armies ravaged Italy and were buried in the snows of Russia. The contest was waged from the Baltic to the Bosphorus. The old battle-fields of Greece, Egypt, Palestine, Asia Minor, Persia, and the Crimea, were again disturbed. War swept the peninsula of India to the confines of Cashmere. It penetrated beyond the walls of China, and visited the islands of the Eastern Archipelago; touched the coasts of Arabia, and swept round Africa, from the Cape to Algiers. It marched through the length and breadth of the great Western Continent, from the St. Lawrence to the Mississippi, and from Central to Southern America." At such a time came into existence our great missionary movements.

Perhaps the remark of a writer on history is correct, that we are in the habit of attaching too much importance to reformation, and too little to revolution. A government, he adds, or society, or the church, is sometimes, by a series of providential events, reformed, but oftener revolutionized. The whole system is violently broken into fragments, and cast into the crucible, and dis-

solved by the fires of strife, and then recast into new forms. And possibly it will so continue, until

> "All crimes shall cease, and ancient fraud shall fail,
> Returning justice lift aloft her scale,
> Peace o'er the world her olive wand extend,
> And white-rob'd innocence from heaven descend,"

III. The COMMERCE of the world is helpful to Christ's kingdom. "The Sea is his also." He throws his chains upon it, in a sense not contemplated by Xerxes, and binds it to his interest. It was not his plan, as the Creator of all things, to leave the several parts of the world cut off wholly and forever from one another, each by itself to be bound down by prejudice, and stereotyped in inveterate custom. Between them and among them, has he interposed oceans, seas, lakes and mighty rivers, to serve as his great public highways, over which they should pass and repass, visit and revisit, until they should know each other, and attain to a community of feeling and condition. And over these highways he has set the nations agoing, by a variety of motives, the principal of which has been traffic.

The getting of gain by the exchange of one thing for another, has too often been the sole end of commercial enterprise on the part of those engaged in it; but GOD has meant a great deal more by it. The one glittering prize that has tempted to adventure, in ancient and modern times, is the wealth of the Indies; and how has this contributed to the world's progress! To this must be traced the founding of ancient kingdoms, and the rise and decay of the old cities of Western Asia. They arose and fell with the fluctuations of commerce; and these were caused by the different directions in which flowed the golden current. It was this also that forced a passage to the East around the Cape of Good Hope; and near the same time led to the discovery of America,—the aim of Columbus being to secure important commercial advantages, by finding a western route to India. And what sublime moral results turned on these two discoveries, stimulated by the commercial spirit! In the East, were given to a nominally Christian nation one-half the population of the globe, the sceptre over whom was to pass, in time, into the hands of the Dutch, then of the English, that these teeming millions might be given to Christ. In the west was brought to light a hemisphere, to be peopled in time as thickly as the east, and to be permeated, also, from center to circumference, with the gospel.

Commerce has opened up all parts of the world, and brought them into communication with each other. We know little of the interior of Africa; but more than two thousand years ago did the toil-worn and panting caravans thread the long distance between Carthage and Timbuctoo, to barter the products of the sea-coast for those of the interior. Unhappily the knowledge

they acquired has been lost. These Carthagenians also struck out boldly into the Atlantic, and pushed their adventures along the coast of Spain, and of Gaul, and finally entered the British islands.

When Cæsar resolved to visit Britain, he says, that excepting to merchants, everything as to the interior of that island was universally unknown, even to their neighbors, the Gauls. The heralds of salvation have hardly penetrated farther than the men of bales and merchandize. La Salle made the first visit to the basin of the Mississippi; then came Marquette and Allonez. The hunters and trappers and miners first pierced the hidden recesses of Oregon and California; afterwards came the preachers. Everywhere may be seen the connection between commerce and discovery.

Of necessity, commerce must also ascertain and furnish methods and means of transportation and travel. Hence it has constructed and equipped and sent out ships, and felled forests, and built bridges, and opened highways.

And what a help to Christianity these two points gained by commerce!—discovery and means of access. What an advantage in the mission work of Paul and the early Christians were the national roads, which the spirit of commerce and conquest had furnished:—extending from Rome to Scotland on the west, and to Jerusalem on the east, a distance of four thousand Roman miles, and from the imperial capital through the heart of every province. So "the earth helped the woman." And coming to our times, we need not send out expeditions at the expense of church funds, to learn the physical and moral condition of the nations. Trade and commerce have given us the information already. We need not charter vessels to transport our mission families. Commerce transports them at a fraction of the expense.

In many other respects, the influence of commerce has been commanding and beneficial. It is scarcely too much to say that it has led the van in human improvement: improvement in arts and letters; in mind and manners; in legislation and liberty. As it of necessity gathers men in cities, it thereby creates great centers of refinement and civilization, where wealth, and the fine arts, and literature, and benevolence flourish, and where sanctified character becomes more positive, and lofty, and resolute, from the presence of evil and the seductions of infidelity and vice. As it goes abroad, and is keen-eyed and quick-witted, it gathers, and so scatters among mankind, much useful information. It is a just remark, that it was not religion that paid the wages of science, but *commerce* that needed the penetration of science. And it applies to knowledge in general. Traffic knocks at the gate of every nation, and gaining admission, with

the cargo of commodities there goes in, and perhaps comes out, a cargo of ideas and suggestions; so that the sails of commerce become the wings of truth. It is Gibbon, in his work on the Roman Empire, who declares that the merchant is the friend of mankind: and that the annual caravans imported the first seeds of knowledge and politeness into the cities, and even the camps of the Desert of Arabia.

Moreover, as commerce can not flourish where there is tyranny, it is the friend of liberty. The reader of Hallam's Middle Ages can not but be struck with the important part which commerce played in demolishing the old feudal system, and in instituting free cities and boroughs. And it is easy to see how this power demonstrated in Italy and the free cities of Germany, as it has done elsewhere since, the capacity of men for self-government, and showed that the lords of the manors were in no sense superior to the lords of ships and money and merchandize. And there is something at least suggestive in the fact, that the Phœnicians and the Carthagenians, the first two nations among the ancients in the practice of commerce, were enabled to establish and maintain republican forms of government. By the constitution of the latter, the civil and military power could not be united. It has become an established opinion, says Hume, that commerce can never flourish but in a free government. If we trace, (he adds) commerce in its progress through Tyre, Athens, Syracuse, Carthage, Venice, Florence, Genoa, Antwerp, Holland, England, we shall always find it to have fixed its seat in free governments. Absolutism is the death of commerce. This the people understand; and hence self-interest seeks freedom. Where there is commercial prosperity, there is freedom. The measure of one is the measure of the other.

It is scarcely necessary to say, that commerce is the friend of peace. As it can not live if war prevail, it enters its protest against a rupture between governments. It lays them under unwritten, but powerful bonds to be guardians of tranquility. The smoke pipes of the ocean steamers are as so many calumets of peace, passed back and forth between the nations, which even imperial war-chiefs will be careful how they extinguish. Besides this, commerce promotes friendly feelings among different nations by rendering them familiar one with the other; thus removing prejudices and animosities and misunderstandings.

And once again, commerce is the great equalizer of the benefits given by God to man. People differing in creed, in language, in habits, come in contact, to find how much there is common to them all, and to improve their condition by supplying the wants of one from the abundance of the other. One nation gives to another the attainments in mechanics, agriculture, knowledge, *religion, which* may have been with it the growth of ages, or the

gift of special providence. It matters not where any good is born, commerce gives it universality. Getting into the world's arteries,—the channels of trade,—it goes to every part of the system.

Thus mighty is the influence of commerce:—mighty to search out and bring into neighborhood distant peoples; to elicit industry, investigation, enterprise; to extend to the many the benefits of the few, improving their circumstances, polishing their manners, softening their antipathies and asperities, scattering everywhere useful knowledge, and promoting freedom, and peace, and justice, and truth, and religion.

Now all these ends are contemplated by that "*godliness*" which is profitable to the life that now is, and to that which is to come. All these ends would the churches of the Lord Jesus Christ, if true to their mission, gain for the benefit of mankind. But what a help that they are so far gained by other agencies, relieving direct benevolent effort of this share of the work. So the earth helps the woman.

And it will in this respect continue to do it. When upon earth, our Lord spake to his disciples that "a small ship should wait on him." And now upon his throne, the vessels, great and small, on all the waters of the globe, are waiting on him. They are all, knowingly or unknowingly, willingly or unwillingly, under commission, and in the employ of our King. And they shall serve him better than they have served him. Never was the commerce of the world so generally Christian as it is to-day. Two-thirds of all the roads and railways, and nearly the whole of the ocean steam navigation of the world is in the hands of the English and Americans. It is Christian, as distinguished from papal or pagan. And it is as certain as demonstration could make it, that the nations that hold the ascendancy in commerce, must ultimately hold the ascendancy in religion also. When the stolid inhabitants of Egypt, and Turkey, and Siam, examine into the construction and contents of our leviathans that visit their harbors, they awake to the consciousness of our greatness and their littleness. The paddle-wheels that disturb their waters disturb their *minds* also. And as they are inquisitive to know of our arts, so are they of our religion. The Indian tells the coming of the white man by the arrival of the honey-bee, and he flees before the hum of his wing. So are our distant sailing crafts the unwitting *nuncios* of the advancing faith.

Besides which, that noble class of men, our Christian merchants, is rapidly increasing. They never were so numerous as to-day; and their increase, I verily believe, will be great. Everything therefore betokens the rapidly growing power of a *sanctified commerce*. Happy day for thee, O Christ, and for thy wait-

ing people, when merchant and mariner and missionary shall conspire to encircle the globe with the triumphs of the cross! "Because (or when) the abundance of the sea shall be converted unto Thee, (or the riches of the sea shall be poured in upon Thee) the forces of the Gentiles shall come unto Thee!"

IV. The achievements of MODERN CIVILIZATION AND SCIENCE are helpful to Christ's kingdom.

When missionary labor began with Christ and his apostles the highest civilizations of the world were heathen. The Grecian, says a writer sketching the condition of the times, had culminated, the Egyptian had burned out, and the Roman had just come to its full. The literature and learning of the world were heathen; all the art of the world was heathen; every statue spoke a lie; in every picture was painted a lie; forms and colors were handmaids and instruments of lies; every sweet song sang a lie; there was not a book nor a parchment which was not the vehicle for a lie; every frescoe and statue set forth a lie; and the whole world, with the exception of the land of Palestine, was written all over with heathenism.

How different now! The then existing forms of civilization are not only, to a great extent, Christianized, but other most important forms have been developed. How had the work of the apostles and evangelists been lightened, could they have availed themselves of the printing press, and the steamship, and the telegraph! In the time that was then required to write one Bible, we can print millions. Journeys which took Paul months to make could have been made in days; and messages which had to be sent on foot over long distances, could have been flashed to the farthest points without an hour's delay. But the time had not yet come for these appliances. Blackness of darkness was to rest upon the earth through the middle ages, and Satan was not to have these facilities. Just as that cloud, however, began to be rolled back, and the reformed faith was ready for its mighty advances, the polarity of the magnet was discovered to facilitate and extend navigation, and the press to give permanence and universality to facts and ideas, and the steam engine and magnetic telegraph to relieve labor and annihilate space.

Lifting up our eyes now, what do we see? God standing over the world a second time and saying, "Let there be light!" Earth's nations next door neighbors! Mankind a conversation club! One can go around the globe and come home again quicker than Festus could travel from Rome to Jerusalem; and from New York to England and back again in the time it used to take a New Englander to reach the Genesee Valley. Liverpool, practically, is as near to Boston as New York used to be; and Japan nearer than was the site of the city of St. Louis. There

are now two lines of steamers daily from Hong Kong to Canton, and steamboats are common on the northern rivers of China. There is a telegraph at Jaffa (ancient Joppa), which connects Egypt with Beyrout. A lighthouse is about to be erected on the top of Mount Carmel. The final link of communication by lightning between England and India has been laid. A telegram which started from Bombay on the third of February last reached New York in eighteen days. The cable that will yet be rocked in the bed of the Atlantic, will deliver another in as many minutes. Calcutta and London are talking in each other's ears. Their syllables glide in silence through old Mesopotamia, and the sites of Babylon and Nineveh, to Aleppo and Constantinople. They creep along the wires over Cappadocia, Phrygia and Bithynia. The merchants at Bagdad will con at breakfast to-morrow, advices from London to night. And Russia is hastening to come down to tie her end of the wire to ours at Behring's Straits; while a cable to China is contemplated by the way of the Sandwich Islands.

Thus are the dwellers in all the earth clasping hands. The globe is smaller than it was. It is like the whispering gallery in St. Paul's Cathedral, where every low word uttered, at once whirls round the walls to the opposite side.

And what a help is all this to the laborers for the world's good! If Dr. Judson could say, "Every pull of the press casts a ray of light athwart the surrounding darkness," how fast is it being scattered now? There are in the United States towards 50,000 miles of railroads; and of telegraph wires and steamboat lines, I know not what lengths. Could heathendom long survive with such a net-work drawn over its face? I tell you nay! The priests of superstition may well stand aghast before the mysterious writing which they wake up some morning to find posted near their pagodas, "LOOK OUT FOR THE LOCOMOTIVE." And these means of reaching, and enlightening and unifying men will increase, rather than diminish. The filaments must multiply, till ignorance can find no corner where to rest undisturbed, and until "the brotherhood of man is wrought in an unfading texture upon the loom of time."

Meanwhile, the spoken language and literature which will circulate through these media, being chiefly English and Saxon will have in itself an important effect. Language has a tremendous innoculating power. It is seminal, and germinative. Language is a thought-planter; a seed-sower of ideas, beliefs. Get one talking our tongue, and can he be kept from imbibing our ideas? Impossible. Think, then, of the power of this agency, when our noble tongue, the language of moral ideas, and humane laws and institutions, and a pure Christianity, almost walks the

globe! All men are studying the English. They *must* study it, if they advance; and it is fast supplanting other tongues.*

There lately might have been seen in a New York publishing house, the following different newspapers in *English:* Three printed at Hong Kong and Canton, China; ten in Hindoostan and the British Indies; four in Rome and about the Mediterranean; four in Siberia and South Africa; twelve in Australia and the Sandwich Islands; four in Oregon, California and northern Mexico, and six in southern Mexico. The significance of such a fact needs no comment. Pagan languages are gradually coming into disuse: not a few are fast dying out; and when a nation changes its language, we may be sure it can not long retain its religion. It may not at once turn Christian. Skepticism may first intervene, from having been once deceived and misled: but retain its old religion it can not.

It is indeed marvelous to behold how the English speaking race itself is increasing, while war, and pestilence, and famine, and destructive habits are diminishing the old heathen nations. The Anglo Saxon power is well nigh all controlling, the world over. Where will you fix its limit? Examine the governments of the earth now in existence, and the most intensely heathen will be found to be the weakest; while the strongest and most influential are just those governments that are most evangelically Christian.

And yet again, *Science* comes in to swell this influence of modern civilization: not to speak of art, which is becoming every day more thoroughly Christian. Pagan and Mohammedan nations are relinquishing their scientific tenets for those of Christian nations. They accept it as an inevitable result of the progress of events. The text-books in all the schools that are springing up in once heathen countries, are constructed on the Christian basis. There is not an exception. The world is, therefore, sitting at our feet to learn sciences that speak just what the Bible speaks! Who can tell what an advantage is this!

* Mr. Colburn, at Tavoy, makes the following remarks on the desire of the Burmans for an education:

"I have been besieged by the young men of the place, who come daily to entreat me to open a school to teach them English. Sons of all the head men about town have come to me for that purpose. I now have about my little table four fine looking Burmans, who have come to learn to read,—one, the mooyke of mayor's son. Two of them are sons of his first subordinate in power, another, a son of the postmaster, another, a son of the custom house officer."

Rev. G. Hall writes from India:—"Missionaries are doing a great educational work in India. . . . A few years ago the education of high-caste females was unknown; but of late a striking desire for female education has sprung up among the most enlightened of the people. In connection with our educational work, we have gone into the very centre of high-caste heathenism. We have taken some of the sons of the leading families in the Hindu community, who have left all for Christ. There is not a caste in India, from the highest to the lowest, which is not represented in the church of Christ there."

Meanwhile, again, science herself is becoming more truly scientific, because more Christian: and so is fitting herself to do more for our blessed religion, as her sphere is thus rapidly widening. Few men now believe that the facts of nature conflict with those of revelation. The deepest minds have already reached the conclusion, with Bacon, that *theology* is "the haven of all sciences." Objections drawn from science have been answered by science. And so it has occurred that the apparently alien bud, on whatever stem it grew, when its appointed hour came, unclasped itself but to add new beauty to the varied harmony of universal truth.

And surely is it gratifying, as an eminent scholar and divine in substance remarks, to see sciences once pernicious to the faith, now becoming her handmaids: to see them now, after years of wandering from theory to theory, or rather from vision to vision, return once more to the home where they were born, and to the altar where they made their first offerings, no longer as they first went out, a wilful, dreamy, empty-handed child, but with matronly dignity, and a priest-like step, and a bosom full of well-earned gifts, to pile them upon its sacred hearth.

It should also be noted, that modern science has opened to us some new views of God, and of his holy word, and so helped religion. Biblical researches have cast new light on the sacred page; explorations into antiquity have confirmed its testimony; learned criticism has developed its entire soundness and harmony; while our conceptions of the Infinite One have been helped both by astronomy and geology;—both by the telescope showing new worlds, and the microscope revealing what worlds are in a world.

V. THE MATERIAL RESOURCES of the earth are helpful to Christ's kingdom.

"The earth is full of HIS riches." It is a vast magazine, where is treasured whatever he will need in accomplishing his purposes. From its sea and its soil what wealth is harvested year by year! De Toqueville declares that the American continent alone is capable of giving sustenance to three thousand and six hundred millions of people; or four times the present population of the globe. Who can estimate the extent of the earth's hidden treasures? Without coal no modern nation can become great, either in manufacture or commerce: and how singular a fact, that as yet no considerable deposits of this material have been opened, except to those holding the true religion! It would seem that for his glory God had given Protestants the monopoly of this inestimable product! In England are some three thousand coal mines, yielding annually forty millions of tons, without the slightest signs of exhaustion. This supplies the motive power of fifteen thousand steam engines, which is equal to that of four

hundred millions of men. In this is seen a chief cause of England's material greatness. And yet this immense yield is from a coal bed only some thirty miles in length by eight in breadth. In our country, the coal-fields are supposed to cover upwards of one hundred and sixty thousand square miles!—six hundred times the extent of that of England itself. Some of our coal-fields are equal in extent to all England. And, as Hugh Miller says, "If a patch of but a few square miles has done so much for England, what may not fields of hundreds of square leagues do for the United States. If equally productive, they would supply twenty-four billions of tons annually. And if, with the present annual yield of some sixteen millions of tons, these deposits are so much adding to our strength, what a source of power would they become, if supplying fifteen hundred times this amount!

Of iron, produced again, principally, by Protestant England and America, the supply is absolutely inexhaustible. The State of Missouri alone, which has literally mountains of iron, could supply the world for centuries, at the present rate of consumption.

And, not to speak of other valuable metals, what an advancement in national power has been given to these two Protestant countries, by the gold and silver products of California and Australia, and more recently, of Nevada, and Colorado, and Idaho, and the adjoining territories in the northwest. The magnitude of the wealth locked up in these immense regions is doubtless beyond all calculation or conception. A vast belt of some eight or nine hundred miles in length, and some one or two hundred in width, is rich in silver ore; the product of which, working to advantage only the mines now open, would yield, as estimated by the Secretary of the Treasury, ten millions of dollars a month. "When we reflect, adds this authority, that the region of country in which deposits of the precious metals abound, includes large portions of three States and six territories, and that the richest veins of ore heretofore discovered are, as yet, but slightly developed, while new discoveries are constantly made, it will be perceived that the annual product of the mines in the United States must soon reach a magnitude without precedent." Perhaps another authority does not speak in hyperbole when he says, "There is gold and silver enough in Nevada alone to pay all the war debt. There is silver enough to give each soldier, after the close of the war, a musket of silver instead of one of iron, and to plate our monitors with silver thicker than they were plated with iron." Professor Silliman gives it as his opinion, that we are just entering upon a new era in gold mining, to which all past history is simply preparatory and trivial.

It is, perhaps, too early even to conjecture as to the results of the still later discovery of great quantities of what is denominated petroleum, or rock, or mineral oil. There are those who

hold that it is destined to exercise an influence upon the industrial pursuits and the social condition, as marked as did the discovery of gunpowder, and steam, and electricity. The shipments of this article of merchandise to foreign ports last year amounted to thirty millions of gallons. It yielded to the State of Pennsylvania greater returns than did her coal and iron combined. Should the enormous investment of capital in its product and manufacture, now reaching five hundred millions of dollars, prove remunerative by an adequate yield of the crude material, it would, of course, vastly increase the nation's wealth.

These are some of the resources of the earth. And they all of whatever kind, belong to *our Christ*. They bear his brand. Of each and every item in the world's wealth, it may be said, "The LORD hath need of it." Veiled until the opportune moment, when it shall fall into fitting hands, he uses it for his glory. How is he now using these resources, by attracting through them foreigners to Christian lands, where they learn the gospel, and by giving power to those lands to build up and make strong, and perhaps defend, their own free institutions, and also to send into the regions beyond, knowledge, civilization, Bibles, and Christian teachers. Besides this, no doubt in thousands of ways unknown to us, the all-wise God uses, and will use the things he has provided, for the good of his cause and his people. Sitting over against his treasury still, he will see that, whether men will it or not, his funds are not diverted. They *shall* help his church.

And now, gathering into one view the several points of observation we have taken, how bright is the prospect of the world's redemption! In this work we have powerful allies and auxiliaries. "The earth is helping the woman!" All things are helpful to our cause. Wicked men, even, are doing Christ's work. Wars and commotions are doing it. Commerce is doing it. Civilization and science are doing it. The immense material resources around us are doing it. The truth is, all these forces of every kind, are *missionary resources*, meant to be such, operating as such. Christ knew what he was doing in making this world. The Father gave it to him, and it was constructed on purpose to secure his glory. It was made *by* Christ, and *for* Christ; and the whole of its stupendous and complicated machinery is operated in his interest.

What a word, that of the apostle. "Head over all things to his body, the church!" And that other, "*Of him*, and *through* him, and TO him are all things!" Homer represents that upon his hero's shield were pictured heavenly things and heavenly movements, hemmed around, and embellished, by earthly objects and pursuits:—sublime things invested in the drapery of homely things. It was a fine conception, the counterpart and realiza-

tion of which we find in these events beneath the sun:—the heavenly enveloped in the earthly!

If there be one deep, underlying, philosophic fact, it is this: that the entire history of the world has relation to Christ and the advancement of his glory through *the church*. It is, in other words, that Calvery is the clue to history. Here we read the otherwise inexplicable and unmeaning cypher. Lay down your world's history, and then lay along beside it the history of redemption, and you can *read* your world's history, and know what it means; otherwise you can not. Then is it plain that in the utmost diversity there is the strictest unity. A grand army whose objective point is one and single, may show many intervals, and countermarches, and even retreats, while yet all its movements are advances. Rivers often run *from* the ocean, when they are running *to* the ocean. So is every event, however much it may seem otherwise, a well-executed move in the grand divine combinations. Or, to pursue the other figure, it will be seen hereafter, that all the currents of events were really flowing to Christ. Or, which is the same thing, the history of the world will ultimately lose itself in the history of the church. The two will be seen to have been one. Here it will have been shown that,

> "——Many things, having full reference
> To one consent, may work contrariously.
> As many arrows loosed several ways
> Come to one mark; as many ways meet in one town;
> As many fresh streams meet in one salt sea;
> As many lines close in the dial's center;
> So may a thousand actions, once afoot,
> End in one purpose."

The order of the universe, says Bancroft, is a celestial poem; a nice and well-adjusted and perfect harmony; gathering music from the varied chords of time as the artist gathers music from the harp of strings. All is one whole: men, systems, nations, all march in accordance with God's glorious plan. And if we did but listen reverently, we should hear the receding centuries, as they roll into the dim distances of departed time, each one chiming the praises of God.

Encouraging thought! Around the Son of God men and things take their places. Him they must serve, whether they will or no. A destiny, work, errand, has each; and that errand, work, destiny, is one and the same with them all;—elevating Christ by helping the church.

Hence is there progress in the world's salvation, and nothing but progress. Our great Leader takes time. Believing, as respects results, he does not make haste. He can afford to take time, having a great while to do things in. With him a thousand years is as one day: and one day as a thousand years. But waste time, he does not. Suffer a reverse or a delay, he does

not. Never yet has he lost a battle: never yet wasted an inch of history. On his thigh is written, "Conquer and to conquer." He as truly succeeds in apparent defeat as in acknowledged victory. This kingdom of heaven on earth is a plant which thrives on diverse substances, the least touch of whose rootlets transmutes even poison into pabulum. It grows when seemingly standing still. If it pause, it is but to elaborate and get ready. Night is as much to it as daylight: winter, as summer.

Not always from generation to generation, but certainly from age to age, from great epoch to great epoch, can we *see* that the world has advanced; and God sees what we can not. It is supposed that of pious souls on the earth there were,

In the first century, 500,000:
In the fifth century, 15,000,000:
In the tenth century, 50,000,000:
In the fifteenth century, 100,000,000:
In the eighteenth century, 200,000,000.

Here was progress.

Take another view, that of modern missions. In the autumn of 1792, a few Baptist ministers, among whom are Fuller, Sutcliffe, Ryland, Pearce, and Carey, meet in a house still standing in the quiet town of Kettering, England, and form a society for foreign missions, subscribing towards its object the sum of thirteen pounds, two shillings, and six pence. The reception given to Fuller's treatise, "The Gospel worthy of all acceptation," indicates the feeling of the time. Some welcome it, others denounce it as a heresy. One of the latter class thus concludes a unique epistle: "Time was when no such calf would ever have been suffered to be born or nourished in the little meeting at Kettering."

Thus began the foreign mission work, if we except that of the Moravians. How stands the case now? Taking the statistics of the great missionary societies of the world, we find the facts to be about as follows:

There are now 22 missionary societies in Great Britain, 16 in North America, and 15 on the Continent of Europe; in all, 53. These employ, in round numbers, 12,000 agents, occupy 1,200 stations; have 335,000 communicants; 252,000 scholars; 460 students training for the ministry; and are supported by an income per annum, of $4,500,000.* Previous to the year 1804, there was not one society in existence whose sole object was the distribution of the Bible in all lands. There are now upwards of 50 principal, and 9,000 auxiliary Bible societies. In 1804, the Bible was accessible to only 200 millions of men. Now it exists in tongues

*Mr. Sampson Low, Jun.—a good authority—has estimated the aggregate income of our great religious Societies as considerably larger than this. It reaches, according to him, about a million and a quarter pounds, or some $6,000,000.

spoken by 600 millions. It has been given to the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia Minor, and Persia; to the Circassians; to the mountaineers of Affghanistan; to tribes of India speaking thirty-two different languages or dialects; to the inhabitants of Burmah, Assam, and Siam; to the islanders of Madagascar and Ceylon; to the Malays and Javanese of the Eastern seas; to the millions of China, and the wandering Kalmuck beyond her great wall; to the New Zealander; to the teeming inhabitants of the island groups scattered over the Southern Pacific; to the African races, from the Cape to Sierra Leone; to the Esquimaux and Greenlander, within the Arctic circle; and to the Indian tribes of North America.

In Burmah we know how the gospel triumphs. In British India schools and churches are everywhere planted; Infanticide is prohibited by law; Sutteeism is abolished, and Hindooism is fast dying out. In the Sandwich Islands "not a vestige of idolatry remains. And not only do the natives support their own clergy and schools, but have their own Bible and Foreign Missionary Society. They raise for these objects about $20,000 per annum, and support six missionaries to the heathen islands around them." Five years ago this month Dr. Dwight wrote from Constantinople, "The work has so far advanced among the Armenians that I consider it beyond the reach of any ordinary contingency to arrest it. The minds of the masses are leavened with the truth, and the whole body must, before a very distant period, be brought over, openly and wholly, to the Gospel." Sweden and Norway, Sardinia and Italy, and even Austria, Prussia, and Russia, are receiving, or making ready, for the truth. China's gates are open, and Africa's benighted sons are either receiving instruction or stretching out their hands to God. The slave trade is abolished over a section as large as the six New England States. The cries and groans of the pirate's victims have given place to the voice of Christian worship, and to the cheerful sounds of voluntary industry. A stable and well-ordered republic, with a constitution like our own, is administered wholly by colored men. There are churches, and schools, and a college, with twenty-three students, and a faculty of liberally educated colored men. And we see there the steam-engine, the sugar-mill, the cotton-gin, and the printing-press.

Casting the eye abroad over the world, and regarding even the most unpromising parts of it, we are impressed with the conviction that,

> "There's a fount about to stream;
> There's a light about to beam;
> There's a warmth about to glow;
> There's a flower about to blow."

The wilderness and solitary place must soon be glad, and the

desert blossom as the rose. Forces are at work which must very soon, under God, revolutionize heathendom. We are able now, unquestionably, to "go up and possess the land." There is no physical reason why we should not hold, occupy, and possess, this world for Christ the present century. And why should it be thought a thing incredible in God to bring it to pass? Why may not he who has so suddenly laid hold upon that late deep-rooted and defiant iniquity of our land, and cast it like a mill-stone into the depths of the sea, as suddenly dispose of either and each of those three great remaining iniquities on the earth, Paganism, Mohammedanism, and Romanism? Who will say he means to *reform* them? May he not mean to suddenly *destroy* them, as he has destroyed slavery, which could not be reformed? Who knows but that either of these combinations against God, shall turn out to have been, for a long time past, like that other late pretentious "Confederacy," a mere "shell?" Be this as it may, either of them may as suddenly and satisfactorily end. Besides the sword of his spirit, our God has heavy artillery! Besides his open and apparent operations, he has been sinking mines, and laying trains, and making ready to explode the enemy's "munitions of rocks," and toss into the air his fortifications, and out of the fragments gather stones to carry up and garnish his glorious temple. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, Grace, grace unto it!"

Courage, then, fellow-laborers! In the language of the heathen convert who came to condole with our missionary upon the death of the late Mrs. Vinton, "Let not our hearts be destroyed." There is no reason why they should be. God is making history faster than men can write it. We are living in wonderful times. The earth is mightily helping the woman. The lines of God's providence are converging. The wheels of his chariot fly in their revolutions. He will make haste and not tarry. A short work will he make in the earth. A nation shall be born in a day. He will finish the work, and cut it short in righteousness. Prophecy is fulfilling. Millennium hastens. The day-star pales. Orient glows. Noon-day is near. The beautiful custom of the Swiss mountaineers is about to be repeated the world over; when, at the going down of the sun, the peasant on the peak of his native hill, pours from his Alpine horn the notes of the Psalm, "Praise ye the Lord!" and the same notes are caught up from summit to height, while all within the sound of the summons uncover their heads and bow in their evening worship. Lo! is it not coming to pass on the earth? The mountains I almost *see* as Mount Zion; the trees as Lebanon; the hills as Olivet; the islands as Patmos; the seas as Tiberias; while "Praise ye the Lord!" is everywhere heard, and reverently

obeyed! Even so let it be! SAY among the heathen that the Lord reigneth! Let the heavens rejoice, and let the earth be glad! Let the sea roar, and the fullness thereof! Let the field be joyful, and all that is therein! Then shall all the trees of the wood rejoice before the Lord; for he cometh! for he cometh to judge the earth! He shall judge the world with righteousness, and the people with his truth! Yea,

"Even so,
Lord Jesus, come! Roll back thy heavens and come!
O Saviour, unto whom all things are given,
Come with thy voice of love and claim thine own!
Good Shepherd, knowing all and known of all,
O come and call thy sheep from off the wild!
Monarch, in mercy and in power supreme,
Take for thine own the kingdoms of the world!
God, whose high thoughts and ways are over ours,
As is the heaven sublime above the earth,
O quickly haste to come; WE WAIT FOR THEE!"

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XXX.

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THE TRANSFIGURATION OF CHRIST.

"And he was transfigured before them."—MARK ix: 2.

AMONG the numerous slabs of marble which adorn that noblest of structures, the Pantheon at Rome, there is one whereon is inscribed these few words: *Rafaello Sanzio Natus est, Mar. 8th,* 1483; *Obiit, Ap. 7th,* 1520: 37. *aet.* and as you stand before that humble sepulchre and recall the power, the gifts, and the genius, that once animated the form there sleeping, emotions far deeper, higher, and grander, animate your soul, than the lips of orator can possibly awaken, or the imagination of poet ever prompt. And these high-wrought feelings—or a sentiment of mingled awe and reverence is yours; not simply because you are near the shrine of one eminent for virtue, distinguished for patriotism, esteemed for patience and perseverance; nor yet, that you are confronting one of the most symmetrical characters in all history, but because you are in the presence of all that is mortal of him, who of men living, or dead, has alone been able to grasp and portray with transcendent and admitted power, those scenes, events, and personages connected with that relig-

ion, wherewith are bound up our highest hopes—our best and most permanent interests.

It was the happy consolation of the immortal Titian in his 98th year, that the first scene which it was his privilege to represent upon canvas, was the salutation of Mary and Elizabeth, as recorded by Luke; and as his last work, the death of the same being which formed the central figure of his first picture. His rival and contemporary, Raphæl, governed by feelings equally as holy, entered upon his noble career by sketching a Madonna on the walls of his father's yard; but after years of toil and industry, gave as his last great work—as Rome's inheritance—as our inheritance—nay, as the world's inheritance, the scene which our text so naturally introduces to us:—the wonderful event of the Transfiguration. And although three hundred years and more have elapsed since this prince of Christian artists transferred to the canvas that grand conception which was his, yet to-day, every figure and form, the grouping of the disciples, the appearance of the Master, Moses and Elias, the expression upon every countenance, and the richness of every shade and color, is still as pure and perfect, as though the master hand had just been withdrawn, to recover from its accustomed fatigue.

Regarded as Raphæls picture of the Transfiguration is, by many, as the first in the world, and portraying as it does one of the grandest scenes in all Biblical history, allow me, here, to allude briefly to a single circumstance attending its execution. Long and patiently had this distinguished artist labored to develop the conception, which the event before us had awakened in his mind, and to clothe it with a power, and an expression, worthy, if possible, its high origin and nature. Day succeeded day in serious study and application; not a sun was allowed to set, without leaving its record of kindred tints, upon the canvas stretched before him. But, alas—ere he had given it a final touch—before that simple word "pinxit," the last lines upon every picture, could be written in the corner, that eye, which had discriminated so accurately in the arrangement and reproduction of shade and color, became dim; and the hand which had traced those exquisite forms, and expressions, was cold and stiff in death. As a tree, laden with the richest bloom, those pledges of a full harvest, is prostrated by a tempest, so fell this mighty Christian painter. Courtiers, philosophers, and plebeians vied with each other to do him reverence; and high and numerous were the eulogies pronounced upon him, by the good and great; but surely, none more affecting—more moving than those which came from his own unfinished labor. For it is recorded that ere he was carried to his last resting place, his body was borne to his study, and over it was hung, this his picture, his noblest work. Crowds upon crowds of the rich and the

poor, the learned and the ignorant, strangers, companions, artists, flocked to that silent chamber; and as they entered it—as friend after friend crossed that familiar threshold, to gaze for the last time upon his thin pallid features, the marked contrast between the forms of breathing life above him, still wet with the colors of his brush, and his own mute lips, and rigid—motionless hands, drew from eyes unused to weep, the deeply buried tear, that one so gifted, so enriched by heaven, should have been removed, ere the world had received the full fruits of his ripe genius and devotion. Thus it is, that frequently the grandest and most affecting scenes on earth, are blended with the happiest, and most memorable revelations of God.

But to the event. Since the fourth century, tradition has fixed upon Mount Tabor, in Galilee, as the locality of the scene, now under our consideration; and many devout hearts still regard that rounded woody mount, as the spot where this wondrous scene occurred. But when we remember, that at this period that solitary eminence was inhabited to the top, and that but a few days previous, the Saviour was among the plains and highlands of Gaulonitis, on the east of Gennesareth, it is more than probable, that some one of the many spurs of the Hermon range, than any hill or mount in Galilee west of the sea bearing that name, witnessed this remarkable phenomenon. Whether, however, it occurred in Galilee, or on Tabor, or on snowy Hermon, we know that it was in some retired spot, and well adapted to the revelations which were there to be made; even "in a high mountain apart."

Reviewing the narrative as related by the several evangelists, thus does it come to us:

As the sun began to sink below the rugged western range, a group could have been seen leaving their quiet home, and seeking the public way. 'Tis the Master, with three of his chosen disciples—Peter, afterwards the bold expounder of his truth; James, the courageous witness of his cross; and John, who leaned upon his breast at supper. The man of rock—the son of thunder, and the beloved disciple. Together they sought the appointed place, where were to be witnessed those grand scenes, and to be heard those wondrous revelations, which were to dispel forever their unbelief, and to assure earth of heaven's deepest love and sympathy. Guided by the lingering twilight, they wander from valley to valley, and cross hill and dale, till at last they reach the coveted mount; and under the shelter of darkness begin their journey up its rugged sides. If then, Hermon's spurs were as rough, thickly wooded, and difficult of ascent as now, fatiguing indeed must have been their march, tortuous their path—weary, excessively wearying their labor. Long since have the lights of the distant city and village grown dim, and

the stars, supplementing the orb of day, in their bridal robes, as only in Syria they seem to be worn, have taken their position in the clear deepening firmament. Following some trail, or what is more than probable, as night had set in, making a path for themselves, in line, as to-day we would thread our way up a wooded mount, do they, trampling upon the fragrant arbutus, and pushing aside the branches of oak, and the tender pistachios, climb the hill before them. What indeed must have been their thoughts, as step succeeded step, on that lonely eminence! As the sun had long since disappeared behind distant Carmel, no sound is heard save the murmuring of the mountain brook, the sighing of the wind, and the crackling of thorn and oak beneath their feet. The eagle has long since retired to his craggy home, and the hunted partridge found her mate in the grassy plain below. With cheerful heart, and determined spirit they press on and on, but little heeding their rough path of stone and bramble. At last, they reach the summit; and all is still and calm. After that fatiguing tramp, how refreshing must have been that mountain air, as it came cooled by the snows from lofty Hermon, or perfumed with flowers from Jordan's blooming vale!

How grand the scene! The dome of heaven spread out before them with its worlds of light and beauty. In the west, are seen the dark outlines of Carmel standing against the sky; in yonder basin, rests the placid sea, of Tiberias; and far below, on those neighboring plains, shepherds watch their flocks.

Indeed, so wearisome had been the journey, and exhausting the ascent, that the disciples, alike prostrated with the mental agitation which was their's, yield at once to the demands of nature, and soon are found locked in the sweet embrace of sleep. Observe, 'twas not the sleep of grief, as afterward in the garden, when they were again permitted to retire with the Master; rather the result of pure physical exhaustion, combined with undue mental anxiety. As now, excessive excitement whether of joy or of sorrow is followed by weariness, or hard physical labor superinduces rest, so then, the fatiguing journey, the mountain's ascent, and the end for which they had been led up that rugged slope, provoked slumber sure and sweet. And while they thus rested, the Master, though weary and troubled with greater anxieties, carrying far heavier griefs, bowed down with greater burdens, retires to pray. Beneath the clear vault of heaven, and amid the stillness of the night, he would commune with his Father. With him the spiritual outweighs the carnal; the divine leads the human, the temporal is lost in the eternal. No wearisomeness, no fatigue, no hour can hinder his appointed work. And as he knelt in supplication, and from his lips there went forth such utterances as man never spake—in a moment, he was transfigured! Wondrous hour! Wondrous event!

Not indeed that in his appearance, his noble form became more symmetrical, or that his countenance reflected more distinctly the glory of his Father, nor yet, that it changed its nature, passing (so to say) into material more refined, purer — brighter; rather was it a withdrawing of the veil that, since his advent to the earth, had concealed the glory of his godhead, which was now revealed in all the fullness of his uncreated honor and glory. The fashion of his countenance, though bronzed by the rays of a Judean sun, becoming irradiated by light from within, shone with dazzling splendor. Verily his heavenly glory, and original nature were both unveiled. The light from heaven, mingling with his own inner light, blending in beautiful harmony, gave more than celestial effulgence to his praying face and form. Meekness now gave way to majesty, sadness to dazzling glory, and the look of pity to the grandeur of a God. In truth, the spirit which gave such richness to his character, and such sweetness to his life, seemingly burst its bounds, and leaving its home, the heart, revealed itself in his whole being. The Divinity in his humanity waits not for his dissolution ere its effulgence be manifested; but now, even now, does it disclose itself. Yes, he was bathed in glory. The Divine glittered, distinctly glittered in the human. Or as the evangelists express it, "his face shone as the sun, and his garments became white as the light;" or as Luke records it, "the fashion of his countenance was altered, and his raiment was white and glistering;" "whiter (adds Mark) than fuller on earth could make them." Such did he appear. The despised Nazarene, the manifested Lord of Glory.

And while thus enveloped in all the splendors of his primal existence, he prayed. And two mysterious and resplendent beings, wrapped in the same shining vestments, clothed (shall we say) in glorified bodies, (Moses and Elias) as messengers of the Most High, fresh from ther celestial thrones, appeared and communed with him. Heaven has cheer for its absent Lord and King. It would speak with him who left its glory to assume the burdens of the cross. Stupendous sympathy! and how wonderful the scene! The drowsy disciples, startled by the voice, or awakened by the supernal light about them, arise, only however to fall prostrate upon the ground. Before that dazzling glare and effulgence, eye and form alike yield. Celestial scenes are too grand, far too grand, to be gazed upon by human eye and that eye retain its look and lustre. The Redeemer glorified can not be seen by mortal flesh, and that flesh remain unmoved. Peter, however, soon recovering himself, rises, and enraptured with the view before him, and recognizing the two with his Master, as the early prophets, with his usual impetuosity, breaks the silence of the hour. He would speak with his Master. As

heaven has thus stooped to earth, and borne witness to the character of his Lord, here, upon this very mount would he build three pavilions; "one for Thee, one for Moses, and one for Elias." But while he spake, "not knowing what he said," a cloud, not like that which rested upon Sinai's peak, from whose dense darkness came forth thunders and lightning, but bright and shining—intensely luminous, as that which led the children in their pilgrimage, and which had dwelt so often betwen the cherubim and the seraphim, floated down from the high vault of heaven, and rested upon them; enclosing in its brilliant folds, heaven's messengers and the Redeemer. As words were to be said, which it was not lawful for erring man to hear, heaven, on that mountain top, provides a sanctuary in which they may be spoken. The royal heir of this world, and all worlds, with the exalted two, alone enters that vapory tabernacle. The only begotten son only, can attend the imperial council. And as Jesus passed within those shining folds, leaving the disciples alone, I wonder not that they were afraid. Was their Master to return with the messengers to the skies, leaving unredeemed his promise? Had they come now to bear him home to his kingdom? Was this the wondrous chariot which was to return him to his vacant throne? Who can imagine their astonishment, or know their fears? Day after day had they followed their Master, and had witnessed his power; they knew his origin; they were familiar with his destiny, and the end of his advent. They knew that he was the Son of the Father—the Messiah of the world. Was he now abruptly to terminate his mission, and leave them, his chosen friends, alone to battle with sin; alone to repel the rising tide of jealousy, of fanaticism coming from every quarter; alone, to plant the standard of the cross on every Judean hill?

But while they stood wondering, perplexed, astonished, from the bosom of the glittering veil, that shining cloud, that inaccessible light, a voice, like that which but a short time before was heard in the waters of the Jordan, came saying, "This is my beloved Son, in whom I am well pleased, hear ye him." 'Tis God who speaks; and clothed as of old in the mount does he re-visit the earth. He would not talk face to face with man, but thus reveals himself. How strange the appearance! How grand the declaration! The disciples, aware of their own unworthiness, and who it is that speaks, become disabled by the sight, and with mingled fear and reverence seek the dust. Losing, as it were, all consciousness, they are thrown to the ground. The Master seeing their tremor—their fear, goes and touches them, as Gabriel touched the prophet, and as before, virtue went from his garment, and he healed a running issue, and his touch restored sight to darkened eye-balls; so now the mere contact of his hand, with their almost paralyzed bodies, awakens them, and

he bids them rise. The grand commission has been given. The New Covenant has been established. Heaven has communed with its Lord, and strengthened him for his work. And when obedient to his command, they lifted up their eyes from that chilly earth, behold, the celestial visitors had returned to their home, bearing with them the cloud in which they had been so resplendently robed. And Jesus, as when he left them, stood solitary and alone.

Such imperfectly was the scene; such the transaction on the lofty peak of Hermon, or some of its numerous spurs. And who can contemplate it, without feelings of awe and reverence, blended with emotions of the deepest gratitude? God has not forgotten this earth; though it is the home and the scene of sin, he still loves it, and still would he reveal his presence and his power; yea, though it bears the mark of the curse, still would he commune with it, and he is ready ever and ever to bless it.

While, my friends, this great truth is here mirrored to us, and with it there is established the grand union and harmony of the church above and the church below; and while this wondrous event discloses, also, clearly and distinctly, the happy relations of the Law and the Gospel; and the light, and the clouds, and the glory there seen forever shall stand as a symbol of Christ's eternal glory; yet, primarily, we believe that its end and its aim was,

I. *To confirm the Master in the character which he had assumed as the Saviour of the world.*

True, thirty years before the angel had announced to Mary, in Nazareth, his birth; and his advent had been chanted by myriads of the heavenly hosts on the plains of Bethlehem. And when he entered upon his special work, at his baptism in the Jordan, the Spirit descended like a dove and rested upon him; and from heaven came there a voice saying, "This is my beloved Son." True, again and again had he manifested his power, as at Cana, Capernaum, and at Nain, in healing the sick, giving sight to the blind, hearing to the deaf, and speech to the dumb; and frequently had he testified of his mission and of his high origin. But yet, after all, many doubted and turned away; and among them even those who were his immediate followers. But now the period had arrived when even a yet surer confirmation was to be given to his end, his claim and his mission. The weak and timid disciples were to be made to see, and see clearly, that his kingdom was not of the world; and be impressed with the truthfulness of his primal power and glory.

That free, open testimony even of Simon Peter, "Thou art the Christ, the son of the living God," was not evoked from an inner perception of his Master's nature and dignity; that perception which is deeper, and stronger than vision or sight; rather upon

his view of the many works his Saviour had wrought. But now, the hour had come when sight and faith were to be blended, and appear as double stars, giving forth but one and the same blazing light. To those numerous exhibitions of power and of wisdom manifested in the Master, so marvelous, so varied, so perplexing, must there be added convictions and views, which would render belief surer, and make his attendant disciples more fully alive to the dignity and responsibility of their calling. Frequently had their Master revealed rays of his exalted nature, and from his mouth had there fallen words which had confounded them; and by his hands, works had been wrought which had perplexed and bewildered them; yea, in his serene countenance they had read his unoffending character. But now from his *whole* form, his hands, his countenance, was there to go forth a blaze of glory — to be "transfigured" — wholly changed; yea, from his humble Nazarene robe, that very robe which again and again had brought upon him the eye of reproach, was to shine—glisten with an effulgence brighter than the very sun. In truth, in their history as his followers, he was to inaugurate a new epoch, and for the future put them in possession of a witness which should lead them patiently to endure every reproach, suffer every buffeting, even beating, and which would make them strong and triumphant in death, be it at the stake or upon the cross.

And to give this testimony, how appropriate was this period? Ere long, as he had told them, he was to be delivered into the hands of his enemies, and exposed to the most bitter cruelties. They would see him betrayed, and hurried away by violence, arraigned before an iniquitous judge. They would see him treated as a malefactor, insulted and scourged, and against him pronounced the sentence of death, and delivered up to the cruelties and caprices of a brutal mob. Soon would they be called upon to witness his sufferings on the cross; to hear his bitter cries; to see him pierced, and even laid away in the sepulchre; scenes apt to weaken their faith, and which did, as the sequel showed. But though such were to be his experiences, they were to remember that the grand scene, which had been disclosed to them, was to absolve all their natural doubt; and to assure them, though these events must come to pass, that he must suffer and die, yet he was divine; the long promised Redeemer of the world. The darkness, which was to attend his last hours, was to be made light by the remembrance of this very vision, and with it was all gloom to be lost and dispelled, just as the rising sun dispels the shades of night. And as such, as a check on unbelief, does Peter happily refer to it in one of his epistles: "brethren, we have not followed cunningly devised fables, when we made known unto you the power and the coming of the Lord

Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And the voice which came from heaven we heard, when we were with him in the holy mount." Jesus is divine. He is the Saviour; God's only begotten Son.

II. Together with the fact that the event we are considering gives us an unanswerable attestation to the divinity of Christ, would we associate the truth, that it also reveals to us the *fact of our immortality.*

For ages upon ages previous to the scene before us had the cry gone forth, "dust thou art, to dust returnest." Was it spoken of the soul? This, in the main, was the query of Socrates, the sigh of Plato, and the question, indeed; of all alive to their character and nature. Century followed century, as year followed year, gathering in their course the good and great of every nation and of every land, and buried them in the earth. And yet no light, no solution of the ever present question came. Of the countless numbers, who had left the world since it was started in its orbit, not one had ever returned; nor had any communication been received from them by the earth. Gazing over the broad ocean, or far away to the blue depths of space, many and many an awakened spirit thus had asked—

> When that vast sun shall veil his golden light,
> Deep in the gloom of everlasting night;
> When wild destruction's flame shall wrap the skies,
> When chaos triumphs, and when nature dies,
> Shall man alone the wreck of worlds survive?
> 'Midst falling sphere, shall he immortal live?

Nature had been studied, and from the rising sap, and from the budding leaf, and bloom of spring, it had been inferred, that man may awaken to newness of life, and arise to similar beauty and splendor. The bosom had been questioned, and from its inner sanctuary there had come the impression, that corruption shall put on incorruption, and that mortal shall put on immortality. Else,

> Why shrinks the soul
> Back on herself and startles at destruction?

But the teachings of nature, the deductions of reason, and the impressions of the conscience, of the heart, had never been confirmed. At most, they were but probabilities, not certainties; dreams or hopes, not facts. Now, however, all doubt was to be removed. With the Master, two resplendent forms, Moses and Elias, appeared and spake with him. In celestial bodies the once dead had come to commune with Jesus; and with their effulgent

forms illumed the whole mountain, and spake in language known to the disciples.

Such briefly is the account. Deny, my friend, this part of the narrative and you deny the whole. As Christ can not be divided, no more can his word. The dead do live. Immortality is man's destiny.

> O soul, earth is no home for thee;
> Thy starry rest is in eternity.

And as distinctly bright appeared, my friends, these servants of the Most High; as they came clothed in the brightness of the saints in glory, so shall every true and faithful believer be transfigured, if he now honors that same gracious being, who was so honored on distant Hermon's spur, and follows him from day to day, as patiently and as faithfully, as did the few witnesses of his glory. This is the legacy which the wondrous scene we have now considered bequeaths to us. It is an inheritance beyond the price of all rubies, and it furnishes us with the grandest incentives to love, forbearance and holiness, no one can question, when recalling the end of his creation—the end of his being, and the purpose of that compassion which thus far has followed him in his pilgrimage to that country, whose fields we must all so shortly tread? As a bright and eternal futurity awaits every disciple, let us then be faithful in every walk that we may attain unto the life everlasting.

SERMON XXXI.

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SOCIAL DANCING.*

"Son of man, I have set thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."—Ezek. iii: 17.
"See that ye walk circumspectly, not as fools, but as wise."—Eph. v: 15.
"Quench not the Spirit."—1 Thess. v: 19.

THE position of a "watchman" involves weighty responsibilities; and these responsibilities concentrate upon the Christian pastor. In the highest sense he is a watchman. "See that ye walk circumspectly, not as fools, but as wise," includes the sum of pastoral instruction. Our labor ends when we have enjoined true wisdom, in a holy circumspection, touching every personal and relative interest. "Quench not the spirit," is the climax of pastoral warning. Most carefully must the pastor guard his people against aught, that by any possibility may grieve the Holy Spirit, and stay the progress of God's work of saving mercy.

We are persuaded (our conversation and our prayers attest it), that the spirit of God is moving upon our hearts. We are hereby reminded of the necessity of using double diligence—the *people* that they may walk circumspectly, *the pastor* that he may act the part of a faithful watchman, and *all* that we may escape the fearful sin of quenching the spirit of our God. The watchman upon these walls, looking out upon the interests entrusted to him, observes an evil of which he needs to warn and instruct his people lest it grow to proportions which shall prove disastrous. We deem the present an exceedingly suitable time for calling attention to it. 1. Because it is an evil that now exists. 2. Because the conscience of many is tender, and ready to feel the force of the considerations which may be urged. 3. Because he believes that in some of our families the evil may have the effect of counteracting God's gracious and refreshing work. 4. Because it is regarded by professing Christians as a matter of indifference or as a mere innocent pastime. There are four clas-

* This sermon was preached during a season of special religious interest in the congregation of the author, and for the express purpose of counteracting the unhappy influence that "Dancing Sociables" were exciting.—E. B. E.

ses who advocate it. The careless and worldly-minded, who are glad to drive away all thoughts of the soul and eternity; the thoughtful professors of religion, through mistaken views of its nature; the careless professors, who have lost the savor of piety; and the indifferent, who are ready for any wind of doctrine, and to whom all creeds and practices are alike. We would guard you against the evil minded, we would instruct the mistaken, and admonish the careless and indifferent. The evil to which we allude, is SOCIAL DANCING AS IT IS NOW SUSTAINED AND PRACTICED. It has the same features everywhere, and is always open to the severest rebuke and censure. We have no knowledge that it is ever practiced upon Christian principle, or so as not to compromise and injure Christian character.

I. In the outset of the discussion, we are willing to hear what is urged in its justification.

1. We are told that it is a *very old custom*. True. It *is* very old. True, also, that antiquity comes in as an excellent plea to continue a practice provided that you first prove it to be good. A bad thing is no better for having been long established. Murder is one of the oldest crimes, and the flight of time will never make it aught else. Be sure that you are right before you plead antiquity in justification of what you do.

2. *David danced, therefore we may dance.* True, David did dance, but before the Lord, and (as was the custom among the Jews), as an act of religious worship. Is social dancing an act of religious worship? When was there ever a dancing party begun with prayer, accompanied by songs of praise, and closed with giving of thanks? If you plead David's example, you must imitate him in full; you must imbibe his spirit; and dance around your sanctuaries, and within walls consecrated to prayer and praise! Will you? Can you?

3. Solomon says: "*There is a time to dance;*" *and when shall we have it if not when we are young.* But Solomon says in the same connection, there is "a time to kill," "a time to lose" (*i. e.* by gambling), and "a time to hate." According to the argument that would find a warrant for dancing in this passage, you can find a warrant for murder, gambling, and anger. It is manifest that the wise man is simply declaring certain facts as they actually existed, in order to show how full of change and vanity the world is. He does not thereby pronounce that because these things exist they are virtuous.

4. *Some good people dance.* Very true. But to the "Law and the Testimony." If any custom will not stand this test you may not plead example on its behalf. God's people are not perfect. The best of men have often indulged in unseemly practices. Suppose, however, we affirm "Some good people do not, and will not dance." Now if you plead that the example

of some gives you a right to dance, we insist that the example of others forbids you the indulgence.

5. *There is nothing wrong*, (it is affirmed), *in the mere motion of the body*. We admit it, considered simply as a motion. But when the motion is an acted lie, as when I point in the wrong direction and mislead a traveler, or when I wink the eye and give a wrong meaning to what I say, then it ceases to be a mere motion. You thus see that the circumstances of the case and the purport of the bodily motion must be taken into the account. Dancing is not mere bodily motion. It has thought and feeling associated with it, and these have at times been so palpable and well-sustained as to produce the most marked results. "The ancient Greeks reduced dancing to a regular system, and had dances proper for exciting . . . . . any passion whatsoever in the minds of the beholders. In this way they are said to produce effects to us absolutely incredible. At Athens, it is stated that the dance had so expressive a character as to strike the spectators with irresistible terror. Men grown old in the profession of arms trembled; the multitude ran out! people imagined that they saw in earnest those terrible deities commissioned with the vengeance of heaven to pursue and punish crimes upon earth." Take away the thoughts and emotions that are so intimately associated with this amusement and we would soon come to the conclusion of Cicero, who said, "No one dances unless he is either drunk or mad."

6. It is also urged: *Youth need recreation And they may as well have it this way as any other. There are foolish plays worse than dancing.* We reply. Then lay aside the foolish and improper plays. One evil does not justify another. As to recreation, however, you should consider that its object is to refresh the body and promote health. Can social dancing, in heated rooms, crowded to excess, and at late hours, secure either of these objects? It can not be. No form of amusement can be more injurious. We appeal to those who indulge in it, if the next day, headache, exhaustion, nervous irritability, and loss of appetite, do not announce that nature has been overtaxed, and no recreation secured. Late hours are bad enough, but let the wearisome dance be added, and the exposure of the heated body to the cold damp air of early mornings be super-added, and we are persuaded that few constitutions can escape ruin. There can not be a question but that the social dance has hurried many of our youth and maidens into an early grave, or else has laid the foundation for a miserable and diseased existence. Away then with this plea of recreation, and call things by their right names. Social dancing as an existing and practiced thing is nothing else than midnight revelry. Alas! what a perversion of language and common sense to call revelry, recreation!

7. But we are told: *It is an accomplishment—a part of a genteel education, and that it need not be abused.* Well, then, work a reform. Strip the dance of all its evil associations and tendencies, purge it from everything that is offensive to good taste, rule out all that is unseemly and immodest, and then let us see what you have left of this accomplishment. We are very much of the opinion that you would not care to plead for what would remain after such a reform. As a matter of fact the thing is itself an abuse, and you can not remove the evil without destroying the institution. And is such an institution to be called an accomplishment? Whatever the dance may be in the abstract, the social dance is not an accomplishment. Wherein by it are we fitted the better for the refinements and elegancies of Christian and elevated society? To what extent is the intellect improved? What addition is made to Christian graces? The very circumstances that surround it utterly forbid that it should add one real grace to either the mind or heart. We fear that the accomplishment and grace which it imparts, is at the sacrifice of that which is of far higher value, even the graces of the spirit and the ornaments of true virtue.

8. We add but one other plea, viz. *My companions dance, I can not be called singular, and will not be regarded prudish.* In this plea we hear the voice of the young Christian, and we reply; well, then, you can not go to heaven. Christians must be singular. You must deny yourself and take up the cross. Not the dearest friend on earth should be allowed to influence you to act against your conscience. You must learn to endure the finger of scorn. This is one of the first and most important Christian lessons, and it will be well if you learn it with no greater sacrifice than the loss of a questionable amusement.

II. We have thus given the advocates of this practice a hearing, and any one can judge for himself how far they have made out their cause. The real evil, however, must be placed before you, or we shall not have discharged our duty as a watchman. Before proceeding, however, you will allow us to pause, that we may give you the judgment of the General Assembly of the Presbyterian church with reference to this matter. In the year 1818, the Assembly made the following explicit deliverance, viz: "With respect to dancing we think it necessary to observe, that however plausible it may appear to some, it is, perhaps, not the less dangerous on account of that plausibility. It is not from those things that the world acknowledges to be most wrong that the greatest danger is to be apprehended to religion, especially to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger even from its incipient stages? It

is certainly in all its stages a fascinating and an infatuating practice. Let it once be introduced and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations we earnestly recommend that you consult that sobriety which the sacred pages require. We also trust that you will attend with the meekness and docility becoming the Christian character, to the admonitions on this subject of those whom you have chosen to watch for your souls." [Baird's Dijest, p. 790]. We can but hope that in accordance with these words of the General Assembly, you will receive with meekness and docility what we have now to offer as from one whom you have chosen to watch for your souls.

1. We remark then first, that as now practiced, it is a custom seriously injurious to health. We have already said sufficient upon this point, and we allude to it again that we may make our enumeration of objections complete, and impress more deeply upon your minds so important a consideration. And here, because we know that youth is apt to be reckless in the expenditure of that which they seem to have in so full a measure, we turn for a moment to parents that we may suggest to them their responsibility. They have no more right to allow their children to injure their health with the dance, than with anything else. It may be a slow poison, and a gradual waste, but it is none the less a poison and a waste. It will be a poor satisfaction to a parent beholding the shattered constitution of a beloved son or daughter, or standing by their early graves to reflect, that the ruin was accomplished by slow and insidious advances. Parents have too deep an interest here to allow their children to bequeath to them such an inheritance of woe.

2. The custom also involves a foolish extravagance in dress and other expenses. The ball-room and the dancing-party must be made more attractive by extra ornaments in rings, bracelets, and clothing. A plain and otherwise becoming dress will not answer for the dance. There will be a rivalry among our youth to make the best appearance, where every one is observed, and so much of the charm of the assembly depends upon a toilette that may challenge admiration. This evil is the most marked, when the custom has become established, and the commodious ball-room gathers together a promiscuous assemblage, made up of several "Dancing sociables." Then extravagance in dress is followed by costly suppers, and expensive liquors, which while they drain the purse secure a night of revelry and excess. However economical and prudent our youth may be, they can not escape these expenses. Once committed to the dance, they must dress accordingly, and pass from the "Dancing sociable" to the ball-room with all its demands. Have you a right

thus to squander your own hard earnings? Have you a right thus to dissipate the property of your parents?

3. We affirm, too, that the dance is undignified, puerile, and often exceedingly revolting to refined taste. We are sure that any intelligent man would so pronounce it should he observe it, unexpectedly, for the first time. What meaning could he attach to this endless whirl of parties and this constant reeling to and fro? What sense could he discover in this shuffling in pairs up and down the room? With what dismay would he behold the unseemly contact of the sexes in a waltz or polka, and a freedom taken which shocks modesty and is revolting to true delicacy! How would his blood boil and his face be suffused with shame should he see his wife, sister or daughter, subjected to these questionable liberties? Let not our youth and maidens deceive themselves. The social dance can not make proper those motions of the body, and that familiarity with the person, which are universally condemned. Why should not a maiden shrink from these familiarities in the dance as well as by the fireside, or in the social and domestic circle? Strange, that there should be such a corruption of taste and refined sensibility that it should be allowed. Alas! we fear that the fine gold is already losing its lustre or such things would not exist. In this view of the matter the Westminster divines placed dancing in the list of things forbidden by the seventh commandant. They understood its tendency and were not under the influence of foolish prudery. We ask: Is it wise to indulge in an amusement so unbecoming, and in which there is danger that the passions may be inflamed and the worst emotions excited? Can a man carry coals in his bosom and not be burned?

4. We come now to what especially concerns professing Christians. To such we say: This indulgence destroys your influence over the impenitent and irreligious. You are bound to do good to such, and in no way can you accomplish more than by a pure example, and life that will prove that you are Christians. So far, however, from the social dance being a characteristic and mark of humble piety, it is, on the contrary, a characteristic and mark of intense worldliness. If you lend yourselves to it, you are guilty of worldly conformity, and you so identify yourselves with the ungodly that they will not admit that you are different from them. Can you faithfully warn and admonish against an irreligious life when you are thus living? Test this matter. In the respite of the dance, draw your ungodly companion aside and attempt to talk to him upon the subject of religion. Would not your already flushed cheek, a cheek flushed by the excitement and whirl of the evening, assume a deeper crimson as with cold contempt he would simply reply: "And this from you!" No, you would not presume to

make the experiment. You know too well that you have been shorn of your strength, and that such efforts would be a mockery. A life of humble piety is a standing rebuke to sin; but is sin rebuked when piety is thus concealed? Let a church become addicted to this pastime. Let the pastor, elders, deacons, and all the members indulge in it, would she not be shorn of her strength and wholly paralized? What sinner would be reclaimed by such a church? What soul, fresh from the baptism of the Holy Ghost, would venture within its communion? Would dancing Christians be pleased to have a dancing pastor, and a dancing session to take the spiritual oversight of them? You say: This is an extreme case. It may be. But we do not understand why the pastor, session, and all the members may not sacrifice their influence over the world as well as you. What is wrong for the whole is surely wrong for a part, and what is right for a part must be right for the whole. We repudiate the system that makes virtue change with mere rank or position.

5. But aside from the injury done to the ungodly, a scandal and reproach is thus brought upon the whole church. Men judge of the church by its members, and what they do comes back upon her for her glory or her shame. The world, however willing she may be to have the countenance of professing Christians, knows right well when they act inconsistently, and despises them for it. She knows, when they indulge in this custom, that they are not walking circumspectly, but that on the contrary they are violating their most sacred obligation. Who has not heard the sneers of the impenitent against such professors blended with expression of contempt for the church to which they belong? Is not this wounding the body of Christ? Is not this repeating the shameful buffeting and spitting? How can any who bear Christ's name involve themselves in such a sin? By what right do they bring shame and scandal upon their fellow professors? If they care not for themselves, surely they should care for others. By such conduct the glory of Zion is obscured, and her light is eclipsed. Consider, whose is the responsibility?

6. To these considerations we are constrained to add, that by this pastime piety is injured, and the soul disqualified for spiritual duties. It is even so. It will be found exceedingly difficult to sanctify the dance with the word of God and prayer. Who goes to the dance from his closet humbly asking God's blessing to go with him? Who muses upon God and eternity amid such wild festivities? Who returns therefrom save to lie upon a prayerless pillow, and lose a wounded conscience in a troubled sleep? Where is there an instance of eminent piety connected with this indulgence? It is a very Delilah to rob the Christian of his spiritual strength. It can not be a means of grace, nor

does it conduct one to the word of God, humble prayer, or pious communion. Far from it. It rather weighs down the soul as with a millstone, and soils the white raiment of holiness as with dust and ashes! Oh, beware how you indulge in that which defaces the image of God, and destroys the beauty and the power of humble piety.

7. Finally, we object to the social dance because we believe that it is calculuted to quench the Holy Spirit. It is chiefly because we feel that God's spirit is with us that we have been constrained to call attention to this subject at this time. When God's people begin to pray, and men are enquiring what they must do to be saved, the dance is found ready to allure our youth. Is it any wonder that we are deeply solicitous as we behold this engine of evil in operation? We know that the souls committed to our care are precious. We can not answer it to God if we stand in the way of his work, or if we do not put you on your guard against so fearful a danger. We can not be mistaken here. If any stifle conviction and drown their serious feelings in the mazy dance, what is this but to grieve the Holy Ghost?

"I was once called" says an aged pastor, "to visit a young lady, who was said to be in despair. She had at some time previous been serious and had, it was hoped, resolutely set her face Zion-ward. In an evil hour some of her former associates called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade, and gayety were all utterly dissonant from her present feelings. With characteristic levity and thoughtlessness they employed persuasion and ridicule: and finally so far pervailed, that with a desperate effort to shake off her convictions and regain her former security she said, "Well I will go if I am lost'—God took her at her word. Her seriousness left her, and she wasted away and died in the agony of despair because she had quenched God's spirit."

This is an individual case, but it shows the tendency of the amusement. It is fascinating and infatuating in the extreme. "It steals away our precious time, dissipates religious impressions, and hardens the heart." It can not be otherwise. The whirl and excitement of the dance is no place for the saving and silent influences of the Holy Ghost. Let the custom prevail and God's spirit will be grieved. You can no more mix oil and water or cause fire and water to be at peace than you can blend the social dance and a revival of religion. One or the other must gain the ascendancy. If the revival advances the dance will cease, or if the dance triumphs the revival can not survive. Let us be careful how we either justify, or engage in this practice. The soul is too valuable to be lost, and it is folly as well as sin to hazard its salvation for so questionable an enjoy-

ment. We are standing on holy ground. We should beware lest we profane the place, and provoke God to withdraw his Holy Spirit.

We rejoice, however, to know that so many of our youth are alive to the dangers which we have portrayed. We are not ignorant of the Christian courage with which they persistently and successfully withstood an effort to introduce this custom; and we thank God that our hands are thus upheld and strengthened. In return, we would uphold and strengthen them. We pledge them our counsel, prayers and support. Better that we should not have any social gatherings than that the conscience of our youth should be defiled and our good name marred. Let our beloved youth stand firm, setting their faces like a flint against the first encroachment, and so save themselves from corruption and sin. Be vigilant and sober-minded. The adversary seeks to destroy. Let him have no advantage, but rather bid him away from the field of your Christian efforts and holy hopes.

For those who are ready to justify the dance we have a few words. If you are parents, we beseech you consider what you do. The bodies and the souls of your children are in your charge. Let no foolish whimsey with regard to the liberties of youth avail with you one moment to relax parental control; nor suffer yourselves to be blinded as to duty by specious arguments, the all that the dance can urge. Abstinence can not possibly injure your children, while you must admit that indulgence may do them harm. Give them the benefit of the doubt and restrain them from that which may prove disastrous to their spiritual interest, to say nothing of their health of body. If you do not, you may be obliged to reap a harvest of bitter reflections.

If you are young and given to this pastime, we pray you listen to our words. We express a pastor's solicitude, and we fain hope that what we say will be heeded. Do not wound your conscience and put in peril your souls for so short-lived an amusement. Consider the evils of it which we have set before you, and give due weight to the replies we have made to all that can be said in its favor. Your life will be more valuable, your happiness more substantial, and your death-beds more serene. But if you will not abstain from it, at least respect the principles of others, and on no account allow yourselves to jeer and reproach those who will not join you. There is no argument in a sneer, and you violate the sanctions of friendship if you trifle with conscientious convictions. There are sins enough to answer for without staining your skirts with the blood of a soul. And remember ere you go to the dance humbly to kneel and ask God's blessing upon it, and when you return be sure you seek the smile of his approbation for yourselves and your companions.

And now let us all awake to righteousness. It is no time for folly or for sin. We need to be more alive to the many obligations that press upon us to live a godly life. We may deplore the time we spend in vain and sinful amusements, but we will never regret that we have lived in the fear of God and prayerfully devoted ourselves to his service. Let us live as if every day were our last, and then will we neither be surprised by death, nor make the exchange of world's under circumstances revolting to our feelings, or which may throw a shadow upon our Christian reputation. Again have we spoken as a watchman upon these walls. See that ye walk circumspectly, not as fools, but as wise, and quench not the Holy Spirit. May God add his blessing to our efforts, and confirm and keep you all unto his everlasting kingdom—Amen.

THE

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AND

VILLAGE PULPIT.

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Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON I.

PEACE AND HONOR.

A Thanksgiving Sermon,

DELIVERED IN THE FIRST PRESBYTERIAN CHURCH, PHILADELPHIA, DECEMBER, 7th, 1865.

BY REV. ALBERT BARNES.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—PSALM c. 4.

THERE has never, in the history of our world, been such an occasion for thanksgiving as this:—an occasion when there has been so marked an interposition of Providence; when great calamities have been so suddenly arrested; when so momentous consequences would result from the return of peace; when the causes of war have been so entirely removed; when the establishment of peace has been so definite and decided, leaving so few difficulties to be adjusted, and so few questions undetermined; when there has been no yielding the point involved in the controversy; and when there have been no dishonorable concessions by compromise, laying the foundation for future difficulties.

For four successive years we have come together at our annual thanksgivings with sad and burthened hearts. Even in the midst of the fiercest civil war that has ever been waged, and

when there was much occasion for humiliation, fasting, and prayer, we have exhibited to the world the remarkable spectacle of a people who have on no occasion omitted our custom of National thanksgiving. We felt, even amidst these bloody scenes, that there were reasons for gratitude—for all was not lost, and there was yet hope for our country. We felt that the heart of the nation would be encouraged, its arms strengthened, and its patriotism nerved, by waiting on God, and by seeking, amidst the desolations of war, occasions for encouragement and praise. There were great issues at stake; there were reverses; there were vast armies organized against the Government; there were battle-fields strewed with the slain, and hospitals filled with wounded and suffering men; there were thousands of families in the land clothed in mourning, but still the nation never despaired of success, nor was the hope of the permanence of the Government, and the preservation of the Union, ever for one moment abandoned. We found occasion for thanksgiving in the abundance of the harvests; in the freedom of the land from pestilence; in peace preserved with foreign powers; in the fact that other nations had not the power, and were kept from carrying out the disposition, to injure us; in the determined spirit of fidelity to the Government in the land; in the readiness of our brothers and sons to go to the defence of the nation; and in the large benevolence which prompted all classes of our people—mothers, wives, sisters, daughters, as well as men, to contribute their time and their money to promote the comfort of those engaged in the war, to advance their spiritual good, and to minister to the sick and the dying. We drew also sources of thankfulness from the future in the strong faith that the integrity of the nation *would be* preserved, and that the day would come, at no distant period, when the rebellion would be suppressed, and when peace and union would again bless our land.

Thus we cheered our hearts in those gloomy days. For when we came together we saw the bright day which has now dawned upon us only through shadows and darkness. We anticipated great battles still, even such as had not as yet occurred; possible reverses—for we had been schooled to expect such things; the flowing of blood; the shedding of tears; the opening of graves, and the multiplication of widows and orphans.

But the bright day longed for, prayed for, believed in, has come: and has come so that no one can mistake in the time and the manner of its coming that it is the act of God, and that, therefore, it is proper to praise him; and we come with unburdened hearts this day to perform that service. As there has been no such occasion for thanksgiving before, so none of us will live to see such an occasion again. What a contrast with the state of things four years ago, three, two, one! Where are those great

armies that were in the field one year ago? They have suddenly disappeared. The men of war, North and South, have laid down their weapons, and have returned to their homes. Never, in the history of the world, has there been such a disbanding of armies—so sudden, so entire, with so cheerful a return to the peaceful pursuits of life:—the farmer to his farm, the mechanic to his workshop, the professional man to his office. The soldier becomes a citizen again—a neighbor, a cultivator of the earth, a quiet participant of the liberty which he has aided to secure on the battle-field.

The nation is now once more at peace; peace in our own borders; peace with all the world—an honorable peace secured by battle at home; an honorable peace preserved by skillful diplomacy with the nations abroad. It is not a peace preserved at home by dishonorable compromise, leaving an opportunity again for war; it is not a peace secured abroad by dishonorable compliances, leaving questions unsettled for the future that may lead to war. It is peace, in the one case, secured by a more complete suppression of a rebellion than has ever occurred before in the history of the world; in the other case, by justice done to all on our part, and by demanding, in tones that commanded respect, that justice should be done to us by all. It is peace at home with our institutions intact; with our Union preserved; with a country not dismembered; with no part of our vast territory divided off; and with all the arrangements of government and law, of religion and learning, of restored agriculture, and the arts—courts, and railroads, and postal arrangements,—steadily making their way in the portions of our country where the insurrection had its origin, and which have been most desolated by war. For all this we should to-day render humble and hearty thanks.

And now that the war is over, and the four years' struggle ended, we can not but inquire whether in that fearful conflict any thing has been *gained* for which we should also give thanks; whether any good has come out of the struggle which will go into our future history, and which will make us a greater and a better people; whether the results are *worth* the sacrifices made, and are such as to show that the struggle was right and wise, or whether it would have been better to have yielded to the insurgents, to have suffered the Union to be destroyed, and to have divided ourselves into two or more nations. No such advantage can, indeed, repair all the evils of the war. It can not recall to life the brave men who have fallen in the service of their country. It can not restore to their homes the sons and brothers who have pined in hospitals, or who have died on the field of battle. It can not unpeople the cemeteries at Gettysburg and Andersonville, or call forth again the warriors that sleep "their last sleep."

It can not restore the limbs of those maimed in battle. The one class sleep in their graves—honored graves; the other will be remembered in their wants by a grateful country, nor will the services of either be forgotten.

What is there then, as the result of the war, for which the nation should be grateful?

I. We have, first, *a Government.* It is now a settled question that we *have* a "government," properly so called; that the idea of a government is not identical with that of a monarchy, or despotism, but may be found connected with a Republic: that, in fact, "no government is so strong as a republic, controlled, under the Divine guidance, by an educated, a moral, and a religious people."

The *idea* of a government is, that it has a right to make laws; that it has power to enforce its own laws; that it can maintain itself against the aggressions of other powers, and against insurrection and rebellion at home; that its laws have sanctions and penalties, and that those sanctions and penalties can be enforced and inflicted if it is disobeyed; that it can put down revolt within its own limits, as well as defend itself from aggressive force abroad. It is not an advisory power; it is a power to command, and to be obeyed.

Whether there was to be a *government* in this country, properly so called, was the great question before the minds of our fathers, second in importance in their view only to the question whether there was to be independence of foreign nations. The Revolutionary Congress was not a *government.* The Confederation which succeeded it was not a *government.* Both were advisory bodies only; and the question whether their laws were to be obeyed was a question which they could not determine, but was to be left to the voluntary action of the several States. No State was obliged to obey. No State could be compelled to raise men or money to defend the country; and if any State refused to comply with the requisition of the Congress, there was no power to enforce obedience. The evil of this was felt, even with the existence of extraordinary patriotism, through all the war of the Revolution; the evil became more apparent under the Confederation, and threatened to produce universal anarchy, bankruptcy, and disorder.

To meet these evils; to form a government, properly so called, the Constitution of the United States was framed and adopted. Every feature in that Constitution is properly that of a government, and not that of an advisory body. In every article of the Constitution, law, and not advice, is contemplated; with every Constitutional enactment of the Government, and every proper act of the departments of the Government, executive, judicial, and legislative, there is express authority to secure the execu-

tion of the laws, for the Congress of the nation has power to "make all laws which shall be necessary and proper for carrying into execution the powers vested by the Constitution in the Government of the United States, or in any department or officer thereof." (Art. I., Sec. 8.) It was designed to place the administration of affairs in this country on the same footing, though in a different form, with the other nations of the earth—where a government had the power to maintain itself, and to secure the execution of its own laws. In other countries such powers of government were then, and are now, administered almost exclusively in the form of a monarchy; in our country the great question was to be tested whether these powers could be connected with the idea, and with the power, of a republic.

For eighty years, mostly in peaceful times, and never in the form of a rebellion, that idea had been carried out in our country. We *had* a government. The laws were peacefully obeyed. There had been, except in small localities, and with slight exceptions, no organized resistance. Every law of Congress; every decision of the Supreme Court, however important were the interests involved, pertaining to customs, to commerce, to the tariff, to the intercourse of the States with each other, or with foreign nations, had been as faithfully obeyed as any law emanating from the legislatures, the judicial powers, or the thrones of the Old World.

Still, the world doubted whether a government under the form of a republic could maintain and perpetuate itself; and the nations of the Old World, even amidst their own revolutions, were reluctant to adopt our mode of government, and after a temporary experiment, returned, with no exception, to the old idea that government can be connected only with a monarchical form of administration. Some great trial was necessary to convince the world that the government of a republic might be as firm in times of convulsion as in times of peace; that it has power to maintain itself under the most formidable domestic insurrection, as well as in conflict with nations abroad.

That question has now been put to the test; and has been determined forever. No government in similar circumstances has ever been more firm; none could have done more than has been done in this land to suppress so formidable a rebellion. Not for one day or hour have the regular operations of the Government in the three great departments been suspended; not for one moment has it been a matter of doubt in our land, or in other countries, whether there *was* still such a "government" as that of the United States. Especially is this fact important in respect to foreign nations. With nearly all those nations it has been a favorite idea that a republic lacked the essential thing involved in the idea of a government; that it must soon show

its weakness and insufficiency; and that it would evince so much weakness, and tend so much to anarchy, that it would be necessary ultimately to adopt the stronger forms of government that exist under the idea of a monarchy. After eighty years' experience in times of peace and of war with foreign powers; and now after the suppression of the most formidable rebellion ever known on earth, it can be, with no nation, a question whether the object contemplated by our fathers in the formation of the Constitution has been accomplished.

These two points have been shown, and they will now go into our history as points that have been settled forever:—first, that our Republican Government is capable of the exertion of all the power which the most absolute despotism could exert in the maintainance of its own authority, and in the suppression of a rebellion; and, second, that it emerges from such a strife a Republic still—with no power in the Constitution impaired; with every right of freedom maintained; with no tendency to military despotism; and with no necessity even of modifying the Government with reference to a future similar emergency.

We are, then, in view of this fact, prepared to reflect on what *would*, have been the condition of the country if this had not been the result of the conflict. Instead of peace and unity now, there would have been wide-spread anarchy. The right of "secession" would have been established; and this henceforward would have become a fundamental idea in relation to all questions of confederation or union:—a right that would soon have been exercised in every direction—more amply still in the States of the South; and not improbably in the North, and the East, and the West. The hopes of foreigners in regard to our country would have been realized, and instead of being one nation occupying an honorable position among the nations of the earth, we should have been broken in a large number of feeble and contending States, each struggling for its own existence against the rest. It was well said in the beginning of the contest, by the Secretary of State in a letter to the Minister to France.* "If it be true, as the consent of mankind authorizes us to assume, that the establishment of this Government was the most auspicious political event that has happened in the whole progress of history, its fall must be deemed not only a national calamity, but a misfortune to the human race. The success of this revolution would not only be a practical overthrow of the entire system of government, but the first stage by such confederacy in the road to anarchy, such as so widely prevails in South America. The contest then," he adds, "involves nothing

* Message and Documents, 1861-62, Part I. pp. 198, 199.

less than a failure of the hope to devise a stable system of government upon the principle of the consent of the people, and working through the peaceful expression of their will without depending on military authority."

We should not, perhaps, be justified in saying that if this struggle had been disastrous to the Government and the Union, the *last* hope of the successful establishment of free institutions would have died out in the world, but we *may* say that long *periods* must have elapsed before such a government would be formed again under auspices so favorable, and that the hope of the establishment of free institutions must have been pushed indefinitely into the future.

That, with the return of peace, therefore, we have a Government still; that the results of the fearful conflict have shown that the hope and aim of our fathers in founding a Government in the place of the advisory Congress of the Revolution, and the very limited power of government under the Confederation, is the first ground for our thanksgiving to-day. Had there been nothing more than this, the appointment of such a day would have been eminently appropriate.

II. We have, secondly, as a ground of thanksgiving, an assurance, as clear as anything in the future can be to mortal view, that this Government can never be overthrown by internal civil war.

We have hitherto felt ourselves safe in regard to the unity and the duration of the Republic from any effort which foreign powers might make to destroy us. Once, since the Revolution, we have engaged in a fearful conflict of war with a nation then the most formidable of any in the world on the sea and on the land. Whether the result of that conflict was to obtain the object of the war or not, it settled one point forever, that the Government of the United States could maintain its rights on the seas, and was safe from any invasion by land. Our great distance from the Old World, if nothing else, would save us from the danger of invasion from abroad, or from being involved in any of those revolutions which may, as in former times, convulse the European powers. From danger from Austria, or Prussia, or Russia, or France, or England, still more from India, and Persia, and China—we were safe.

But there was another question not less important, which there was no means of determining from anything pertaining to our position, or anything in our history. It was, whether the Republic might not be overthrown by civil war; by an organized rebellion within its own borders. That was an open question; and that, so far as foreign nations cherished any desire that our Government might be overthrown, and the plan of self-government fail, was to them the only ground of hope. There was

nothing in our history, or the history of any other nation, to which we could appeal to determine that. All history had shown that there could not be under any form of government, immunity from civil war. Egypt, Assyria, Babylonia, Persia, Greece, Rome, in ancient times—Italy, France, England, in modern times—had all been the theatres of armed and organized insurrection. Some of those nations had emerged from the conflict unscathed; not a few of them had changed their form of government under the power of such insurrections; in no one perhaps had the result been such as to discourage all hope that an insurrection better planned might not be successful. In our own country there had been two instances of insurrection—the "whisky" insurrection in our own State, and "Shay's Rebellion in Massachusetts," both on a small scale; both easily suppressed; and neither determined the question whether an armed insurrection, on a large scale, and better planned, might not be successful in overthrowing the Government, and dismembering the Union.

That question may now be regarded as settled forever; and it is worth much, though it has cost much, to have a question so vital determined, and so determined that the mind may be calm on that point in regard to all the future; that in reference to that danger, as in reference to the danger of destruction by any foreign power, our Union is safe.

Never was a purpose of this kind better planned; better matured; carried out with a more determined spirit; or prosecuted with a greater amount of skill, self-sacrifice and talent, than this rebellion has been; and it is not possible to conceive that in all the future an insurrection on so large a scale can be so well planned and developed again, or that the nation will be found slumbering again on the eve of such a rebellion; that plans could be formed so that the strong places of defence—the forts and arsenals could be so suddenly seized; that armies so formidable in numbers, and so well officered, could be called suddenly, as if by magic, into the field; that foreign powers would be so hasty to recognize an insurrection as entitled by sea and land to the rights of belligerents, or be so anxious to recognize in such an insurrection the rights of an established Government; that they would be so ready to furnish arms and money, or to fit out ships of war to break through an established blockade, or to arm and to man piratical ships to prey upon the commerce of a nation with whom they were professedly at peace.

For the purpose was formed more than thirty years ago at the instigation and under the influence of one of the most eminent men in the Southern States, or in our whole country—John C. Calhoun. The doctrine that was really at the foundation of the late rebellion—the doctrine of State Rights held in such a

form as to justify nullification of the acts of Congress—the substantial doctrine of secession and rebellion, was then advanced, and was defended by all his great powers; and that doctrine would *then* have been practically carried out if it had not been for the firmness, the patriotism, and the talent—the unconquerable will of one man—Andrew Jackson.

The purpose of the separation and independency of the Southern States has been practically pursued for more than thirty years; the doctrines which tended to it have been propagated with untiring zeal, and have never been for a moment abandoned; the opportunity has been waited for to carry on this purpose, and to give a practical form to the doctrines. Yet there was a great preparatory work to be done. It was not easy to teach even the South to forget the war of the Revolution, the struggle for Independence, and the efforts of her own statesmen in forming the Union, and in establishing the Constitution. It was not easy so to present imaginary wrongs as to arouse great States to efforts to establish a separate government, and to make war on the Union. It was needful to change the current sentiment of the South, and to obliterate the recollection of other days. Especially was it necessary to change the public view respecting slavery; to awaken a zeal for perpetuating and propagating it; to connect it with all the industrial, social, political and religious interests and opinions of the South; to exalt it into a national question; to put the public mind into such a state that any refusal to extend the institution into new territories and States, and to spread it all over the Union—any attempt to check it—to restrain it—or to remove it, even by the most peaceful means—would be regarded as hostility to the South, and would justify rebellion and separation. It was a slow work, but it was done. The long process of educating the mind of the South to this point was commenced. The politicians advanced the doctrine—Mr. Calhoun leading the way—that slavery is right; that it violates none of the principles of just morality; that it is in accordance with the spirit of both the Old and the New Testament; that the best thing that can be done for the inferior African race is that they should be placed under the wholesome restraints and the elevating influences of slavery. Forthwith this idea was embraced by the leading ministers of religion, and the work was undertaken of educating the whole religious mind of the South to that view, and of changing all the sentiments on the subject which they had derived from the teachings of Patrick Henry, of Madison, of Jefferson, of Washington. With marvelous facility, evincing a change of sentiment on a great moral subject such as the world never saw before, the new doctrines were embraced, and with entire unanimity as bodies, and almost as individuals, the Churches, Baptist, Methodist, Episcopal, Presbyterian, em-

braced the new revelation, and made the doctrine, that slavery is in accordance with the Bible, a practical doctrine of their creed. On this ground they drew off from their Northern brethren, and the division of the country began where, perhaps, the politicians most desired it, in the Church of God. At the commencement of the rebellion the whole Southern mind had been united in this belief.

Then arrangements were quietly made for carrying out the idea. Connected with the national administration there was, as there usually has been, a majority in numbers, and a vast preponderance in talent, from the South, or that sympathized with the South. The doctrine was distinctly stated in the highest place of the nation, that the Constitution of the United States gave no power to coerce a State or States by arms. Munitions of war were quietly removed from the armories of the North to forts and arsenals of the South. The few ships of war that constituted the navy of the United States had been sent to distant seas, and could not soon be recalled to suppress a rebellion. A large portion of the little army of the United States readily engaged in the service of the South; and the most numerous portion, and the ablest, of the military men that had been educated at the public expense for the protection of its Union, became leaders of the Southern army. The North—the Government, had neither army nor navy, and was itself divided. It was the work almost of a moment to seize the arsenals, the forts, and the public property in the South, and they passed into the hands of the insurgents without a blow. There was indeed one fort that dared to make resistance. A little band of brave men, under the command of one of the noblest men in the army, dared to resist the power of the South. But the little garrison could not be reinforced or fed; the flag of Fort Sumter came honorably down, and the war began.

But this is the end of all such dangers. We are certain that such a state of things can never occur again, and that our country will be henceforward safe from such an organized insurrection. On the basis of slavery, the grand cause of all the trouble —such a rebellion can never be organized again, and as to-day we have occasion for thanksgiving that we have a *Government*, so we have had a demonstration that that Government can not be overthrown by rebellion.

We are prepared, then, to consider what would have been our condition, if this insurrection had been successful, or if there had been any other termination of the war than that which has actually occurred. One of two things would have followed. One, if the success of the rebellion had been complete, and there had been two rival and contending nations here, with long lines of conterminous territory; with great rivers running through both;

with the usual causes of dispute between contiguous nations; with separate interests; and with new divisions and conflicts, for no one can suppose that if the insurrection had been successful the number of independent sovereignties on what now constitutes the territory of the United States could have been long limited to *two*. The other supposition would be, that the rebellion had been for a time suppressed, but still leaving to the subdued and vanquished part all the original causes of irritation and alienation, with the hope that better arrangements could be made for a successful insurrection; that the public mind could be more fully trained for it; that larger armies could be brought into the field, and a more powerful navy created; that by more successful negotiations a recognition could be secured by foreign powers; that, by delay, a state of things more favorable to success would exist in the general Government, and a more decided influence in their favor might exist in the North. In what a condition would our country be now, and ever onward, if there were held over it the idea—the *possibility*—of such a war again; if it should be necessary to call forth hundreds of thousands of men to the scenes of bloody strife; if at any time the horrors of battle—the desolate homes—the wasted fields and ruined cities and towns—the conversion of so large a part of our territory into the grave-yards of the slain might occur again. From *this* apprehension we are now free, for the great problem has been solved, that under the most favorable circumstances, and with the most careful training, there can be no such insurrection organized again, and no hope that the Government of the United States can be overturned by an armed rebellion. Let us thank God for this.

III. We may find a third reason for thanksgiving, growing out of this conflict, in the moral certainty that a better feeling will exist between the North and the South; that there will be more mutual respect: *that there will be a closer Union than there ever has been.*

The attachment to the Union, by our fathers, as formed under the Constitution, was sincere and genuine. There was great nobleness of conduct; there was a large spirit of patriotism; there were great and generous sacrifices of local interests, in forming that Union. But there were still seeds of disaffection which soon germinated, and rapidly matured. It was a Union, in a great measure, based on *compromise*—an arrangement which implies that some great evil is for a time only laid to sleep, that may be revived again. For, we can not thus finally dispose of evils and wrongs in a human government, any more than it could be done in the government of God. In His government it is never attempted.

It can not be denied now that there were causes of alienation

laid far back in history, which, in their growth and development, could not be removed by any ordinary and peaceful course of things; which time tended only to strengthen and confirm; and which, whether they *could* have been removed in any other way or not, we may hope have been removed by this conflict forever. Perhaps in no nation united under one government—even in Austria, made of dissimilar nations altogether, and held together by one will, have there been such causes of irritation and alienation as have grown up in the different portions of our own country though originally of the same race, speaking the same language, and professing the same religion.

It is not necessary now to recall, or dwell on, those causes of irritation and alienation. They sprang partly from rival interests, and from differences in the laws and arrangements necessary for the protection of those interests. The questions connected with manufactures, commerce, agricultural pursuits, made a difference in the laws respecting the tariff, commerce, and the protection of domestic industry necessary, tending to constant alienation. But it was mainly the question of slavery that produced the irritation, and that tended to divide the South and the North. The demands on the one side, and the concessions on the other; the compromises asked and secured for its defence; the effort on the one hand to extend it, and on the other to check it; the influence which it had on the Government, and the attempts to abate that influence; the claims on the part of Northern philanthropists to diffuse what they regarded as just views on this and all subjects all over the world, and therefore the right to diffuse these views where slavery prevails, and the claim, on the other hand, that slavery was strictly a domestic institution with which the North had nothing to do; the Fugitive Slave Law; the Missouri Compromise; the war with Mexico; the annexation of Texas; the admission of Kansas to the Union; the loss of California to the South as a slave State; the "Dred Scott" decision in the Supreme Court—all these tended to keep up the irritation, and perpetuate the alienation. The feelings of the North towards the South were becoming well defined. The people of the North regarded those of the South, as aggressive, arrogant, boastful, overbearing, savage; as inferior in thrift, and the comforts of life, in arts, in literature, in refinement to themselves; as coarse and brutal, and regardless of law in their manners; as having an undue influence in the administration of the General Government; as guilty in sustaining a barbarous system, and as being themselves corrupted through the influence of that system. On the other hand, the prevailing feeling of the South toward the North was rapidly forming itself into *contempt*. The *name* by which the people of the North were commonly designated was, with them, synonymous with all that

is implied in contempt. It could not be denied, indeed, that they were characterized by industry, but labor in their view was degrading; they were successful in business, but it was by trick and cunning; they made advances in commerce, but it was by an unjust discrimination in the laws in their favor; they made advances in arts and in manufactures, but it was by an unequal tariff. They intermeddled with that which did not pertain to them; they sought to change institutions which in no way were subject to their control; they disregarded the compromises of the Constitution, and the laws made for the protection of property in man; they enticed slaves to leave their masters; they sought to produce disaffection in the families of the South, and to encourage insurrection among their servants. They refused to admit the holders of slaves to preach in their pulpits, or to membership in their churches; they held them up to the reproach and scorn of the world, as sustaining a barbarous institution in a land of freedom, while all the rest of mankind were seeking to put an end to slavery. In the meantime, each party—North and South—undervalued the power, the energy, the resources, the military ability, the determined purpose of the other; and each, at the beginning of the strife, supposed that the whole matter of dispute would be soon settled—the South supposing that the North would not "fight," and the North believing that the rebellion was in fact so feeble, that the insurrection could be soon suppressed. Neither party dreamed of a fierce controversy in which hundreds of thousands of men would fall on the field of battle, and extending through four terrible years; neither party dreamed of the power, the energy, the determination, the resources of the other.

The views of each have been changed; the causes of irritation and alienation, have been in a great measure removed; and, as among different nations mutual respect is kept up in a great measure by the power displayed, so the North and the South have learned to respect each other.

(*a*) The grand source of irritation and alienation has been removed. The celebrated "Mason and Dixon's line" is obliterated, and no longer designates any division of the nation. The Missouri Compromise would be useless if not repealed; the "Wilmot Proviso" unnecessary; the law of the Northwest Territory of 1787 has become the law of all the Territories; the annexation of Texas can furnish no further occasion for irritation; the Dred Scott decision has ceased to have any significance or any bearing on our interests; and the Fugitive Slave Law has disappeared as a source of irritation forever.

(*b*) There is mutual respect for the power, the ability, the resources, the military skill of each other. I do not believe that military glory, as such, is that of which a nation should be proud,

nor do I attempt a comparison, in a field where I am competent to say nothing, of the relative military power and skill evinced by the North and the South, but it is not improper to say that, as in the war of Independence, equal military ability was evinced by the troops of South Carolina and Massachusetts, so now, with the single exception of the last campaign, it might be difficult to determine in which, in that which the world calls "glory," the praise of eminence belongs. The world, too, has learned to respect powers so vast on either side when contending with each other, and that would be so overwhelming if combined.

(c) Once more—the conduct of the two great parties that were engaged in the strife, on the cessation of the war, has been, and is such as to secure in the future a degree of respect and confidence hitherto unknown since the Revolution.

This is true, on the whole, in regard to the South. There may be—there are—undoubtedly individual exceptions, perhaps exceptions embracing *States*. There may be galled and irritated feelings. There may be lingering enmity of the North. There may be a spirit of insubmission and insubordination. There may be a want of "loyalty," and a desire still of an Independent Confederacy. There may be an abuse of clemency. There may be a secret wish to restore the old order of things, and to reduce the emancipated millions again to bondage. There may be a purpose, if that can not be accomplished *in form*, to accomplish it *in fact*, and under another name. There may be cases of individual insincerity in taking the oath of allegiance, and in submitting to the acts of the General Government. There may be with some, a love of power and office that has not died, and a purpose, in connection with a party in the North, if possible, to regain it. There may be a desire of revenge.

But, admitting all this, and more than this—for all this and more, as human nature is, was natural—I hesitate not to say that, on the whole, the conduct of the South in the feelings evinced on the termination of the conflict, has been such as to demand the confidence of the North, and to secure the admiration of mankind. The surrender of the armed forces was so complete and entire; the cessation of hostilities was so immediate and universal; the acknowledgment that they had been overcome was so prompt, frank, and manly; the readiness to return to the Union has been so general, and apparently so sincere; the recognition of the fact that slavery is extinct forever has been so widely admitted as a fact—vast as are the consequences involved, and as is the change in their habits; the readiness to come under the arrangements for collecting the revenue has been so prompt; the disposition to resume commercial intercourse with the great cities of the North has been so marked; and the willingness to come into the great arrangements of the nation for perpetuating

freedom has been so general, that we see in this, I think, the return of the feelings of the best days of the Republic. There are exceptions—principally where we should least have expected them—in the heart of woman, and in the ministers of religion—but there has never been a civil war closed where there was less lingering animosity, or more willingness to unite again under the same government. Can we forget when we think of what is in the Southern bosom still, that long-cherished opinions, feelings, and customs do not soon change among a people? Can we forget how long after the wars of the "Roses," and after the civil wars that resulted in the establishment of the "Commonwealth" in England, on the cessation of the forms of war, the feelings which had been engendered lingered in the bosom of Englishmen? Can we forget how long after the Revolution, the banishment of James, and the accession of William and Mary, love for the "Pretender" lingered in the hearts of a portion of that nation; how firm was the conviction that he was the rightful heir of the crown; how strong the hope that he would yet come to the throne? Shall we blame our Southern brethren if some similar feelings linger in *their* bosoms?

Equally worthy of the admiration of the world; equally fitted to inspire returning confidence, has been the conduct of the North. In the annals of all suppressed rebellions there has never been a more magnanimous spirit shown, or a spirit which, if anything might, should make a nation proud; which would so much command the admiration of the world; or which has been so well fitted to obliterate the memory of the past, and to secure the confidence and regard of those who, though rebels, have been constrained to submit to the triumphant arms of the Republic. With entire success on the part of the North—if we must still for a while use that term—or on the part of the Government; with manifest superiority in numbers, in financial resources, and in military and naval power; with the entire breaking up of all armed forces in the South; with the object accomplished so long desired by the North, and the source of all the irritation in the nation—the removal of slavery; with victory after victory on the side of the Government, there has been, nevertheless, no exultation; there has been no boasting; there have been no triumphal processions; there have been no public thanksgivings, nor will there be to-day, for victory as such, or that the authors of the rebellion have been *conquered*, but only that the Union has been preserved, and the country saved. Rome proclaimed ovations to returning victors, with a parade of the spoils of war; with princes led as captives; with the banners of distant nations subdued, displayed in the procession; with music and shouts of triumph:—we have proclaimed none. The men made immortal as the result of victory have returned to their peaceful homes, with

not even the thanks of the nation presented to them in a public manner. Not one of the rebel leaders has been led forth an object of curiosity to be exhibited, as at Rome, to the gaze and taunts of assembled thousands. Not one has yet been executed; not one has yet been put on trial for treason. Nay, more, a proclamation of amnesty, wide as the heart of benevolence could desire, and as the safety of the nation would bear, has been proclaimed to the rebellious, and the kindest provisions have been proposed for the re-admission of the rebel States again to honorable relations to the Government. In no nation before has such a proclamation of amnesty been made; in no nation would it have been regarded as safe to do it. Whether it is wise or not, is not the question before us. Whether punishment should not be inflicted on the leaders of such a rebellion, is not the point on which I am now remarking. Whether the very leader of the armies of the rebellion; the man who more than once aimed a direct blow at the capital of the nation; who led forth great armies of rebels to invade the peaceful States of the Union, and who conducted great battles in which thousands and tens of thousands of the sons of the North were slain, and who submitted at last, only because superior military genius, and stronger military power compelled him to submit—whether *such* a man should escape the punishment due to treason, and should be placed at the head of a literary institution to be the example, the instructor, and the guide of the patriot youths of the nation is a point on which men will form their own opinions, but is not the point on which I am remarking. Yet what would the world have said if Aaron Burr or Benedict Arnold had been made President of Nassau Hall, or if the Duke of Monmouth had been made Chancellor of the University of Oxford? I am speaking only of the facts now adverted to as fitted to command the admiration or the *wonder* of the world, and as adapted to show to the erring and the guilty South that there is no malevolence or desire of revenge, in the bosoms of their conquerors.

As an illustration of the changes which have occurred in the world in little less than two hundred years; as marking the characteristics of these times as contrasted with times past; as descriptive of the state of things in our nation, and of what may safely occur under a republic as contrasted with what is deemed necessary under a monarchy in a rebellion; and as being especially edifying and suggestive to our British brethren in the views which they are disposed to take of us and of our affairs, it may not be improper to recall to the mind of the student of history the strong contrast which has occurred in relation to this rebellion and the rebellion in England under James the Second, by the Duke of Monmouth. That was, compared with this, a small affair. A few thousand—not more than six in all— composed of

those who landed on the Western Coast of England, and of those that were gathered together, armed mostly with scythes and old swords and axes, with a few pieces of artillery, made war on the English Government. At Sedge Moor they were easily overthrown and scattered. But the occasion was regarded as one on which the services of the bloodiest, the most tyrannical, the most savage, the most unfeeling and cruel man that ever sat on a bench of justice were deemed especially appropriate to carry out the purposes of a not less relenting and implacable master. I can not better show the contrast between those times and these; between a monarchy and a republic; between, shall I say, England and our own country, than by copying a few sentences selected from the interesting narrative in Macauley's History of England. After an extended statement of the trials and executions elsewhere, he says, "Somersetshire, the chief seat of the rebellion, had been reserved for the last and most fearful revenge. In this county two hundred and thirty-three prisoners were in a few days hanged, drawn, and quartered. At every spot where two roads met, on every market-place, on the green of every large village which had furnished Monmouth with soldiers, ironed corpses clattering in the wind, or heads and quarters stuck on poles, poisoned the air and made the traveler sick with horror. In many parishes the peasantry could not assemble in the house of God without seeing the ghastly face of a neighbor grinning at them over the porch."* Such in England. How different in the United States.

Surely, whatever demands may be properly made for severer justice than has yet been executed, we may find occasion this day for thanksgiving in the contrast between the conduct of England and our own Government, and of those times and ours; and eminently in the fact that our Government—our institutions—our Republic— will *admit* of a clemency that would have been fatal in other times and lands, and that order and confidence can be restored without the disgusting exhibition on the cross-roads, and in the market-towns, of men hung in chains!

IV. A fourth reason for thanksgiving may be derived from the fact that in this conflict we have secured the respect of the world, and shall henceforth occupy a higher place among the nations of the earth.

For eighty years, indeed, we have been making advances in this in our growth; in our resources; in our commerce; in our schools and systems of education; in the working of our civil institutions; in the effects of the voluntary system of religion; in our rapid improvements; in our general peace and order; in our

* History of England, Vol. I. pp. 596, 597.

freedom from pauperism and crime; and in our character for justice in our intercourse with foreign powers. There was no country to which the masses of men in other lands looked with so much hope as a land of liberty, and as an asylum from hard labor, oppressive laws, and heavy taxations; and there was no land to which the tide of emigration was flowing in so broad and rapid a stream. We needed not any demonstration of our military and naval power to secure the respect and the confidence of the *masses* of people in foreign lands.

But the remark which I am now making has respect, not so much to the people as to the rulers and to the governments of the Old World. The results of this war will be to inspire them, even against the wishes of many of them, with a degree of respect which they never cherished, and which they secretly hoped there would be no occasion to cherish, for our country.

(*a*) This is true in respect to our mode of government; to republican institutions. For reasons that are obvious, and that have been alluded to already, the governments of the Old World had desired *not* to cherish respect for this form of government, and had hoped that the result of the war would be such as to show that their anticipations in regard to it were well founded. The idea there has been that stability, energy, and permanence are connected with monarchy, and with hereditary sovereignty; that a republic must be weak as a government, and must be of short duration. In support of this, as already remarked, they referred to the past history of republics, and inferred that the great principle had been settled by them forever, that a republic could not be stable and enduring.

Hence it was that our mother country was so much disposed to recognize the Southern Confederacy, and that it was anticipated that that readiness would be participated in by all the nations of Europe. The day had come when the experiment of republican government had resulted as they had predicted and desired it would. The Republic had baffled their hopes, and falsified their prophecies for eighty years; but now, to their view, its weakness, its instability, its want of permanent cohesion in the parts, was to be demonstrated. The most formidable insurrection ever known, had been organized, and it had been proclaimed in the highest seat of authority that there was no *power* in the General Government, as provided for in the Constitution, "to coerce revolted States." What could have been more gratifying to the friends of despotism; to the enemies of republican institutions; to the rivals and the secret enemies of our country? A bright day dawned on the old despotisms of Europe when the great Republic of the West was in fact rent in twain, and when, also, it was only a question of time whether that division would be permanent, and the Southern Confederacy

could be properly recognized—whatever might become of the North.

That hope has vanished. The government of this nation, resting on the faith and patriotism of the people, has displayed an energy, a power, an ability, in the Cabinet, on the ocean, and in the field, such as has never been shown under a monarchial system of government in any land or at any time. Four years—four years that seem now to have passed like a dream—ended the conflict here. How long was it in the "wars of the Roses" before the conflict ceased, and the government settled down on its former basis? How long was it from the meeting of the "Long Parliament" till the restoration of Charles II? What power, compared with this, did France under Louis XVI., evince to suppress the insurrection in that land? Even with large standing armies; with the prestige of old authority; with the accumulated power of ages, *what* government, I repeat, in such times has ever evinced an energy, a power, a degree of stability like the Government of this Republic in the late insurrection? Not for one day, or hour, or moment have the functions of the Government been stayed. The Congress has met; the courts have held their sessions; the revenue has been collected; the interests of justice have been administered; the operations of agriculture, of manufactures, of commerce, of the churches, the schools, the colleges—have moved on as calmly and as quietly as in the most peaceful days of the Republic. The Government never was firmer; never had a more certain prospect of endurance; and such a government, even against all the cherished hopes of foreign powers, *will* secure the respect of the world.

(*b*) It is equally true that we have commanded the respect of foreign nations in regard to our military and naval position before the world. There were mistakes and reverses in the conduct of the war, as in what war have there not been mistakes and reverses? There were dark times—times that filled all our hearts with gloomy forebodings, and that called us with burthened souls to our places of worship for prayer and humiliation. There have been incompetent men entrusted with the command of our armies—men of little or no military experience; men who had had no military training; men who supposed in regard to themselves that civilians could be transformed at will to Marlboroughs and Wellingtons, or that men called from the plough would be necessarily like Cincinnatus or Cromwell; men who had little zeal for the country; men whose hearts were divided between the North and the South, if not men whose hearts and hopes were wholly with the South; men who were intemperate, and men who were cowards—but in what great wars have not things of this kind occurred? And there were raw and inexperienced troops who fled in wild dismay before the enemy—but in what wars has not this also happened?

But if this has been so; and if events connected with these facts have exposed us to the derision or the contempt of the world, there have been men also who have placed their names beside those of the great captains of the world, and who in military genius have shown that they have equalled the most illustrious of those men. There have been armies—great armies—who in drill, and discipline, and order, and firmness, and courage, have equalled the most disciplined veterans of the old world, and who have accomplished what would have given honor to the best armies of France or England—to the heroes of Marengo or Wagram—to Blenheim or Waterloo.

We were not a military people. We had one military school, and a skeleton of an army. But assuredly the nations of the earth, if they did not do it before, have learned to respect a people that could in a brief period bring into the field, and equip and discipline an army of men that could suppress an insurrection that had itself summoned into the field more than half a million of men, and that, when it was supposed they had nothing —no armories, or arsenals, or forges for the manufacture of arms, but who yet furnished themselves with all the materials of war with almost the rapidity with which Milton's fallen angels forged cannon, and compounded gunpowder, and that seemed *like* those angels to have extracted it all from the earth. The North had at the close of the war under arms more than a million of men organized to make war on almost an equal number, and which, with a rapidity and a completeness, when the arrangements were made, to the amazement of our own people and of the world, brought the rebellion to a close.

We were in history more of a naval people; and in the war of 1812 had shown that, on the ocean, we could maintain our cause against the nation that boasted that its empire was on the seas. But forty years had passed away. We had but one naval school, and some of the ablest graduates of the school were among the rebels. We had almost no ships of war; and what we had were dispersed in distant seas. But suddenly, as if by magic, a new navy arose sufficient to guard a longer maratime coast than had ever before been placed under blockade; a navy that was new in its character to the world, and that seemed to change at once the whole character of naval warfare—rendering all the wooden vessels of war that all Europe could send to our waters, by sail or by steam, useless.

(c) But, after all, it is chiefly, I apprehend, in regard to diplomacy that we have secured the respect of the world. The history of this war is yet to be written, when the passions of men are calmer than they are now, and when the real causes which have most contributed to the result shall be better understood. Then, I apprehend, it will be found that the most remarkable

things of the war have not been those which have occurred on the battle-field or on the ocean; that the highest talent which has been evinced has not been by those in the army or the navy, and amidst the thunder of battle; but in the quiet scenes of deliberation in the Capitol; in the peaceful room where despatches to foreign powers have been thought out and prepared. There is at least one name that will go into history, not, as many supposed by the side of Metternich and Talleyrand, but by the side of Burke and Canning; one life aimed at by the rebellion, but preserved by the marvelous providence of God, of value to the nation only less than that which was successfully stricken down. He lives; and his despatches will live as long as men shall choose to preserve the records of far-seeing sagacity; of firmness in maintaining great principles; of honorable concessions when they could be made with truth; and of successful efforts to maintain peace with foreign powers—to make them *afraid* to go to war when they were ready to rush into the conflict; to head off, and to check all efforts made to secure a recognition of the insurgent confederacy by the feeblest or the greatest of the foreign powers, when all the arts of Southern men, the ablest that they had, were employed to secure it; when all the interests of an enlarged and profitable commerce seemed to prompt to it; when all the desire of our division and ruin would have been gratified by it; and when, *unless* checked and restrained, foreign powers would at once have recognized the organized rebellion as in fact a government among the other governments of the earth.

For the great question was how to prevent the recognition of the Southern Confederacy by those powers, and how, at the same time that this was done, peace could be preserved with those powers; how to adjust the difficult points that *must* come up, in the circumstances, with foreign powers disposed to make such a recognition, and disposed to favor the insurgents so as to prevent war with those powers. It was done. Forthwith, on the breaking out of the rebellion, its emissaries were sent abroad to secure a recognition of their government and the co-operation of foreign powers; and abroad they found, as they hoped, a disposition to recognize them, and when that was not yet done, to aid them by their sympathy, and to furnish them materials for the prosecution of the purposes of the rebellion, despite all friendly assurances to the United States, and in violation of all the principles of professed neutrality, and in such a manner as would, in other circumstances, have led to a war with the United States. But before those emissaries could reach the seats of foreign governments, every such government had been apprised of the manner in which such a recognition would be regarded by the United States, and every foreign minister from our country had been

instructed to lay the case before such governments. The causes of the insurrection; the influence of slavery in producing it; the spirit which animated it; the policy of the North; the hopelessness of the rebellion; the evils of disunion to other nations as well as to our own; the certain consequences of such recognition, with all the appeals that could be made as drawn from the past intercourse of the United States with those powers, and their friendly relations, had been fairly laid before such governments, and not without effect. Wherever the emissaries of the so-called "Confederacy" should go, to Prussia, England, France, Spain, Portugal, Holland, Russia, Austria, Switzerland, Belgium, Denmark, Italy, Rome, Turkey, yea, to the government of the Hawaiian Islands, they would find, and did find, that such representations had preceded them.* I venture to say that the history of diplomacy does not furnish an instance of greater ability than is to be found in the instructions sent forth to the embassadors to foreign powers within two months after the organization of the Southern Confederacy, and in future times the instructions of the Secretary of State, for wisdom, for sagacity, for earnest and powerful argumentations, and for successful appeal, will be regarded as among the ablest State papers that the world has produced. And in every difficult question—and they were many—that occurred with foreign powers in the progress of the war; in collisions of opinion that threatened war; in the highly excited feelings of our own countrymen and the people abroad; in matters which it seemed impossible to adjust without a conflict; when preparations by England were actually made for war, and troops were embarked, and ships of war were fitted out, the same keen sagacity; the same sober judgment; the same power of argumentation; the same foresight of what was likely to occur; the same readiness to yield when we were manifestly in the wrong, and the same firm determination not to yield when we were in the right; the same wise statesmanship—saved us from collision; maintained the honor of the nation; forestalled and prevented all attempts at the recognition of the Southern Confederacy, and preserved peace, through those years of fearful civil struggle, with all the nations of the earth. As the result of this statesmanship, we are at peace with all nations now, and have now no question with any which may not be adjusted without a resort to arms. At any period of the struggle it would have been easy to plunge the nation into a war with England—and there were excited feelings enough there and at home to have sustained both governments in such a war; at numerous important junctures in the progress of our own conflicts, a different

* Message and Documents, 1861-2. Part I., pp. 32-416.

course on the part of the Government would have made such a war inevitable.

For such acts of statesmanship, and such results, not less than for the bravery of the men in battle, and the skill of those who commanded our armies, we should this day render thanks, and while the military skill which led to the ultimate surrender of the rebel armies should never be forgotten, the ability which kept us in peace with foreign nations—leaving nothing for our victorious army and navy to do after the rebellion was quelled in settling foreign difficulties—should be held in as lasting remembrance.

V. As a fifth reason for thanksgiving as the result of this fearful conflict, we have secured ultimate complete liberty to the nation, and are to be in every proper sense a free people. We have gained, or shall have gained, the object for which our fathers struggled, and which they saw partially in what they had secured in the war of Independence. Ultimately it may be seen, if it is not now, that there was no other mode by which that complete liberty could be secured than by such a "baptism of blood;" ultimately it may be seen that it is worth all which it has cost.

The liberty thus secured is of two kinds:—liberty for those who before regarded themselves as free, but who were under a rigid bondage; liberty for enslaved millions.

(*a*) We have secured liberty for those who regarded themselves as free, but who were, in fact subjected to an inexorable bondage:—liberty at last, of travel; liberty of speech; liberty of conscience; liberty in the post-office arrangements; liberty of debate; liberty in legislation; liberty in the administration of justice; liberty in religion.

We indeed boasted that we were free, and we proclaimed it to distant lands. But there were the shackles of an ignoble servitude upon us, in all the great interests of justice, humanity, travel, speech, religion.

Slavery ruled the land—alike controlling the bond and the free. It prevented freedom of travel and of speech; it muzzled the press, secular and religious; it brow-beat men who were disposed to utter the sentiments of justice and humanity; it controlled the commerce of the country; it formed the opinions of manufacturers and merchants; it struck dumb the ministers of religion; it dictated to ministers what they should preach and how they should pray; to professors in seminaries of learning and religion what they should teach, and to judges on the bench, and to jurymen in the box, what verdict should be rendered; it controlled General Assemblies, and ecclesiastical councils, and conventions in the Church—alike the Presbyterian, the Episcopal, the Methodist, the Baptist, and partially the Congregational; it

drove away men seeking an honest livelihood in teaching, or engaged in the peaceful pursuits of commerce; it controlled the post-office, dictating what might, and what might not be sent in the mails; it formed or modified the judgments of the Supreme Court of the land; it suppressed by the terror of the pistol, the bowie-knife, or the club, freedom of debate in the halls of legislation; it framed laws for the Congress of the nation to enact, and for the President of the United States to sign; it prostrated with a murderous weapon the man who in the Senate Chamber dared to utter the sentiments of liberty. Was this a land of freedom?

The land was not free. But now it is free. The dividing line of the States—separating free and slave territory, has been obliterated. We may travel where we please; we may form our plans of business, of commerce, of manufactures, without reference to the question how they are to effect the interests of slavery; we may utter our sentiments without fear; we may form our opinions, preach our sermons, pronounce our verdicts, frame our laws, conduct our debates in our ecclesiastical bodies, publish our books, and transmit our letters through the mails, as freemen should. The language of freedom may at last be uttered in the Senate Chamber, and on the bench of highest justice, and they who utter it are safe. The most terrible despotism after all is not that which binds the limbs of men; it is that which controls their speech, their thoughts, their instruction of the young, their judgments in reference to liberty, to property, to life, to religion. The highest liberty is that which permits men to go where they please; to think what they choose; to utter what they regard as true; to form their plans without dictation; to pronounce judgments in courts that shall be in accordance with the law and with fact; to frame such laws as the best interests of the nation demand; to utter the truth of God in the pulpit, without being cowed or awed, and to use before God in prayer the utterances of humanity, equality, and justice. Such liberty we shall henceforth enjoy, and for this let us unfeignedly thank God.

(*b*) In connection with the war, and as the result of the war, liberty has been secured to those who were held in bondage, and henceforward we are to take our place as a free nation among the other free nations of the earth, and to carry out, in the fullness of their meaning, the doctrines of the Declaration of Independence.

(1) This is the result of the war; and, so far as we can see, it was only by such a war that the emancipation of the four millions of the enslaved could be effected. For provisions had been introduced into the very Constitution for protecting slavery; it was held to be a matter pertaining to the States alone, with

which the General Government could not interfere; it was fortified by the laws; it was sustained by the Church; it was defended as a divine institution; it had secured enactments in its favor odious to humanity and to the spirit of liberty; it controlled the Government; it was spreading into vast States and Territories; it had secured, at last, from the Supreme Court, all that it demanded, in the most revolting declaration that ever fell from the lips of one exalted to high judicial authority, in the utterance of the late Chief Justice of the United States; that negroes "are not included, and were never intended to be included, under the word 'citizens' in the Constitution, and can, therefore, claim none of the rights and privileges which that instrument provides for and secures to the citizens of the United States," and "that they had, for more than a century before, been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, *that they had no rights which the white man was bound to respect;* and that the negro might justly and lawfully be reduced to slavery for his benefit."*.

The war was not commenced with any purpose of emancipation, or of interfering with slavery. It was by the purpose of God, and not by the purpose of man that emancipation was contemplated. Mr. Lincoln expressly avowed, at the beginning of his administration, that it was no part of the purpose of the Government to interfere with slavery. He then proposed a scheme of colonization—on which the nation looked coldly.† He then proposed to Congress an amendment to the Constitution, for compensated emancipation to be made voluntarily by the States before the year 1899,‡ to which the Congress paid no attention. He then declared that the Union must be preserved *with* slavery if it could be; *without* slavery if that became necessary. He then, as a military necessity, as demanded, in his apprehension, for the preservation of the Union, issued the proclamation of emancipation. The armies carried freedom with them. Freedom, in fact, became a necessity. The territories were free. The District of Columbia was made free. The fugitive slave law, enacted to support slavery, became useless, andthe odious law was removed from the statute books. The Congress proposed to the States an amendment to the Constitution, forbidding slavery in any of the States or Territories, and it is now ratified, and the very last recognition of slavery left in the Constitution will then soon be removed; and as a nation we shall be free.

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* Quoted from the Westminster Review for July, 1865, pp. 28, 29.
† Annual Message, 1861. Message and Documents. 1861-2. Part I, pp. 14, 15.
‡ Annual Message, 1862. Message and Documents 1862-3. Part I, pp. 15—23.

(2) The whole work is not yet accomplished, but it will be. It is not the work of a day, or a year, or perhaps a generation, to emancipate in reality four millions of slaves; to change the habits of a people which had been forming for generations under the influence of slavery; to elevate the slaves so that he shall take his proper place among freemen; to "emancipate" the master so that he shall himself be freed from the shackles which slavery had thrown around him; to lead him to do justice to him whom he had oppressed; to labor himself; to honor labor; and to engage in those enterprises which belong to freedom, and which have made the North what it is. We should not be impatient if the enslaved man is not suddenly elevated; if the old master cherishes still many of his former views; if there is a disposition still to withhold the rights due to all men; if there are agitations, excitements, and even insurrections in the States where slavery has prevailed; if there should be a longing look to the times when a man could control the labors of hundreds of others —could himself be idle, supported by their toil—could pride himself on their being his property—could sell them—and could walk over thousands of acres cultivated by others, and feel that those acres, and those men, and all that the one produced and the other earned, was his own. Customs and habits long formed; social views long established; modes of doing things long practiced; and theoretical convictions in domestic economy, in politics, and in religion, are not soon changed, even by the stern and dreadful *instructions of war*—and the nation should not be impatient, nor should foreign nations chide us, if time is taken to settle these difficult questions; to determine in our own minds even what *are* proper ideas of liberty; and to adjust the condition of the former slave to society, to the Constitution, and to the Church.

(3) Yet though the work is not yet accomplished, and time may be necessary to secure it, it will be done, and the nation will come up, in reference to slaves and to all men, to just ideas of liberty—slowly it may be, must be, but certainly, to the doctrine of EQUAL RIGHTS; to the doctrine (*a*) that each and every person has a right to pursue his own chosen calling as he pleases; (*b*) that each one has a right to go where he pleases, and to dwell where he pleases; (*c*) that each one has a right to express his own opinion on all subjects, subject only to the just restraints respecting the character and conduct of others; (*d*) that each one is to enjoy liberty of conscience, and to worship God as he pleases, with only the restraint that he shall not disturb the peace of society; (*e*) that each one shall enjoy the avails of his own labor, his own talent, ingenuity, professional skill, in all the work of his hands, in all inventions in art, in all discoveries in science, and in all literary productions, subject only to the claim

which the Government shall have for its support, and the community for its advancement in science, literature, civilization, and the arts; (*f*) that each one shall be placed before the law on an equality in inventive endowments, and in literature, with no favoritism to any from rank, from color, or from blood; (*g*) that each one shall be allowed to make the most of himself, by honest effort, if he has genius, talent, eloquence; that he shall be allowed to place himself in as high a social position as he can, by the accumulation of wealth, by personal worth, by grace of manners, and by a cultivated mind and heart, with no barrier derived from his ancestry or the hue of his skin; and (*h*) that each one shall be put on the same level as each other one, in his relation to the government of his country, with no disqualification in regard to votes or office which does not equally apply to all others; with no distinction unfavorable to himself as derived from his religion, his origin, his employment, his color, rank, or complexion. This is liberty; and to this view all things tend.

(4) When this is reached it will be a gain alike to the North and the South that we have gone through this fearful struggle. Our whole country will be the richer and the happier; will occupy a higher position in the eye of the world, and in the eye of God. For, no nation ever yet was impoverished by the abolition of slavery, no matter how, or from what motives, or by what causes, it was done. The Roman empire, Germany, England, all have risen in wealth, in civilization, in happiness, as slavery has been abolished, as Russia will from this time onward. It is no loss to the South that the slaves are emancipated, and no one can have any sympathy with the States as a whole, in the removal of slavery, whatever we may have for individuals in the immediate distress and poverty that have come upon them. They estimate their losses in the emancipation of their slaves as more than four thousand million of dollars, a sum equal to the whole national debt created by the war. *There has been no such loss; there has been no loss.* Ultimately the *gain* to them from these acts of emancipation will be many times more in the real wealth of their own country than all this alleged loss. The South in this rebellion intended no such thing. They carried on the war with no expectations that the relations of slavery would be disturbed. They hoped—they expected—to establish a government founded on slavery as the corner-stone. But if it had been a stroke of deep policy; if they had been actuated by the mere views of a Neckar; if they had asked in what way they could best promote the wealth of their portion of the United States—could place themselves on a level with the North; could in their comforts, and the value of their farms, raise themselves to a higher level in regard to civilization and religion; could increase their schools, enlarge their commerce, and place them-

selves abreast of the rest of mankind, they could not have done a better thing than to bring on this war:—for though the results of the war will not blot out the crime of treason, or raise the slaughtered dead from their graves, or dry up the tears that have been shed, yet this will be worth to them more than all the estimated value of their slaves. For they were a burden to them, and the "institution" was a curse, an incumbrance, a dead weight that sunk them down and crushed them. It is liberty; liberty to all, that makes a nation prosperous and great.

And a new career, when they shall have recovered from the shocks and the calamities of the war, will be before the South. With a climate and soil far superior to the North; with ample mineral resources; with rivers and streams and bays and harbors adapted to commerce; with easy access to all the nations of the earth; with the necessary outlet of the great West in their hands; with a capability in regard to the productions of the soil far beyond the productions of the North, nothing henceforward will prevent that glorious career for them and for us, for which they and we, *in Union*, not in separate confederacies, or under jarring governments, were destined by the arrangements of Providence —that we might be one United Republic—an example to all the world of the value of free institutions, and of the ability of man, under the Divine blessing, and by obedience to the laws of God, for self-government. And now, for all these things, let us this day unfeignedly thank God.

SERMON II.

BY REV. THEODORE L. CUYLER, D. D.

PASTOR OF LAFAYETTE AVENUE CHURCH, BROOKLYN.

THE GIANT AND THE SHEPHERD'S SLING.*

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts." 1 SAMUEL, xvii: 45.

THAT was a remarkable encounter which once took place in the little valley of Elah. With its thrilling story you are all as familiar as you are with the grapple of American yeomanry on

* Delivered before the Foreign Missionary Society of New York and Brooklyn, on Sabbath evenings, December 3d, and December 10th, 1865.

Bunker Hill, or with the dear-bought victory of freedom on the heights of Gettysburgh. From our early childhood we have all loved to read the brief epic of David and Goliath. With our childish eyes we distinctly saw the boastful champion of the Philistines plant himself in full view of Israel, and of Israel's heathen foes.

The champion measures six cubits and a span; and every inch of his giant stature is encased in flashing brass. The staff of his spear is like to a weaver's beam; the head of his spear weighs six hundred shekels of iron. A shield-bearer goes before him. His impious proclamation is: "I defy the armies of Israel this day: give me a man, that we may fight together."

For forty days the heathen's challenge remains unaccepted, and for forty days the heart of Israel is growing weaker than water. At length a shepherd's boy, fresh from his flocks, with the ruddy tint of toil on his fair young face, steps modestly forth into the lists. In one hand he carries a staff; in the other he carries a common sling. He has dropped five smooth stones into the shepherd's pouch by his side. These are his only weapons; the protection of God is his only armor. Even so was ruddy-cheeked free labor, fresh from its fields, pitted against the giant of oppression in our late national conflict.

I need not read to you the bulletin of that battle at Elah—so short, so sharp, and so decisive. I need not repeat to you modest David's reply to the disdainful champion: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, whom thou hast defied." I need not tell you how the stripling put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, and he fell upon his face to the earth. I need not depict to you the triumphant youth standing on the giant's prostrate carcass, and hewing off his swaggering head; nor the subsequent rout of the heathen before Israel's reässured and victorious armies.

I have brought to you this narrative to-night as a starting-point and an illustration. It furnishes a happy *parable* of the "irrepressible conflict" between God's right and the devil's wrong. Goliath typifies the giant of ERROR that for forty centuries has defied the living God. Ruddy David is the Missionary Church. The five smooth stones are Gospel truths. The staff they bear is the unbroken promise of God. Before the "countless cloud of witnesses" in heaven and on earth the conflict is joined; and all that "assembly shall know that the Lord saveth not with sword and spear; for *the battle is the Lord's*," and he will yet give the enemy into our hands.

If the stripling of Bethlehem seemed a most unequal match for the brazen-mailed giant of Gath, how much more disproportion-

ate is the Church's missionary band to the stupendous enemy which they confront! Worldly wisdom smiles at what it styles their "weak-minded enthusiasm;" and, while it coldly commends their object, it predicts an inevitable failure. But the little band stand to their post. Rationalism derides them. Infidelity scoffs at them. The false prophet and the false priests of Baal threaten them. But yet the little band toils on. When one of their number sinks at his post, there is another ready to step forward and to take up the abandoned implements of labor. The ranks swell every year; and often a gentle woman steps forth, and with meek heroism takes up the burden of a toil that has sunk so many a strong man to his grave. Occasionally a youthful missionary falls when he has just learned how to wield his sling. Occasionally a Lyman or a Lowrie is struck down by murderous violence. A Winslow, a Judson, and a Poor, sink under the burden of the long day, and are laid to rest. A Father Goodell comes home to die. A nobler life no man can live, a sublimer death no man can die, than to live or die a missionary of the Cross!

> "How beautiful it is for man to die
> Upon the walls of Zion! To be called,
> Like a watch-worn and weary sentinel,
> To put his armor off, and rest in heaven.
> What is the warrior's clarion—though its blast
> Ring with the conquest of a world—to this?
> What are all
> The trumpetings of proud humanity
> To the short history of one *who dies for souls*,
> And makes his sepulchre beside the King of Kings?"

In presenting to you, to-night, that sacred cause for which the very flower of the Church are yielding up their lives, I invite you to consider, first, the gigantic nature of the work; and secondly, the simple means to which God has pledged the final victory. If we look only at the first, we shall be tempted to despair. If we look only at the divine pledge of victory, we shall be tempted to presumption. Neither of these two great thoughts must be allowed to hide the other from our view.

I admit the difficulty of realizing, and of making you realize, the stupendous bulk of that enterprise to which our modern Church has laid its hands. Its numerical figures—like those figures by which the astronomer measures the dimensions and the distance of the sun—completely overpower us. Our common mode of speaking of it proves that we fail to grasp it. We flippantly talk about the "conversion of the world," as if it were no more formidable than the founding of a new State, or the overthrow of a rebellion. It is often introduced into the prayers and the speeches of the monthly concert in a way that shows how little idea the speaker has of what he is saying. The *conver-*

sion of the world! Measure and master the bare thought, if you can. Bear in mind that it means not only the regeneration of every individual soul that now sits under the Gospel's fullest blaze—and not only the conversion of every false professor in the universal Church—and not only the reclamation of every stubborn Jew, and every stiff-necked skeptic, of every abandoned outcast in Christendom, but it would include, also, the complete moral renovation of every one of the seven hundred millions that have never yet learned the alphabet of Christianity. It means the overthrow of every idol-temple, of every mosque, and every mass-house on the globe; or else their consecration to the true worship of Jehovah. If the omnipotence of God were put forth to convert the entire world within a single ordinary generation, it would require the conversion of thirty millions every year, of six hundred thousand every week, and of nearly one hundred thousand souls each day! This rude computation gives one aspect of the gigantic work. In order to understand more exactly just what the Church of God has undertaken to do, let us sweep our eye for a moment over the moral map of the world as it lies before us, in its colossal "wickedness." As we study that moral chart, we discover that four great divisions or systems include the human race.

I. The first is the system of unmixed *heathenism*. This includes every nation that is wholly given up to idolatry; that worships the gods of their own manufacture; that has not in its religion a single trace of Bible Christianity. Under the midnight gloom of heathenism lie four hundred millions of the human race. Nearly one half of the population of our planet!

This is the system which has least of God and most of the devil in it of any which human depravity has devised. This is the system which sinks humanity to its *nadir* of degradation, which makes the present life the most wretched, and the life to come the most appalling. This is the system which kindles the funeral pile for the mother, and consigns her helpless babe to the Ganges; which spreads its bed of self-torture, and rolls its car of Juggernaut over its shrieking victims; which varies its obscenities worthy of a Sodom by ferocities worthy of the Pit.

From beneath its wild and dark dominion, an unnumbered multitude are moving on to the bar of God. Every hour two thousand heathen souls are bursting into eternity! Fix your eye on that interminable procession of immortal beings that with heavy tread press on toward the terrible brink, and disappear from our sight. Observe how close the ranks, how steady the advance, how rapidly they plunge over the awful verge! While you gaze, they are going! They are gone! During the

very hour that we are gathered in this Christian temple, a larger number of heathen souls than this audience could contain are plunging, without God, into a hopeless eternity. And what have you and I done to save them?

II. Turning away from these immense hordes of idolaters, we come next to a *second* division, which is less numerous than the first, but not much less benighted in spiritual error. The followers of the impostor Mohammed number nearly two hundred millions. They occupy nearly all the territory over which the Apostolic Church won its most splendid triumphs. Damascus, Syria, Asia Minor, Egypt, have long been overgrown by this deadly Upas-tree. Through the same streets in which Paul once preached the "good news" of Calvary, a Christian proselyte is now hooted like a dog.

Let God be praised that this Upas is death-smitten to its core. Mohammedanism made all its conquests within two centuries after its birth. To-day it has no aggressive power. It sends out no missionaries. It subdues no provinces. It has no future in its brain. Every locomotive that goes thundering into Cairo, or up through the passes of the Lebanon, brings new ideas into its silent, stagnant realm. Every Christian sermon that is preached under its rotten boughs shakes down some decaying twig. The Upas is dead at the root. It needs but the free blasts of Gospel truth upon its blasted trunk to bring it down; and its thundering crash shall awaken the dead civilizations that have long been sepulchred under its shadows.

III. In striking contrast with inert and decaying Mohammedanism stands the *third* system, the system which has its heart at ROME, and a palpitating nerve in every latitude on the globe.* While the religion of the Koran is slowly drawing up its feet into the bed to die, the religion of the Vatican is instinct with aggressive life to its finger-ends. Popery is not indeed what it was when the imperial successor of Charlemagne lay down in the dust at the threshold of the Pontifical palace, to propitiate the arrogant despot who reigned within. Neither is it what it was sixty years ago, when a Pope was dragged to Paris to place the iron crown on the brow of the despoiler of Papal dignities, and when the head of the Great Beast was "as it were wounded to death." But its present condition is certainly more like the era of Hildebrand than like the era of Napoleon. The ancient heresy of twelve centuries keeps a fresh supply of young blood in its veins. Whatever "Giant Pope" may have suffered in the days of Bunyan, it is certain that he does something more in these days than to "sit in the door of his cave" and gnash his teeth at the

* These passages were printed by the author in the *New Englander*.

passing pilgrims. He has cunning in his ten fingers, and strength in his right arm. The spirit of Loyola still haunts the Vatican. Popery is the *masterpiece* of human craft, propelled by the glowing anthracite of an inextinguishable fanaticism. Her engineers sometimes "bank the furnaces," but never let the fires die out. Popery never was more dangerous than to-day. Never have her coffers been more freely "bled" to equip missionaries and to found nunneries, to build stately cathedrals on Brooklyn's loftiest height, and on New York's most splendid avenue. The Papacy plants his picket-guard at Oxford right by the monument of Ridley and Latimer, and makes a beautiful Empress his "deputy" at Paris. With one of his many arms he holds South America, with another he clutches at the magnificent Valley of the Mississippi.

The actual number of those who acknowledge his supremacy is not less than one hundred and fifty millions. But he has thousands of "Ritualistic" allies in the ranks of nominal Protestantism. On the continent of Europe he holds all the territory he held two centuries ago, while Protestantism has been weakened by formalism and poisoned by the rationalistic virus that oozes from the German universities. In the land of Luther and Melancthon, the fine gold has become dim. In the fair city of Farel and John Calvin, rationalism held full sway until the revival under the Haldanes thirty years ago. The traveller through Germany, Prussia, and Switzerland sees but too little difference between scores of churches that bear Luther's name and those false churches against which Luther made valiant fight. At this hour Romanism is more to be dreaded than all the heathenism and Moslemism of the globe combined; they are passive and moribund; but Popery is as subtle and as nimble as the prince of the powers of the air.

But, brethren, we need not study any further the militant religions of our globe. After our survey of the colossal systems of heathenism, of the false prophet, and the man of sin, we turn away toward the comparatively slender band of "the faithful in Christ Jesus" somewhat as we turn from the giant of Gath, with his spear like a weaver's beam, to the ruddy shepherd's boy armed only with his sling. The Goliath of Error outbulks our slender David by many a cubit of measurement. But David has the "five smooth stones" and the LIVING GOD on his side. The giant comes out against us with his sword, and with his spear, and with his shield. The Missionary Church advances against him "in the name of the Lord of hosts, the God of Israel whom he has defied." And all the world shall yet know that the Lord saveth not with human sword and spear and shield, but with the five smooth stones of Gospel truth, wielded

by the arm of faith! The battle is the Lord's. It shall be won, "not by might, not by power, but my Spirit, saith the Lord."

(*a.*) Wherein lies the real power of the Missionary Church? (I use this term because my Bible gives me no other idea of a true church than a missionary, aggressive, reformatory, soul-saving body of working believers.) Wherein lies her power? Manifestly not in her numbers; for she embraces less than one-fourth of the human race. Manifestly not in her earthly resources; for Mammon has more wealth than the Church, and Antichrist possesses cunninger state-craft and mightier armies. Her power lies in her living *union with the living God.* And in proportion to her closeness of union with Christ Jesus, will she be sagacious in plan, steadfast of purpose, fertile in resources, zealous in labor, prevalent in prayer, and victorious in achievement. Christ is in the Missionary Church. He is *not* in heathenism, or in Moslemism, or in Rome. When He gave the Church her commission, "Go, teach all nations," He sealed up with it the priceless promise: Lo! *I am with you* to the end of the world."

With one slender rod, Moses cleft the Red Sea asunder; but God was in the rod. With a herdsman's sling, David brought down the Philistine; but God strengthened the young shepherd's arm, and guided the fatal stone. Out from the doorway of a prayer meeting in Jerusalem, a handful of plain people issued forth, to turn the heathen world "upside down," and to carry the cross from the Euphrates to the Tiber. But Christ went with them and in them from that "upper chamber." Christ flamed on Peter's tongue; Christ reasoned from Paul's cultured brain; Christ spake from Apollos' lips; Christ throbbed in the pulsations of John's warm heart: Christ shone from Stephen's face, when it was like unto the face of an angel. *Lo! I am with you always*, blazed on the banners of every apostolic corps; *Lo! I am with you always*, rang as her bugle-call to every march to victory. The power of that missionary apostolic Church lay in her piety; for her piety was the measure of her union with Jesus Christ. And in our day, the Church's piety is the Church's power. Do not forget, my brethren, this truth of truths for a moment. The power of the missionary Church is her living, toiling, self-denying piety. For this there can be no substitute. The Church may increase her agencies as she will; she may multiply her machinery a hundred-fold; but it will be all for naught, unless Christ Jesus be the "living Spirit within the wheels." What the missionary Church now most needs is—another Pentecost. And all ye who would see new vigor in the work of missions—who would see a new zeal,

a new liberality, a new inspiration in the Church at home, must besiege God's mercy seat for a powerful, soul-quickening revival.

(*b.*) Look now with me, a moment, at another element of strength in the Missionary Church. Not only is the power of God promised to her fidelity, but the wisdom of God is visible in the choice of her materials. In our modern times, God has put his gospel faith into the *best races* on the globe. David has better blood in his veins than Goliath. The races to which God has intrusted His staff and five smooth stones of Gospel truth, are the same races that drew up Magna Charta and the Declaration of Independence—the races that have made iron types to talk and iron ships to swim—that have strung the telegraphic nerves through humanity's limbs, and have woven out of revealed law the highest forms yet reached of Christian civilization. For the spread of his gospel, God has made Great Britain strong, and Holland industrious, and Germany learned, and has saved our American Republic as by fire. The welfare of Christianity has God bound up with the welfare of certain races and nations. If this be so, how vitally important it is that those nations who essay to Christianize other nations should themselves be Christianized to the very core!

When the diplomacy of Christian nations has been employed to outwit simple savages, and the commerce of Christian nations has been employed to cheat them; when the same ship that carried out the Bible was also freighted with opium and fire-arms, and with handcuffs to bind on savage limbs, we need not wonder that the very name of Christianity became an opprobrium and a terror. Only a few weeks ago, a vessel was cleared from an American port to the coast of Africa, which carried seven missionaries in her cabin, and several thousand barrels of New England rum in her cargo! I very much fear that the contents of her cargo will prove an overmatch for the contents of her cabin.

Of other nations I am not to speak to-night. But for my own beloved land, I rejoice to say that her Divine Deliverer seems to be preparing her for her predestined work abroad by no common discipline. I rejoice that God has washed from our escutcheon that big black blot that was visible clear round the globe—although He did wash it away with the tears of America's mothers and the best blood of America's sons. What our liberated land now needs is another baptism—the baptism of Pentecost. Wherefore, all ye who long to see America's influence go forth like the morning light over every land, I pray you that ye besiege the mercy seat for a powerful, purifying, pentecostal revival.

(c.) Before I close, let me remind you of another pertinent parallel between the shepherd-boy of Israel and Christ's Missionary Church. The young David of Bethlehem brought from his sheep-cote to the battle-field of Elah a hearty frame, a rustic simplicity, and an intrepid heart. Like the strong-limbed rail-hewer of our day, who slung the stone that slew Slavery, he was a plain-born son of toil, with the smell of mother earth on his garments. His cheek was ruddy with temperance; his sinews were knit with athletic exercise. That rustic son of Jesse, fresh from the hills, is a beautiful type of Christ's Church in its best days—its *days of self-denial*—its apostolic days, when fishermen and tent-makers conquered principalities and powers—its Reformation days, when the miner's son from Saxony, and the lean student of Geneva, smote the Papal Goliath—its Puritan days, when Cromwell's "Ironsides" sent curl-pated cavaliers "whirling" over Marston Moor; when a band of Yorkshire farmers and herdsmen steered the "Mayflower" through wintry tempests to bleak Plymouth Rock! And in our days the missionaries of the cross have mostly come from such households as the household of Jesse. Herein lies a lesson and a warning.

Brethren! I have a prodigious fear for our metropolitan churches—for to such I speak to-night. I fear that fast-growing wealth is impoverishing the Church's piety; I fear that an unparalleled prosperity is making our churches luxurious, fashionable, worldly-minded, self-indulgent. The religion that walks on life's sunny side in Paris laces, and sips its choice wines in freestone mansions, is not the religion that breeds missionaries, or fights Goliaths.

Don't you remember reading in your childhood's favorite fiction about Sinbad's voyage into the Indian Ocean? Do you remember that magnetic rock that rose from the surface of the placid sea? Silently the vessel was attracted toward it; silently the bolts were drawn out of the ship's sides, one by one, through the subtle traction of that magnetic rock. And when the fated vessel drew so near that every bolt and clamp were unloosed, the whole structure of bulwark, mast, and spars, tumbled into ruin on the sea, and the sleeping sailors awoke to their drowning agonies!

So stands the magnetic rock of *worldliness* athwart the Church's path. If the Church draw too near, then bolt after bolt of godly purpose will be drawn out, clamp after clamp of Christian obligation will be unloosed, until the sacred argosy, that is freighted with immortal hopes, shall tumble into a shattered and disgraceful wreck. Depend upon it, brethren, that God will never suffer this to be. He will not let us rob Him. Depend upon it, that if we lie down to luxurious slumber on couches of rosewood,

while the world is perishing, He will snatch the couch from beneath us in financial judgments. If we persist in paving the way to our places of amusement and our parties of pleasure with His silver and gold, he will wrest it from us with the terrible rebuke: "Ye may no longer be my stewards!" Oh! for the descent of a Pentecostal fire to consume this "wood, hay, and stubble" of pomp and luxury! Oh! ye who long to see the self-pampering churches brought back to a hardier self-denial and a holier self-consecration, I pray you that ye besiege the mercy-seat, and labor, too, for a soul-humbling, church-purifying *revival*.

But I must not weary you with the discussion of a widening theme. As we close, we seem to be looking out upon the stupendous conflict between light and darkness, between the hosts of truth and the hosts of error. The field of this conflict is not a narrow vale of Elah; it is the wide, wide world. Like the swarming squadrons of Philistia on the mountain-sides, stand the combined innumerable hosts of heathenism, of the false prophet, and the man of sin. Like the brazen-mailed giant of Gath, stands *Antichrist*—proud, stubborn, impious, and defiant. As the shepherd-boy of Bethlehem came forth to confront Israel's foe, so come forth the missionary band of Christ. They are inferior indeed to the foe in numbers; but a single man, with God on his side, is in the majority. In the missionary band of Christendom are represented eighty-five different organizations. Of these, twenty-two hail from Great Britain; twenty from our beloved Union; thirteen from Germany; nine from little Holland; seven from the lands of the "Norsemen;" one from France, and the remainder from British colonies. Of these organizations, the two largest are the "Wesleyan Society" of England, and the "American Board of Foreign Missions." As the roll of the American Board is called, three hundred and twenty missionaries answer to their names; they already can point to seven hundred and eight-nine "native helpers," and twenty-five thousand living heathen converts. These are the men of whom the most eminent Scotch painter once said to me: "America has produced many great artists, and authors, and orators; but the most superior body of men she has yet furnished are her missionaries." Each one of them is equipped with the staff and the sling. Each one has in his scrip the five smooth stones from

> "Siloa's brook,
> That flows fast by the oracles of God."

To our weak faith, this missionary band seem small and few for the moral conquest of the globe. But who can tell how

many Martyns and Winslows and Duffs the eye of God may discern yet waiting in the household of Jesse? Who can say that there is not now upon his mother's knee another Luther, who shall lead the last great onset against the man of sin; or another Calvin, to vindicate the cross before European skepticism; or another Wesley, to awake with Gideon's trumpet a formal church to fresh revivals and a loftier zeal? Who can tell how soon the eye of God may see an American missionary preaching Christ in the Mosque of Omar, or proclaiming the downfall of the Papacy under the frescoed dome of St. Peter's?

That time is coming! It is eighteen centuries nearer than when the first missionary concert of prayer was held in the "upper room" at Jerusalem. It is fifty years nearer than when the first American missionary sailed from Boston wharf to the shores of India. It is as sure to come as to-morrow's sunrise. Do you ask, When will that time arrive? I answer: It will come when the Church of Christ shall pray as the first missionary concert prayed at Jerusalem; it will come when all the followers of Jesus shall write *Holiness to the Lord* on every dollar in their coffers—when the Church shall consecrate all her children to self-denial and to holy toils, and shall train every David from his cradle to wield the sling! Then, all the world shall know that God saveth not with sword and spear; for the battle is the Lord's, and on the brow of the ENTHRONED LAMB shall rest the diadem of victory.

SERMON III.

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THE ENLARGEMENT OF OUR NATIONAL GREATNESS BY THE RESTORING MERCY OF GOD.

"Moreover the light of the moon shall be as the light of the sun and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—ISAIAH XXX: 26.

ONCE more we are assembled for our service of National Thanksgiving. A strange eventful year has run its round, and

made its deep impressions on our hearts and lives. Out of the treasured memories of our experience as a nation, we are called to press the new wine of rejoicing, with which to fill our cup, as we call upon the name of the Lord, and offer praise before him in his courts. The meaning of this service is impressed upon us with unusual power amid the peculiar tones of our thanksgiving in the present year. As it seems to me, it is essential that two ideas should be predominant in the genuine and truthful services of such a day at any period, and most especially in this to which the providence of God has brought us. First of all, it should commemorate the blessings which are public or national in their significance. Every Sabbath is the day of personal thanksgiving for the Christian, and every breath of fervent prayer contains a recognition of the guiding hand and loving care of the Father of our spirits. But when a nation pauses in its secular activity and throngs unto the temples of the Lord, at the call of those who are appointed to be the ministers of God to it for good—the narrowness of personal experience is swallowed up in the vast and all comprehending interests of that organic life which throbs in the hearts of millions and makes them one in public weal or woe. And furthermore it seems essential that the thanksgiving of each year should issue from the public recognition of a Providence and Mercy, developed not in former generations and in other years, but in the very year which dates the proclamation, and whose mercies rise still fresh and young before the public view. These seem to be the elements which should control the movement of our thoughts as we attempt to recount the causes of our National thanksgiving, and to unfold the obligations they impose upon a grateful people.

And surely, my brethren, never yet was there a gathering of this nation to the altars of our God, amid such causes for congratulation and rejoicing! The thanks of other years seem utterly inadequate to suit the mercies of the present. Standing where we do to-day, our song should be like that of Moses and the children of Israel, when they stood by the sea where the hosts of Egypt were buried in the depths, and cried: "Who is like unto thee, Oh Lord, among the gods; who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people which thou hast redeemed, thou hast guided them with strength unto thy holy habitation." Not more impressive as a work of God, and an occasion of extatic praise was that deliverance 3,000 years ago, than are the blessings of the God of Israel which we trace to-day. We climb again the watch-tower from which we looked last year and saw a continent in arms, the majesty of law defied, the interests of liberty emperilled, the finger of derision pointed at the institu-

tions of America, and the work of death and desolation raging far and wide; but now as we look our eyes are greeted with a brighter scene. The yawning gulf of strife is closed—the survivors of those hosts that met in conflict are found in the ways of industry, toiling to repair that former desolation, the tribes of our inheritance are standing in their lot under the banner of our fathers, the darkening clouds which rested on the earth and sky have parted and are driving fast away before the splendor of the day of peace. The help for which we waited with hearts of longing which almost broke beneath their burdens, has come at length, and now with smiling faces and with tranquil expectation for the future, we gaze upon a nation saved, its institutions purified, and its ancestral glory shining on the world, without a blot or flaw to challenge the honest criticism of the nations, as in those former days now gone, thank God, forever.

To the rapturous vision, and the sacred obligations of such a day as this, the prophetic language of our text applies with startling emphasis. In that day of restoration which he foresaw and foretold to Israel, Isaiah promised larger blessings than they had enjoyed before. The people should return to Zion, the voices of their teachers should be heard again among them, fertility should revisit their exhausted fields, and large pastures should invite the hungry flocks. Thus they should be, as in the days of old, the people of the Lord. But more than this should be their portion. Not only restoration but enlargement should come with that day of wonders. "Moreover," says the Prophet, "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." Light unknown before should shine upon them in that illustrious day of healing. Privilege and opportunity, and influence, and glory, such as no former era had presented should be within their reach, and they should have reason to raise a loftier song of praise to God for blessings to be unfolded in the future years than for all that memory presented to them from the past. From this appropriate promise of the Prophet we draw the subject of our thanksgiving meditation. Let us consider

THE ENLARGEMENT OF OUR GREATNESS AS A NATION BY THE RESTORING MERCIES OF OUR GOD. Two lines of thought are set before us here. First. *That work of* RESTORATION *which God has accomplished in our land, demands our grateful recognition.* The day has come in which it may be said, "the Lord hath bound up the breach of this people, and he hath healed the stroke of their wound." In making such a declaration it is not of necessity implied that there is an absolute removal of all causes for solici-

tude and vigilance, or that we have yet attained the fullness of the promised blessing. We do not forget that martial law is still proclaimed in all the rebel States, and that they are still unrepresented in the Congress of the nation. Nor do we claim that all the rancour of the recent strife has passed away, or that the last award of justice to the guilty has been made. Many things are lying yet in a penumbra which is neither like the old chaos of rebellion, nor like the shining loyalty which under God's blessing shall rejoice our hearts in years to come. The breach is bridged, but yet not arched and strengthened as it shall be when judgment has been laid to the line and righteousness to the plumet. The wound is closed, but yet not firmly sealed with living tissues of a vigorous life as it shall be when from the deep heart of the nation there flows out a common joy in our equitable institutions and our world-wide power. I venture the assertion that there is error in both extremes of judgment concerning the actual condition of affairs among us. Error in the opinion that the great work for which the nation toiled during these four bitter years, is all accomplished with the cessation of an armed resistance to the law: and error also in the opinion that our attitude and sentiments should be the same towards those conquered States, as when they stood compact in arms and frowning defiance at the Government.

Discriminating between these, I would lay emphasis upon the fact, that the great principles for which we struggled have been solidly established in the land, and that their universal recognition and the proper applications of their power are as certain to be secured in every State and county of the Union, as any events can be which depend upon the free agency of man under the Providence of God. The period of conflict and division has ceased with the enforced submission of all who rose against law. The period of reconstruction is before us with its duties, less stern, but not less momentous, than those which we have met with loyal hearts and an unwavering trust in God. A clear conception of these duties, and a determination to perform them in a spirit at once faithful to principle and fraternal in its feeling, should not, however, obscure to us the glorious fact that the crisis of our peril has passed by, and that the fires of our furnace of affliction are now quenched. "This is the Lord's doing and marvelous in our eyes." For this we bless his holy name, saying with the Psalmist, "If it had not been the Lord who was on our side, when men rose up against us, then had they swallowed us up quick when their wrath was kindled against us." Looking back from this security to the former peril we can trace today, the steady guidance of his hand and the wondrous method of his wisdom, in working our deliverance. From the time of

the first uprising of the people to defend their institutions, unto the hour which witnessed the surrender of the last rebel army, the demonstration of a guiding hand, superior to all human power, has been decisive. From point to point we trace its interference. In the dark days which followed our reverses, in the suspense of hope that we had power to reach our end, in the protracted conflict of opinion in the loyal States, in the heat and frenzy of political contention, in all forms of peril, whether by secret craft or open violence, the agency of God may be discerned; now infusing new ardor into the people's heart, now turning the tide of battle by some sudden interference, and now confusing the combinations of our enemies across the seas. So clear has been the evidence of this, that even unbelief has been constrained to confess a power superior to the arts of statesmen, and the might of war; while simple faith has bowed with grateful adoration before a present God, who "doeth according to his will among the armies of Heaven and the inhabitants of the earth." We see all this to-day, and gratefully make our acknowledgment that it is the Lord who hath been our refuge. "He hath bound up the breach of his people and hath healed the stroke of their wound."

But it behooves us to direct our minds to these restoring mercies in a more specific manner. What in detail is that work of restoration for which our hearts should praise him?

(1.) I bid you then, thank God with me for "the Union" established and secured for future years. This was the first gage of battle and it has been fairly won. The question whether the States occupying the center of this continent, identical in history, in language, in religion, and in political affinities, should continue to be one in the form and reality of government, or should be divided at the call of passion and abnormal social interests, first into two, and afterwards inevitably into many fragments, each more or less hostile to the other, each intrinsically weak against a foreign foe, each certain to deteriorate and dwindle amid the unnatural rivalries of its existence; this question so long mooted in our land is settled for all coming time. To-day we re-occupy the Union of our Fathers, in the sense in which they founded it, and without the fears they felt for its continuance. The appeal of Washington to his countrymen, in the farewell address, is answered now for the first time in our history by the call of Andrew Johnson who proclaims the Union safe. The arguments of Webster in the Senate thirty years ago, portrayed a peril which our eyes have seen and also sketched a future triumph for which we bless God to-day. We are looking, as he desired to look with the last glance from earth "upon the gorgeous ensign of the Republic, still fall high advanced, its arms

and trophies streaming in their original lustre, not a stripe erased or polluted, not a single star obscured, bearing for its motto no such miserable interrogatory as "what is all this worth," nor these other words of delusion and folly: "Liberty first and union afterwards," but everywhere, spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land and in every wind under the whole heaven, that other sentiment, dear to every true American heart, "Liberty and Union, now and forever, one and inseparable." The Union with all its blessings of internal peace, prosperity, and power is ours to-day. The nation has come to its inheritance. Our house is founded now upon the rock, and under God it shall stand firm against the intrigues of domestic treason, or the assault of foreign foe. But to your gratitude for this

(2.) I claim that you should add thanksgiving for the maintenance of the authority of law throughout the land. This thought applies in two directions. Obviously the Union might have been restored by such compromises with rebellion, that while the name remained upon the roll of nations, the majority and grandeur of it as a power of constitutional control would have returned no more. At one time the danger of such an issue to our struggle seemed imminent, but our triumph was the triumph of the Union and the law. The mass of red-hot treason was held upon the anvil of the Constitution until the heavy hammer of the people's loyalty had beaten out the fire and left it there inert and cold, so that a child might lay his hand upon it now. Our victory has set the power of law upon the throne. The issue was defined distinctly from the first call to arms, and the purpose that in this land of ours there should be one law for all, which all should loyally obey, was the main spring of the endurance and sacrifices of the people.

And one gratitude for this supremacy of law is also strengthened by the other fact, that amid the throes of this death struggle, no right secured by the charter of our liberties has been wrested from us. It is not always so, in periods of revolution. France and England have learned, at bitter cost, how easily the treasured rights of years may be eliminated from a nations life, amid the confusion and terror of internal strife. But we have passed that peril safely. Our government is more than ever now the echo of the people's voice, the expression of the nation's will. The forms of our Constitution are standing yet in all their old integrity, no privilege has perished, no safeguard is withdrawn. Whatever guarantee of liberty seemed for a time suspended, returns to all who can yet claim their rights with safety to the general good. And now the might and majesty of law, expounded and enforced as never in the world before, rises before

the conscience of this nation, sacred with an authority inferior only to that of the Eternal will, and fraught with blessings, less precious only than those of our immortal hope. Still further:

(3.) I claim your gratitude to God to-day, for that feature of his restoring mercy by which he has made this nation "free indeed." For this we claim that all the praise is due to Him. It was not man's device that planned and consummated this glorious result. It did not enter into the purpose of the nation or its rulers, that slavery should die with the rebellion. Our thoughts concerning that monster evil of this age were timid and reserved at the beginning: our hands were slow to lay the axe to the root of that deadly tree. To our shame it must be said that almost regretfully we learned the lesson which our fathers wrote in the first sentence of their immortal Declaration, that "all men were created free and equal."

But that gigantic evil which the hand of man was loath to strike at, the Providence of God has siezed and dealt with, by a series of marvelous enactments which first disabled, and now have finally destroyed it. We trace those acts of Providence with wonder, yea, with awe. From the first step of policy which placed the slaves among things contraband in war, to the last act of justice which proclaims by Constitutional Amendment, ratified by three-fourths of the several States, that henceforth slavery or involuntary servitude, except for crime, shall not exist in these United States, thus purging from our country's robe of royalty forever, the stain which she has worn before the world in all these years of her inconsistent grandeur—through such a process of deliverance and restoration to the true life of the republic, we see the finger of the God of justice pointing forward, in the path of duty, and we hear his voice crying in thunder tones, "Thus saith the Lord God of Israel. There is an accursed thing in the midst of thee Oh Israel, thou canst not stand before thine enemies until ye take away the accursed thing from among you." And it is done! the accursed thing is dead, and to-day the nation buries it. Henceforth, Oh my country! no bondman shall clank his fetters on thy soil, no master's hand shall lift the lash to let it fall on woman's naked back, no parent's heart shall bleed for children torn forever from his sight, no form of man shall stand upon the auction block for sale. Away with fetter, lash, and bloodhound now, for God hath blown the silver trumpet, and the year of jubilee is come. To Him be glory in the highest for such a restoration! Let the earth praise Him for it, let the sea roar, and the floods lift up their voice, let the trees of the wood rejoice, and let all the people say "Amen." And if there was one fibre of my heart that did not throb responsive

to such a consummation, I would tear it out though life went with it. But there is still another cause for joy.

(4.) I claim your gratitude to God that in the peace which he has granted us, the foundations of virtue and religion are not only firm among us, but have been also greatly strengthened and enlarged. This is a fact of great significance, and all reflecting minds will note it with thanksgiving. War, and especially civil war, is usually accompanied by terrible demoralizations. It rends the ties of life and violates the sanctity of home. It unchains the tiger passions of the human heart and gives free scope to license and barbarity. Amid the hostilities of party, and the carnage of the battle, the gentle influences of virtue and religion are wont to be despised, while selfishness and infidelity make fearful progress. Such was the result of war in the last century in France, and earlier in Germany and England. The "Revolution" left this Country in a state of moral and religious torpor from which it did not pass for years. But such has not been the case with us in our war for the Union. Begun with a deep sense of responsibility to God, its progress has been sanctified by ceaseless prayer, and its sufferings have been alleviated by deeds of mercy such as the world has never seen. No human pen will ever write the record of the charity and self-denial of this people. Into the treasuries of relief have dropped the widow's mites, and the children's offerings, and the lavish contributions of the wealthy. Into the armies have gone the agents of comfort to the body, and of salvation to the soul. And in the track of desolation which those advancing hosts have made, have followed messengers of mercy, with gifts of healing and seeds of Christian love. Religion is not lying prostrate and dishonored in the land to-day. Its voices are not hushed, its virtues have not ceased to blossom and bear fruit. The conscience of the nation knows its power, and multitudes who never felt its consolations in their seasons of prosperity, have learned to bow before its altars in these troublous times and find refuge from their fears and woes in God. In saying this, we are not unmindful that the picture has another and a sadder aspect; but while we deplore the evil, we will not withhold our thanks that in this day of peace the mission of the church of Christ is vindicated and her power to comfort, to inspire and to prevail with God, is attested by an unparalleled experience.

And now my brethren as we have thus summed up the mercies of our day of healing, while our hearts are full of gratitude for such a wonderful deliverance, involving everything that makes our homes secure, our honor precious, and our country dear, we may turn to contemplate, the other aspect of our subject.

Second. THE ENLARGEMENT *of our privilege and opportunity*

and greatness by those restoring mercies. Let us recur for a moment to the text and point out its application. The promise is that in the healing of God's Israel a new era shall be introduced, symbolized by a day luminous and effulgent, in which the light of the moon shall be as the light of the sun, and the light of the sun shall be increased seven-fold. Turning the lustre of the promise on this nation, we claim the prospect of its literal fulfillment in the future that opens now before us. The miracle of our reunion brings clearer light, augmented strength, enlarged responsibility and power for good. It sets us in our proper place among the nations. It purifies our policy. It simplifies the problems of our government. It gives full scope to every generous impulse of patriotic hearts. It opens wide a door before us through which we shall soon pass, out of the dark galleries of intestine strife into that garden of delights where summer zephyrs blow, and blooming nature greets the fevered eye of man. If the strength of that former day was great, the strength to be developed now shall be greater far. If the renown of that was high, the fame of this shall be proclaimed in every land. We are now entering the vigorous manhood of our national career and as we put away the childish things of other days, shall find that we have need of purer principles and loftier ideas, than when we felt our way through sectional contentions, by compromise and intrigue to our ends.

But what, then, are the essential features of this national enlargement, and what are the principles which should control us as we stand upon the threshold of this era of opportunity and privilege? This is the practical question after all; and a true gratitude will prompt us to a careful attention to these points of duty. Briefly, I will attempt to answer. Passing by those aspects of our enlargement which depend on natural causes merely, such as the increase of wealth and population, or the preponderating influence of our Nation on this Western Continent, I call your attention to those features of our opportunity which involve lasting moral obligations, and of these notice—

(1.) Those duties which are imposed upon us, with large increase of our responsibility, in relation to the rights of man. This involves the greatest and most practical question now before us as a nation. The destruction of Slavery has not solved it. It has only brought it right before us. What is to be our future policy in dealing with the races which we call "inferior?" What is to be the spirit of our laws of conduct towards Humanity, without regard to any of the castes and grades and social distributions in which it is presented? That is the question which God sets before us in this day of light, pointing, on the one hand, to his own revealed doctrine of the

brotherhood of man, and on the other, to our own formal declaration that equality before the law is man's prerogative. This test is put before us, as has been well said, "as a stone of stumbling, or a rock of exaltation." Until this is settled right, the work of justice is not finished. Until this is settled, God will hold us to our proud pretensions; will ask again, in tones like those which we have heard with terror, "Where is thy brother Abel?" I pause, to beg that none will listen carelessly, for I have weighed well what I have written. The question of suffrage for the black man is one for the statesman solely. Let him settle it impartially, on conditions of industry, intelligence, and character; and none can justly raise a murmur. But the question of manhood in the black man is one for the Christian. And the time has come, when in this land, rescued for freedom, God's immortal children of every race, hue, and grade—Indians, or Africans, or Europeans—should be respected for their manhood's sake; should be made equal before law, and guaranteed in every right which is essential to personal well-being here and hereafter. Let us remember, dear friends, that a nation's greatness is always measured by its treatment of the weak and helpless. Let us drink in the spirit of the Bible, and cherish in our hearts the royal law of love to man. Let us be content with no lower grade of justice for our ransomed country than that which offers to every son of Adam who breathes upon its soil, the highest culture and the largest freedom of which he is capable. And to this end we are tending fast. I thank God that such a purpose is promulgated in the message of our firm and upright President. I trust I see it dawning in the Southern sky, and I know that it has risen high above these mountain tops of freedom round us. May God speed the day when it shall shine on all the nations, and be reflected in the organic law of every State, presenting the true privilege of life to every son of man.

(2.) But I may not overlook another class of duties which pertain as truly to this new day of light—I mean the duties of conciliation and fraternity which are imposed on us by Christian magnanimity. We have now reached the period referred to by the late President, in his first inaugural, when he sought, by argument and appeal, to avert the outbreak of rebellion; the period when the sword has done its work, and the voices of Reason and Patriotism must be heard. As vigor, sternness, and relentless purpose became the years of conflict, so moderation, kindness, and fraternal feeling best befit the years of victory. It is true indeed that the injunction of the apostle must needs be kept before us in this period of reconstruction: "First pure, then peaceable." But who can seriously doubt that the purity we seek to infuse into the institutions we are building

choly music. "Let the people praise thee, Oh God! let all the people praise thee." The night is passed, the morning shines upon us.

"Day breaks upon the hills,
Slowly behind the midnight murk and trail
Of the long storm, light brightens pure and pale,
And the horizon fills.

"Oh, angels, sweet and grand,
Whitefooted, from beside the throne of God,
Thou movest with the palm and olive-rod,
And day bespreads the land.

"His day we waited for!
With faces to the East, we prayed and fought,
And a faint music of the dawning caught
All through the sound of war"

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON IV.

BY REV. HENRY F. SMITH.

PASTOR OF THE BAPTIST CHURCH, BLOOMFIELD, N. J.

CITIZENSHIP WITH THE SAINTS.

"Ye are no more strangers and foreigners, but fellow-*citizens with the saints*."—Eph. ii. 19.

THE Bible is a revelation of spiritualities. In rendering its doctrines clear to the consciousness of men the Holy Spirit uses analogies common to every-day life. The Christian is called a "warrior," "runner," "pilgrim," "priest," "a laborer," "a light." The Christian community is termed "an assembly," "the tribes," "a household," *citizens*.

In portions of the Old Testament, Jerusalem, the city of God, typifies the band of the faithful. The figure is used in considerable detail. God is called the *founder* of the city; its *foundation* is the chosen and precious Jesus; its walls are *salvation* because of the perfect provision of the covenant for its preservation; its *gates* are named *praise* either in regard to the beautiful brilliancy of Zion's portals, or the grandeur and worth of Him through whom she becomes a praise in the whole earth. She is not without a river whose streams make glad the city; and God her king

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dwells in her. We turn from the rich tempting field for medi tation offered in the figures just named to consider the *social* as pect in which our text appears.

To constitute a city in the most comprehensive sense, we need more than stones and mortar, walls and gates. We must have the active surging life. What were a disentombed Herculaneum with perfect temple, and market, and palace, without the tide of *citizenship* pouring over its pavements? and what is an ecclesi astical organization without spiritual life? The character of the citizenship declares the true status of the city. I understand the phrase "fellow-citizens with the saints," to include all who love our Lord Jesus Christ in sincerity, and while it is admitted that there are those who have never made an outward profes sion of allegiance to Zion's king comprised within this spiritual organization, it is urged that such should make a public profes sion, in order that the visible citizenship may, as far as possible, be commensurate with the spiritual.

I. Let us examine THE LAW of *citizenship*. To the chief cap tain who boasted of the great sum with which he bought his freedom, Paul answered, "but I was free born." When the same apostle speaks of his spiritual standing, his statement is far dif ferent. In the text the first state of the Ephesian brethren is expressed by two words of peculiar intensity. The first word ξενοι means foreigners having no right in the community. The second word παροικοι means guests in a family having no rela tionship. Natural men have no *right in themselves* to God's cov enant mercies—no relationship to the redeemed. In verse 12, they are called "*aliens* from the commonwealth of Israel," and "strangers to the covenants of promise;" and lest any should suppose that this condition was peculiar to the Ephesians, Paul uses the first person plural. "*We* were the children of wrath,' (v. 3) "*we* were dead in sins." (v. 5.) Jesus in his conversation with Nicodemus declares in universal form, "Except (τις) *any one* be born again he cannot see the kingdom of God."

The law of citizenship requires dispositions and actions di rectly opposed to those manifested by "strangers and aliens." To accomplish this the spirit of God works mightily in their hearts, revolutionizing their views and feelings so that they are made "new creatures." From the nature of the new relation, how ever, it follows that the subject *willingly* and *heartily* yields obe dience. The law has *two* prominent claims. (*a.*) In his rela tion to the head of Government the citizen must exercise con stant unwavering *fealty*. He must recognize but one supreme source of legislation; and all customs and precedents which con flict with the divine statutes he must regard wrong, even though they may have the countenance and support of wise and influen tial men. He may not modify the divine requirements to bring

them into agreement with the polished usages of the world; he may not turn the eye toward the divine throne while the hand is reached down to clutch the vain things of earth for his selfish pleasure; he may not be a saint at church and a worldling in the parlor and the counting room. Christian citizenship can not be put off and on like a cloak. Honest, pure fealty must be *always* practiced; the personal glory of Zion's king, and the enlargement and grandeur of the city of God are the first great subjects which underlie the motives and acts of the renewed man. This results not from cringing fear, but it is the fruit of sweet abiding love to Him who is altogether lovely, and worthy of our highest obedience forever.

(*b.*) Again, *The law of citizenship requires a hearty fellowship and affection for all the citizens.* This is the certificate of spiritual "naturalization." "By this shall all men know that ye are my disciples, if ye have love one for the other." The ungodly have made much capital out of the seeming lack of this affectionate spirit among the professed followers of Jesus. We own that our mutual love is far below the heavenly requirement which is "love one another as *I have loved you*;" but we claim that every one who loves God, loves all who are born of God. With the epistle of John in our hand we can take no other ground. True, the different portions of the great commonwealth have their peculiarities and imperfections; but amidst divergencies of views and varieties of temperament there is a deep everflowing *under*current of *love*. The wards of the city may have their local feelings, and may array themselves under their peculiar banners for the maintenance of minor points which seem important to them, but when Zion's necessities call for a vigorous united effort against her foes, her various cohorts rush to the conflict as the men of many states and opinions lately poured out their treasure and blood to defend the purity, and insure the supremacy of our insulted flag. True Christian love, without compromising one conscientious conviction, reaches over nationalities and denominations. The believer says to his brother, as Jehu said to Jehonadab, the son of Rechab, "Is thy heart right as my heart is with thy heart? If it be, give me thy hand." 2 Kings, x. 15. It is well known that Mr. Whitfield and Mr. Wesley differed widely upon some theological points, and in some of their methods of work. Some of their inexperienced followers did not *abound* in the charity that thinketh no evil. One of these neophytes once expressed a doubt concerning the salvation of Wesley and his followers, and said, "Mr. Whitfield, when *we* get to heaven do you think we shall see Mr. Wesley?" "No, sir," replied the large-hearted Evangelist. "I fear not, for he will be *so near the throne*, and we shall be at *such a distance*, we shall hardly *get sight* of him." What blended humility and love! How just the rebuke to narrow-minded bigotry!

Why should not our love be more apparent? We are *fellow*-citizens, bought by the same precious blood, sanctified by the same spirit, children of one Father, brethren of the same loving Jesus. Professor of godliness you may not withhold your love from a Christian and remain guiltless, for the word of the Lord declares, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath *seen*, how can he love God whom he hath *not* seen? And this commandment have we from him that he who loveth God love his brother also." 1 John iv. 20, 21.

Let every one heed this solemn test. You are not bound to sanction, or view with complacency, every act of your partially sanctified brother; but you may not withhold your Christian love while you can discern any evidence that grace reigns in his heart.

If we strive to honor the requirements of this two-fold relation, men will "take knowledge" that we are really citizens of the heavenly Jerusalem. Let fidelity to God and love to the brethren be inscribed on our hearts, and shown in our lives; so shall we prove our franchise, and enjoy the abiding consciousness that we are no more strangers and aliens, but fellow-citizens with the saints.

II. Let us note some of THE PRIVILEGES OF CITIZENSHIP.

The royal charter guarantees so many and distinguished immunities, that our time will scarcely permit their enumeration; it is therefore proposed to confine our contemplation to a few of these privileges. (*a*) *Utmost security*. A commonwealth that can not afford protection to its constituents is unstable, but one abundantly able and willing to protect, is strong in numbers and influence. The most permanent, however, of earthly governments contain elements of weakness. The community that to-day reposes in the calm rich sunlight of peace, may soon be wrapped in the storm-clouds of revolution, and be rocked in the earthquake of disintegration. Changeable man with his fickle diplomacy and unsanctified ambition, renders things political uncertain; but we are citizens of a kingdom that can not be moved. Zion's foundations strike deeper than the structure of earthly politics; and though successive changes sweep through outward history, the inward spiritual community is immovable.

"Zion enjoys her monarch's love
Secure against a threatening hour;
Nor can her firm foundations move,
Built on his truth and armed with power."

This characteristic of our citizenship should attract special notice, and call out special gratitude in this time of great commotions. What trepidation in the old world have the last few

years witnessed! Thrones have rocked, crowned heads have bowed, boundaries have bent, kingdoms have vanished. At last the whirlwind has reached us. Our hearts beat quickly to-day as we see our dearly-bought and much loved liberties quivering in the balance.* How comforting in these times of trial to look upon Zion, the city of our solemnities. We say,

"Beneath the shadow of thy throne
Thy saints have dwelt secure."

"God is our refuge and strength, a very present help in trouble; therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. God is in the midst of her, she shall not be moved: God shall help her, and that right early." Ps. xlvi. 1, 3, 5.

(*b.*) *Delightful associations.* Paul declares to the Hebrews (chap. xii. 22–24): "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

While the full realization of these glowing assertions is yet in the future, the manner of the apostle evidently indicates a *present* communion with these heavenly realities. "Ye *are* come." Let our meditations linger a few moments upon these blessed associations. "An innumerable company of angels." The scriptures teach that angels sustain intimate relations to God's chosen. Under both dispensations they have ministered to Zion's citizens, instructing, supporting, comforting, guiding, preserving. The angels of God's little ones do always behold the Father's face; they are declared by Paul to furnish a reason for decorum and propriety in Christian assemblies. Though we may not come into visible, tangible connection with them, we are led into spiritual union with their holy characters, and approximate to their heavenly employments. Blessed thought! Through Christ I am allied to all holy beings. I am a "*fellow-citizen*" in "the general assembly." The great company of blood-washed saints—the church of the first-born—all the good of every clime and age are allied to me by virtue of the one sacrifice through which all saints are drawn to Christ and each to the other. We have come to "Jesus, the mediator of the

* As written and delivered in 1862.

new covenant." Zion is Christ's capital. He does not shut himself in his palace and exclude the citizens from his presence. He is approachable at all times, and he frequently walks among the "golden candlesticks." What citizen of Zion does not remember with delight the sweet interviews of the throne-room, when Jesus' glories thrilled the whole soul with joy unspeakable? Who does not recall with pleasure the many visits received from the king who came with arms full of blessings, causing the soul to glow, and happiness to rise beyond bounds?

(*c.*) But now turn to a still higher privilege. It is great honor to dwell in the house of the Lord forever; but to be *blood relation to the king*—to be a *son* rather than a servant—this is distinction unspeakable. Yet such is the glorious truth. We who were strangers and aliens are now made SONS of God—BRETHREN TO KING JESUS. Every saint is a Lord of the realm, a partaker of regal dignity. See that poor unknown man, whose clothing is scanty, and his food coarse. *He loves Jesus.* He feeds upon rich spiritual food here, and when he dies attendant angels convey him to the abodes of bliss. The body moulders in a common coffin, in a grave unmarked by tokens of affection. Permit your thoughts to run forward to the resurrection day. Then the body of the rich sensualist, which was entombed decked in gold and purple, shall rise in the rags of shame and guilt, while from that *poor* coffin shall come a form robed in the pure garments of Christ's righteousness; and the glow of that countenance made "like the Lord," will show his regal rank. O man! never mistreat or neglect a poor saint. Remember that the blood royal flows in his veins. He is a prince in a peasant's garb.

(*d.*) The fourth privilege is *The attainment of highest unfading honors.* Paul mentions in another place, "The *whole* family in heaven and earth." Though the city has two parts it makes but one community. The Euphrates ran through Babylon, and there is a river of grace gliding through the city of God to gladden it with its streams; so there is another river whose waters sometimes appear to us dark and turbid; but when light from the citadel above falls upon them they sparkle and glow in the radiance of immortality. On the "*other side*" are hosts of citizens raised to indescribable dignity. The devoted Enoch, the faithful Abraham, Moses, the great legislator, and Daniel, the conscientious prime minister, are there. Elijah's chariot glows near the throne. David, the sweet singer, leads the redeemed in the great chorus of "worthy is the Lamb," in response to patient Job's sweet solo, "I know that my Redeemer liveth." Apostles and martyrs are there. There are the white-haired servants of God, who, after serving their generation by the will of God, fell on sleep; there are the millions of little ones taken from earth's chilling frosts to heaven's eternal sunshine.

"The saints on earth, and all the dead
But one communion make;
All join in Christ, their living head,
And of his grace partake."

Every citizen of the portion upon this side shall, in due time, go yonder to participate in unfading honors, which none can describe fully. The beloved John uses strong language to portray the city of God in her glory. Streets of gold;—gates of precious stones;—light exceeding and eclipsing the glory of the sun;—robes of snowy whiteness;—crowns of jeweled gold—harmonies composed of sweetest harp melodies, accompanied by roaring cataracts and pealing thunders—with angelic symphonies, and the great chorus of all the blood-washed, fail to give us a full conception of the glory that awaits the saints. The son of Rev. Dr. Hawes, just after entering the ministry, was mortally injured by a runaway horse. As he approached the separating river, his mother read to him from the eleventh of Hebrews. He realized that his soul was departing; and alluding to the verses we have already quoted, he exclaimed: "Mother! mother! *hurry on to the* PROSPECTS! *Hurry on to the* PROSPECTS! and just as she reached the "prospects," and was reading "Ye are come," etc., his soul soared away to the "other side."

IMPROVEMENT.

(1.) Thank God that we have been made citizens. We were no more deserving, no better qualified than others. We must, therefore, say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in Him before the foundation of the world." Eph. i. 3, 4.

(2.) *We must walk worthy of our citizenship.* Though saved by grace, we may not continue in sin. The fact that we enjoy our privileges through grace should make us the more careful to please him who hath called us. Walk circumspectly, for the eyes of men and angels and God are upon you.

(3.) A few words to those who are still strangers and foreigners. You must become "fellow-citizens with the saints," or you shall be fellow-sufferers with the damned forever. As the society of the kingdom will increase the bliss of the saved, so will the company of the wicked augment the woe of the lost. You must be reconciled to God here if you dwell with him hereafter. O, cease your rebellion! Cry out for mercy!

Does any one say, O, that I were a citizen! Dear friend, listen to a word of direction. The city has but one gate of entrance, which is too small to admit you with your self-righteous-

ness, worldliness and pride. You must be stripped of all these. Directly before the gate is an altar upon which burns a precious sacrifice. You cannot approach the gate but by the altar. The victim is *Jesus!* Confess your guilt, look to the Lamb, and with sincere faith say:

"Thy blood, dear Jesus, thine alone,
Hath sovereign virtue to atone;
Here will I rest my only plea,
When I approach, great God, to thee."

You shall receive a precious pardon, and full justification. Your citizenship shall be fully established, and all the riches of the new covenant shall be yours.

SERMON V.

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THE DOCTRINE OF ANNIHILATION UNREASONABLE AND UNSCRIPTURAL.

"If thy hand offend thee, cut it off. It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off. It is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell fire, where their worm dieth not, and the fire is not quenched."—MARK, ix. 43–46.

IN these words our Saviour contradicts, in the plainest terms, the popular and somewhat prevalent doctrine of the annihilation of the wicked. He here assures us that the wicked shall be, not annihilated, but cast into hell—into the fire that never shall be quenched; "where their worm dieth not, and the fire is not quenched." He thrice repeats this fearful declaration, thus giving us the highest assurance he could give, that the wicked in hell are to be miserable for ever. It is proposed in this discourse:

I. To describe the doctrine of annihilation, as now most commonly received:

II. To examine the Scriptures chiefly relied upon in support of it; and,

III. To show, from various Scriptures, that the wicked are not to be annihilated, but punished forever in the future world.

I. I am to describe the doctrine of annihilation, as now most commonly received.

At different periods, the doctrine of annihilation has assumed different forms. Some have insisted that annihilation is the lot of all men, and that it takes place in death. Death is to be the end of us; it terminates our being; it is, as it is sometimes called, an eternal sleep. Those who hold this opinion are, in general, *materialists;* they deny that man has any soul, as distinct from the body. He is *all body—altogether material;* and consequently, when the body dissolves in death, the entire man goes out of existence. This was the doctrine of the ancient Sadducees, whom our Saviour reasoned with and refuted.

Other annihilationists (who are also materialists) limit the final destruction to *the wicked*, and suppose it to take place, not at death, but in the general judgment. The whole man does indeed die, and sleep in the grave. He has no longer an intelligent, conscious existence. But then the sleep is not eternal. There shall be a resurrection both of the just and the unjust, and all shall stand together at the judgment-seat. But at the close of the judgment, while the righteous shall enter on an immortal life, the wicked will be utterly destroyed—annihilated.

But neither of the above theories of annihilation is the one most commonly advocated at the present day. The most plausible view of the doctrine, and that most generally received—at least by those who have any claim to be regarded as evangelical Christians—is the following: Man has a soul distinct from the body, and was designed and is adapted to be immortal; but by sinning against God, man has forfeited and lost his immortality. The death threatened to our first parents, in case of disobedience, was annihilation; and the threat would have been immediately executed, but that a reprieve was mercifully granted, that so they and their posterity might have a probation of grace, and such a probation we now enjoy. Christ has suffered for us; free offerings of mercy are made to us in his name, and all who accede to these offers will receive, in the most literal acceptation of the terms, *eternal life.* Their lost immortality will be restored to them, and will be a blessed and glorious immortality. But upon all who refuse to accept of Christ, during the time of their probation, the sentence of annihilation will be finally executed; they will be, in the most literal sense of the term, *destroyed.* This destruction may not fall upon them immediately after death, or after the judgment; it may be preceded by a long period of suffering in the other world. But ultimately, all the wicked will be annihilated; they will be as though they had never been. Such is the doctrine, and we are now to examine,

II. The Scriptures chiefly relied upon to support it.

First of all, it is alleged that death literally signifies extinction of being, that so our first parents must have understood it; and that wherever the word death is used in the Scriptures to set forth the final doom of the wicked, it can mean nothing else. But, is it true that death literally and properly signifies extinction of being, or, which is the same, annihilation? What does it annihilate? Not the body; for the dead body still remains. It may be seen and handled as before. No one can doubt this, who has ever seen a corpse, or eaten the flesh of a slaughtered animal, or burned the wood of a dead tree. And if death does not annihilate material substances, much less does it put an end to human souls. Who ever heard of a soul's being annihilated? Where did it live? To whom did it belong? The sacred writers often use the words *dead* and *death*, as applicable to the soul; but never in the sense of annihilation. Thus, our Saviour says to the church in Sardis: "I know thy works, that thou hast a name that thou livest, and art *dead*." But he did not mean to represent this whole church as having been annihilated. "She that liveth in pleasure is *dead* while she liveth." "He that loveth not his brother abideth in *death*. You hath he quickened who *were dead* in trespasses and sins." "To be carnally minded is *death*; but to be spiritually minded is life and peace." In all these, and many like passages, the word death is used in reference to the soul, importing what is commonly called spiritual death. But none of them set forth the annihilation of the soul; so far from this, the very idea of annihilation is precluded.

We also read in the Scriptures of the *second death*—the same which is sometimes called *eternal death*. But here, again, is no annihilation. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev., xxi. 8. We have here a divinely inspired definition or description of the second death. We are told what it is, and, as before, the idea of annihilation is precluded.

But there are other words, besides death, on which great stress is laid, in the argument for annihilation. The wicked are said in the Scriptures to be consumed, destroyed, burned up, lost—a phraseology occurring with awful frequency in the Bible, and which can import nothing less than their utter annihilation. Such is the literal and proper meaning of the words. But is this true? Is this the proper meaning of the words, as they are used by the sacred writers? Joshua and his army destroyed the Canaanites. But did he annihilate them? Nebuchadnezzar destroyed Jerusalem, but he did not annihilate it. "O, Israel,

thou hast destroyed thyself; but in me is thy help." Had these Israelites annihilated themselves? If so, with what propriety is it added: "In me is thy help." Our Saviour is said, "through death, to have destroyed him who hath the power of death, that is the devil." But did our Saviour literally annihilate the devil through his death?

The strongest passage in the Bible in support of annihilation is, perhaps, that in Malachi, iv. 1: "Behold the day cometh that shall burn as an oven, and all the proud, and they that do wickedly, shall be stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch." Now, supposing a thing to be burned up, so as to leave neither root nor branch, is it thereby annihilated? By no means. To burn up and consume a material substance is only to decompose it and change its form. The fuel which we burn upon the hearth passes into other forms of existence, but not one particle is lost. Water may be evaporated, gas may be burned, but the substance of both is still in being. The dissolved particles may be collected, and they will be found to weigh as much as before; and so in the entire range of material substances. Through every disorganization and reconstruction; under the action of every element—heat, light, electricity—no matter what, the particles composing the substance still remain, and for aught we know, will remain for ever.

The state of the wicked in the other world is sometimes represented by the word *lost;* and to be lost is thought by some to be the same as annihilated. But a comparison of passages shows that there is no soundness in this argument. "This, my son, was dead, and is alive again; he was lost and is found." Here the prodigal son is said to have been both *dead* and *lost*, and yet he was all the while alive, and ere long, was restored to his father. "The Son of man is come to seek and to save that which *was lost*," not annihilated; for in that case there would be nothing left to seek or save. It will be said, perhaps, that we use the word annihilate in too strict a sense. The particles of which a man consists may not be literally annihilated, yet, if they become so disorganized and scattered that he no longer exists as a man—an intelligent, conscious, active being, he is, as to all primitive or practical purposes, annihilated. But how are the parts and particles of which a man consists to be so disorganized and scattered that he is no longer a conscious, active being? If he was all particles—altogether material, perhaps this might be done. But we now reason with those who believe that man has a soul as well as a body; a soul that can exist without the body; a soul that is not made up of particles, but is one simple, uniform, spiritual substance, like that of God. And how is such a soul to lose permanently and forever its active,

conscious existence, but by a literal annihilation? It cannot be disorganized and its particles separated, for it is not made up particles. Such is not the nature of its substance or existence. Obviously a soul, such as we all possess, must exist for ever, a thinking, feeling, conscious, active being, or it must be annihilated.

Having thus shown that the Scriptures chiefly relied on in support of the doctrine of annihilation fail to prove it, I proceed,

III. To urge arguments against the doctrine.

1. It is a strong objection to the theory of annihilation, that it contradicts, palpably and confessedly, the great doctrine of the soul's immortality. The immortality of the human soul is not only assumed and inculcated in the Scriptures, but it is so clearly taught by the voice of nature, that nearly all nations, even those who are without the Bible, have been agreed in accepting it. But according to the views we are considering, for those multitudes of the human race who die in their sins, there is no immortality; they are to lose their existence. In course of time they are to be annihilated. The immortal spark is to be put out forever. The very heathen have light enough to enter their protest against a doctrine such as this.

2. Annihilation is not the penalty of God's law, and is no proper punishment for sin. We know what the penalty of God's law is, for it has been already inflicted. It was inflicted upon the angels when they sinned. For them there was no probation of grace. They had no reprieve. The penalty of the law fell upon them in the day of their transgression, and has been upon them ever since. And what was it? They were not annihilated, but "were cast down to hell," where they "are reserved in everlasting chains, under darkness, unto the judgment of the great day."—2 Peter, ii. 4.; Jude, 6. Again, the penalty of the law will be inflicted upon all the wicked at the close of the judgment. The wicked will then be brought up together for trial; they will have a trial, at the close of which their sentence is pronounced, and is immediately executed. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment."—Mat., xxv. 41, 46.

I know it is said that annihilation *is* everlasting punishment, because it is everlasting in its consequences. But as well might it be said that hanging or flogging is everlasting punishment, because they are everlasting in their consequences. Indeed, with much more propriety might it be said of the ordinary modes of human punishment that they are everlasting; for they are followed with a train of consequences that will have no end.

Whereas, to the subjects of it, annihilation cuts off all consequences. A perpetual non-entity is beyond the reach of consequences forever. And this shows us that annihilation, so far from being everlasting punishment, is properly no punishment at all; on the contrary, it cuts off all punishment; it renders it impossible that the subjects of it should ever be punished more. Punishment necessarily implies the existence of a subject to endure it. If a just punishment, it implies the existence of a guilty subject, who feels, or who ought to feel, that his punishment is deserved. But on the theory before us, the subject of punishment is no longer in existence; he is a non-entity—nothing; and how is it possible to punish nothing?

The advocates of annihilation seem not quite satisfied, after all, to make it the whole penalty of the law, and that for two reasons. In the first place, it does not come quite up to what both the Scriptures and their own consciences set forth as the penalty of the law; and secondly, it leaves no room for different *degrees* of future punishment, making it the same to all. And so they couple with annihilation—or some of them do—long periods of antecedent suffering. "The doom of the wicked," says one, "is inconceivably dreadful. The duration of their suffering may be a long period prior to their final destruction." But annihilation, on this ground, so far from being considered a punishment, is rather a release. How must the miserable subjects of these dreadful antecedent sufferings, look forward to it, and pray for it as their last and only hope! The devils who we are told, are to be annihilated, have already been suffering for many thousands of years; and they are yet to suffer we know not how long. With what intense desire must they be looking forward to the time when their existence, and with it all their miseries, shall come to a final end? And yet we are told that this longed-for release is the major part of the penalty of the divine law, if not, indeed (as others say), the whole of it—*all* that God has threatened as the punishment of sin.

3. The doctrine of annihilation is disproved and contradicted by a vast amount of Scripture testimony. It is contradicted in the Old Testament. The prophet Daniel represents the wicked, in the last great day, as not annihilated, but raised "to shame and everlasting contempt."—Daniel, xii. 2. In the prophecy of Isaiah, the sinners in Zion are represented as afraid, not of annihilation, but of something infinitely worse. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings."—Isaiah, xxxiii. 14.

But in the New Testament the evidence in proof of eternal sinning and suffering, and of course, against annihilation, thickens, and becomes more decisive. The declarations in the text are cough to settle this question, if there were no other. Speak-

ing expressly of the miseries of hell, our Saviour repeatedly assures us, and in the most solemn terms, that the worm dieth not there, and that its fires are not quenched. Who will dare affirm, after this, that the worm of a miserable existence is extinguished in that world, and that its fires are quenched forever?

But this passage does not stand alone. It is supported by many others, some of which have been already quoted. "These shall go away into everlasting punishment," implying the everlasting existence of its guilty subjects to endure it. "Depart, ye cursed, into everlasting fire." I know it is said that though the fire is everlasting, those who are plunged into it may not live and suffer in it forever. But this is a mere quibble. Why should the duration of the fire be specified at all, if the suffering was not to be commensurate with it?

At the conclusion of his parables of the tares, and of the net, our Saviour sets forth the final destiny of the wicked: "The angels shall come forth, and shall sever the wicked from among the just, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth, a form of expression indicating a state of intense and continued suffering, but which can never be reconciled with the idea of annihilation.

The apostle Paul tells us that, "unto those who, by a patient continuance in well doing, seek for glory, honor, and immortality," God will "render eternal life." But "unto them that are contentious, and do not obey the truth," he will render "indignation and wrath, tribulation and anguish." This, and not annihilation, is to be the portion of their cup.

It is said of Sodom and Gomorrah, and the surrounding cities, that "giving themselves over to fornication, and going after strange flesh," they "are set forth as examples, suffering the vengeance of eternal fire."—Jude, 7. I know it is pretended that the language here refers to the guilty cities, and not to their inhabitants. But was it the cities, or the inhabitants, that "gave themselves over to fornication, and went after strange flesh?" Besides, the cities, as such, have not "suffered the vengeance of eternal fire." They were consumed and sunk in a little time, and the Dead Sea has rolled its waves over them ever since.

And what are we to think of the following passages from the Revelation? "If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever; and they

have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." In other passages, it is said of the final enemies of God, that "they shall be tormented day and night for ever and ever."—Rev., xiv. 9–11; xx. 10. Annihilationists have no way to get over these passages, but by saying, with the Universalist, that the words "forever and ever," *may* signify a limited duration. But such a supposition is impossible. The writers of the New Testament have used this phraseology more than twenty times, and the writer of the Apocalypse fourteen times, and always (unless it be in the cases before us) to denote an endless duration; and yet, by these decisive, unambiguous words, is here set forth the duration of the miseries of the lost. Really, if this does not decide the question against annihilationists and universalists, as to the endless punishment of the wicked, we may well despair of its being ever decided by words. No form of speech more decisive than that here employed can ever be used.

Some tell us that this doctrine of annihilation, if it be an error, is a harmless one; it can be followed by no injurious results. But I cannot be of this opinion. All error is more or less dangerous; but the one we have considered is, in some of its aspects, peculiarly so. While it carries with it an air of plausibility, and claims to be regarded as evangelical, its tendency is to pervert the Gospel, and take away its saving power. It does this by detracting from the honor and authority of the divine law, and diminishing, in the same proportion, our sense of the great evil of sin. When we look at the fearful penalty which God has denounced against sin—the greatest which he can inflict, or we endure—one differing in degree, according to the degree of our guilt, but in all cases measureless in duration; we see that sin must be an infinite evil, or, if any dislike the term infinite, it must be the greatest evil which we can possibly commit, and deserves the severest punishment which we can endure. Such are the views which the commonly received doctrine of eternal punishment is fitted to impress, as to the evil of sin. But if we take away from the fearful penalty of the law; if we remove it or cut it short by annihilation, by just so much we weaken the law. We detract from its majesty, and its binding authority. Our sense of the evil of sin is proportionally diminished, so that we may never see it as it is, and repent of it in dust and ashes. This doctrine of annihilation detracts also from the worth, and even from the work of redeeming mercy. Redemption from everlasting burnings is one thing; deliverance from annihilation is quite another. The former requires an infinite atonement; the latter may not. The former creates an exigency and a necessity for the interposition of the eternal Son of God; the latter may be effected in some other way. It may be effected

immediately by the Father, or through the instrumentality of some inferior personage. Hence the connection logically, and in most instances actually, between the doctrine of annihilation, and Unitarian speculations as to the Trinity and the person of Christ.

The doctrine we have considered has also a lax moral tendency; it weakens some of the strongest motives which God, in his mercy, has thrown around us to deter from sin. The penalty of God's law is a dreadful penalty, warning us off from the practice of sin by every motive of horror and of fear; and yet even this is no more than sufficient to sustain the authority of law, and deter from sin. In myriads of instances it has proved insufficient to prevent transgression. In full view of the devouring fire and everlasting burnings, creatures have had the boldness—the madness to transgress. What, then, must be the effect of diminishing the penalty of God's law, and ultimately of taking it quite away? of quenching the devouring fire—of dissipating the column of smoke and flame which is to ascend up from the bottomless pit forever?

The natural effect of such teaching is perfectly obvious; it tends to weaken those good moral influences which God, in his mercy, has thrown around us. It tends to encourage the wicked in their evil courses, and to make them bold and easy in their sins. The worst they have to fear is annihilation, which puts an end at once to all suffering; and they are quite willing to meet such an issue, if they may be indulged at present in the wicked courses which they love. It may be doubted whether any sinner was ever awakened, convicted, and truly converted, under the influence of this doctrine. Of course, I do not say that all believers in annihilation reason after the manner I have described, and draw from it encouragement in the practice of wickedness; but I do say that such are the natural *tendencies* of the doctrine, and were it generally to prevail, these tendencies would soon be manifest in the decline and ultimate prostration of evangelical religion, both in principle and practice. Let us beware, then, of the insidious error; mischief is concealed under it, and will, ere long, spring out of it. Let us hold fast the truth, as God has revealed it, endeavoring to feel and to exemplify its saving power. Great evils often result from apparently slight beginnings. "A little leaven leaveneth the whole lump." And in view of the fearful doom which certainly awaits the wicked, if they persist in sin, let all of this character be now persuaded to abandon it. God has been faithful to warn us of what is before us, and is mercifully calling upon us to escape from the wrath to come. Why should we not take warning? Why not heed and obey the gracious call? While there is set before us an ark of safety and an open door, why not enter *in at once*, and live forever?

SERMON VI.

SINS OF THE TONGUE.

"KEEP thy tongue from evil, and thy lips from speaking guile."—Ps. xxxiv. 13.

IT is remarkable how much there is in the Scriptures against all evil speaking, and with what abhorrence God regards this sin. From the history of the race, it appears that the sin of detraction, evil speaking, and falsehood, is one of the first developments of a depraved heart, and is the most common and prolific source of mischief in the world. It is an evil against which virtue affords no protection. Against its malicious assaults, no station or integrity of character can shield man or woman. While it is true, that all are ready to condemn this social evil, few vices are more widespread or less restrained by the profession of Christian principles, or by a regard for the peace and happiness of families or the welfare of society. Amidst the most terrific displays of the divine majesty and power on the Mount, God prohibited the bearing of false witness against a neighbor, but this command is so narrowed down by most men, as merely to prohibit malicious falsehood and false swearing or perjury in courts of justice. But the Psalmist took a different view of all the commands of God. He says "thy commandment is exceeding broad," and the Westminster Assembly of divines have defined the command as prohibiting among other things "concealing the truth: undue silence in a just cause; holding our peace when iniquity calls for either reproof from ourselves or complaint to others; speaking the truth unseasonably or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expression to the prejudice of truth or justice; speaking untruth; lying; slandering; backbiting; detracting; talebearing; whispering; scoffing; reviling; rash, harsh, and partial censuring; misconstruing intentions, words and actions; flattering; aggravating smaller faults; hiding, excusing, or extenuating sin, when called to a free confession; unnecessarily discovering of infirmities; raising false rumors; receiving and countenancing evil reports and stopping our ears against just defence, evil suspicions; envying or grieving at the deserved credit of any; endeavoring or desiring to impair it; rejoicing in their disgrace and infamy," etc. These are only a part of what is enumerated as forbidden by this command. The Psalmist admonishes all men to avoid inflicting any of the evils here enumerated and not

Note.—This *discourse was sent for publication* without the name of the author.—ED.

to allow our lips to utter deceit, for that is the meaning of the word *guile*. The Apostle James declared a man to be a hypocrite, who professes to be a Christian and yet gives full license to his tongue. He who does not refrain from speaking evil gives painful evidence that he is not a renewed man, for a Christian will not backbite, or slander, or lend his ear to an evil report against his neighbor. Religion is designed to bring the whole man under its control, and to subdue every evil propensity, and overcome every evil habit. If the tongue be not restrained, or if there be an unrestrained propensity to sin, it proves that the work of conversion is not genuine. It seems from the freqnent reference in Scripture to the improper license of the tongue, and the various forms of expression by which it is condemned—that it has ever been the besetting and prevailing sin of the race. Few, indeed, have learned fully to set a watch upon the door of their lips. The apostle declares that "the tongue cannot be tamed—it is an unruly evil, full of deadly poison." Yet this evil the gospel seeks to regulate; the law of God shows us its nature and enormity, while grace aids us to overcome it so as to make the tongue the glory of man. It was given to man to be employed in praising God, and to be a source of rational enjoyment to man as a social being;—but it is perverted to the worst possible uses,—cursing God, and destroying the good name and peace of mankind.

From the text you must have anticipated the subject of remark—which is,

THE SINS OF THE TONGUE.

It is with the greatest reluctance that I have yielded to my convictions of duty—to call attention to the Scriptural view of the sin of evil speaking, detraction, and slander. But it has become an evil of giant-growth. It invades not only the sanctuary of families, but the church of God. I find no pleasure in the discussion of such themes, but I should be recreant to my duty to you, should I withhold; and yet I fear to approach the subject lest I may exhibit a spirit I would rebuke in others. If this sin were confined to those who neglect religion, the case would be different. But it is the sin of the church and is so common, that no one is safe from its malign influence; especially those whose whole earthly estates consist in "a good name."

While there are doubtless some in every community, whom neither argument, nor a regard for the peace and welfare of individuals or families,—nor the command of God can hinder them from giving free circulation to every evil report, there are others, it is believed, who fall into this evil habit from mere thoughtlessness—from the mere force of habit or love of telling something new. Others there may be, who, without really designing an injury, will repeat a tale of scandal under the injunc-

tion of secrecy, and thus go the whole round of their accustomed circle and entrust the secret with each acquaintance or friend, while each individual thus intrusted with the scandal as a token of the special confidence of the talebearer, belongs to other circles, to which it must be reported under the injunction of not disclosing the source of their information; and so what was at first breathed as a suspicion, soon becomes a matter of fact that can be attested by any number of witnesses. Now, who can stand against such an influence? The extent of this evil is truly appalling. No family, no individual is beyond its withering influence. It is the moral sirocco that blasts and withers the fairest character of woman. It is a welcome guest in the places of business, in the saloons and places of resort for the idle and the vicious,—too often is it welcomed in the social circle, and becomes the staple for conversation, while it poisons the fountain of domestic bliss, or renders the innocent to become objects of the most unjust suspicion. This would not be if the tale-bearer found no encouragement from those professing godliness. If, instead of lending a half-willing ear to the tale of scandal, every professing Christian and right-minded person would frown indignantly upon the news-monger, this evil would soon be abated. It would be shorn of its power to harm, it would be deprived of its sharpest sting. But it is the indorsement which it too often receives in the church that gives it currency. It too often receives its sharpest point, its keenest edge in the hands of those professing godliness, for none others can wield it so successfully for mischief, and that too when its unsuspecting victim will be welcomed with the kiss of friendship and with smiles and flattering words, while the ruining process is going on. Let me direct your attention to a few of the many expressions of Scripture in reference to sins of the tongue—"Speak evil of no man." "Thou shalt not go up and down as a tale-bearer among thy people." "Whoso privily slandereth his neighbor, him will I cut off." "The words of his mouth were smoother than butter, but war was in his heart—his words were softer than oil, yet they were drawn swords." "Their tongue is an arrow shot out; it speaketh deceit." "He that repeateth a matter separateth *very* friends." "An ungodly man diggeth up evil, and in his lips there is as a burning fire." "Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof." "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Many more expressions might be added, but these are sufficient for my purpose.

The sin of evil speaking has its various modifications or forms manifestation, and each form has, in every community, its several representatives. Among these I class,

1st. The talebearer, or the retailer of the village gossip,

and scandal against private character. Such are usually flatterers — for the Bible has classed these together — saying: "He that goeth about as a talebearer revealeth secrets, therefore meddle not with him, for he flattereth with his lips." Either from want of capacity or of some useful topic of conversation, or from a natural or acquired propensity to deal in personal characters, there are those in every small community as well as in the more populous, who seem to thrive by retailing scandal; they are in their element when they breathe the tainted atmosphere that surrounds the scandal-mongers. When they meet, they seldom speak of anything else than the vices or failings of their neighbors. If, perchance, they hear one speak in commendation of another, they are sure to intimate that *they* could tell something which would not be to the advantage of the person spoken of, and no doubt they would if an opportunity were given. Now, it is possible that some do these things thoughtlessly, from mere habit, unconscious of the evil they are doing, yet, by their representations of pretended facts, give impressions of the character of others which are most manifestly unjust. The talebearer is not only a character marked in Scripture, but, alas! for the peace of society, is too well known in social life. The talebearer is generally lacking on all subjects of conversation but the conduct and character of neighbors. He has eyes and ears for nothing else but their modes of living, and the words which fall from their lips. If he meets you in the street, he has something very important to communicate, and details to you what he has picked up, derogatory to the character of your neighbor, perhaps your most intimate friend. If he calls at your house, he is very happy to see you, for he has something to communicate that will convince you of the shortcomings of others; or, if he meets you in the social circle, scarcely have the usual courtesies been exchanged, ere he returns to his old themes, and draws you aside, and entertains you with a detail of what others eat and drink and wear; who visits them, and whom they visit; where they go, and who goes with them; what they say, and what is said to them; at what hour they retire at night, and what hour they rise in the morning; when they ride, and when they walk. He can tell you of their origin; what their fathers did, and all about them. Such persons are subject to a mental hallucination, so that they can see only the dark side of personal character. They are never so happy as when a tale of scandal is brought to their ears. They are the first to become acquainted with the misconduct of others, or the suspicion of wrong doing, and the first to publish it; while, as they pass from hearer to hearer, the story grows beneath their plastic hands, and adorned by fancy, it becomes full of interest

and importance. They catch up every word that inadvertently falls from your lips, if it pertain to the past or present history of any human being, so that you are sure to possess all the facts and fancies of the case before the day is closed. Thus, by such wicked intermeddling they often cause coldness and suspicion to spring up between the most intimate friends. It requires but one such person, with a competent number of hearers, to keep a whole community in a state of excitement, or to destroy the peace and harmony of the church of God. Among the seven things God hates, are, a lying tongue; feet that be swift in running to mischief; a false witness, that speaketh lies, and he that sows discord among brethren. But,

2. Another manifestation of the sins of the tongue is that which in Scripture is called BACKBITING. This is closely allied to talebearing. The talebearer takes up what he hears from others, and magnifying it, spreads it abroad; the backbiter stands on a lower scale in depravity. He originates scandal. He has a more fertile imagination, a more inventive genius, and will insinuate evil, and speak freely against an absent one. He is the manufacturer of detraction; while the talebearer, by retailing what the backbiter has invented, becomes his co-partner in the baseness of destroying the good name of others. Backbiting is a detraction of another's character—a wilful misjudging of motives; that exception to their conduct and words that indicate a heart full of deceit, of evil and malignity. Such seldom speak of another, without an exception. Sometimes they will give a man credit for virtues which he never claimed, that they may the more effectually and fatally stab his reputation before they close his record. They will studiously conceal his real merits, and then wind up their detail with a significant BUT, followed by a long catalogue of short-comings, which, if true, would exclude him from virtuous society, and with a very mysterious shake of the head, they leave their hearers in doubt whether the slandered person is not a felon that has escaped the hands of justice. Now, there are such persons in every community, who seem to delight in stabbing the character of their neighbors, and seeing their victims writhe in agony. The tongue can inflict a deeper and a more deadly wound than the two-edged sword. Well did the apostle say that "the tongue is set on fire of hell;" that that which causes the tongue to do so much mischief derives its origin from hell; while the tongue of the backbiter is moved by the spirit that reigns there. Among those who will ascend into heaven is the man "that backbiteth not with his tongue, nor taketh up a reproach against his neighbor." Consequently, a backbiter can have no rational hope of heaven; as he is actuated by the spirit of the devil, and does the work of a malignant fiend, he is a fiend in-

carnate, and will have his portion with the devil and his angels in that hopeless world of woe; for certainly he is not fit for the society of the pure in heaven. Indeed, the very earth on which he treads loathes him, and society is relieved of an intolerable burden when such an one is removed. But,

3. The most appalling form of evil speaking, and that to which the indulgence in other forms will lead, is when it rises to the enormity and malignity of SLANDER. To constitute slander, it is not necessary that the report be entirely false; it depends upon the *motives* with which it is repeated. Even what is true may become slander, when it is told with a purpose to injure an individual, and where neither the public good, nor the welfare of any one require the publication of such a report. In an action at law, the truth may be given in evidence in mitigation of damages; but even if true, it does not exonerate the slanderer, when it is done with a malicious intent to injure another; the law will not protect a deliberate, malicious slanderer. But we have to deal with the moral aspects of this evil. Not unfrequently a vague rumor is permitted to destroy the fairest character; and when the innocent victim finds himself the object of suspicion and aversion, neglected by former friends, he seeks in vain for a responsible indorser of the slander, while the author lies concealed amid the multitude that have given currency to the report; and when the falsehood of the charge is proven beyond all doubt, each one who has repeated the slander shelters himself behind the common but miserable apology, "THEY *said so*," and who *they* are must remain a mystery until the day when God shall bring to light the hidden things of darkness.

The slanderer is more to be dreaded and shunned than the midnight robber or highwayman. He is meaner and more to be despised than the man who feloniously enters your house by night. The burglar takes your property, while the slanderer robs you of that which gold cannot purchase and which is dearer than life itself. The slanderer has always existed ever since sin began its fearful work. The Psalmist speaks of him:—Solomon describes him. The apostles allude to his mischievous influence. He is a marked character in the history of our race. He pursues his work with a spirit of malignity, while he covers himself with the mantle of hypocrisy. Have you never seen him? Have you never suffered at his hand? Can you mistake his portrait? Do you not know such as we have described? Do you not know of some who can give you the history of every victim of their envenomed tongue? Such an one is cognizant of all their faults—has treasured up all their words—has never forgotten any of their wrong-doings or follies of their youth, and though blotted from the book of God's remembrance, they are not effaced from

the memory of the slanderer. Let the name of one of his victims be mentioned with commendation, and he is ready to unlock his storehouse of treasured misdoings and overwhelm him, for the slanderer has a relish for only what is impure, and can remember only what is wrong. He is unhappy when one is praised or respected. He overhauls the fairest character to find something foul and base on which to feed and fatten. He passes by whatever is amiable and lovely in character—to fasten on the failings to which even the best are subject. If perchance his victim should unexpectedly enter the circle where his character is being demolished, he is met with smiles of welcome and expressions of cordiality, and perhaps be told in a bland tone, "*we were just speaking of you*," and as soon as he retires, the work of detraction is resumed and his character, if possible, is in ruins, or weighed down with suspicion. If the slanderer can find nothing in the *present*, which the world will censure, he will rake up the records of the *past*. He has a marvelous love for antiquity and will possess himself of the history, fame, and occupation of his victim's ancestors, or the early history of the unhappy subject of his assault, and in his hands every thing is turned to the worst possible uses. Would that such characters never were numbered among the disciples of Christ. But alas! even here in the church, where all should be harmony and love, such characters are found. Yes, and no one has more apparent sorrow for the wickedness of the age—none apparently so jealous for the glory of God, for the honor of religion—none so careful in *their* way, for the purity of those who bear the vessels of the Lord, and none who more deeply regrets that there are evils in the church, or laments the low state of piety, and talks so flippantly about a revival of religion, than a hypocritical professor of religion, who is known in the community as a tale-bearer and slanderer. None do more mischief than this class of persons; none cause so great a reproach to the religion of Christ. Was it not such a character whom inspiration described, where we read, "*An ungodly man diggeth up evil, and in his lips there is a burning fire?*" His memory like the sepulchre retains nothing but dead men's bones and fearful masses of corruption. He knows nothing good of his neighbor. He will not tell you the worst, but leaves it to your imagination, after giving you mysterious hints and expressing great unwillingness to say anything to the injury of another. But who believes the canting hypocrite? The inimitable Pollock has drawn a picture of the slanderer that is worthy of being studied and carefully considered.

> "Slander, the foulest whelp of sin.
> The man in whom this spirit entered was undone.
> His tongue was set on fire of hell,—his heart
> Was black as death—and he was faint with haste

To propagate the lie his soul had framed:
His pillow was the peace of families
Destroyed, the sigh of innocence reproached;
Broken friendships, and the strife of brotherhood;
Yet did he spare his sleep, and hear the clock
Number the midnight watches, on his bed
Devising mischief more;—and early rose,
And made most hellish meals of good men's names.
From door to door you might have seen him speed,
Or placed amidst a group of gaping fools,
And whispering in their ears, with his foul lips.
Peace fled the neighborhood in which he made
His haunts:—and like a mortal pestilence,
Before his breath, the healthy shoots and blooms
Of social joy and happiness, decayed.
Fools only in his company were seen,
And those forsaken of God, and to themselves
Given up. The prudent shunned him and his house
As one who had a deadly, moral plague."

Such is a faint but truthful representation of the evils resulting from a free license to the tongue. It may be summed up thus:—The tale-bearer, or what is more commonly known by the significant term, "the gossips," relates in a confidential tone what has been said by others, it may be without malice, moved by a love to tell news, or to be the first to obtain possession of all important matters. The backbiter has descended to a lower level in the art of evil speaking. He manufactures and deals in suspicions, inuendoes, and hearsays, as matters of fact, while the slanderer has reached the climax of human depravity, and despicable meanness, regardless of consequences to others. He revels in blasting that which is most valued by the virtuous and the good—an unspotted reputation.

I pass to notice briefly the *guilt* of this practice of evil-speaking. I have described the character and employment of such persons; we will now consider the *guilt* they incur, and

1st. It violates the golden rule that should regulate all our conduct towards each other. Can he who takes up an evil report against another and goes from house to house to repeat it, be influenced by the rule, to do to others as he would be done by? Even if the report be true, and no good can be secured by repeating it, is it a proper employment for one, who, if he has never fallen himself, should be employed rather in reclaiming the erring?

2d. Evil speaking is a direct and palpable violation of the command of God. This is evident from the expressions of Scripture already referred to. The persons thus described are abhorrent to God and all holy beings. The talebearer and slanderer are specifically mentioned as excluded from all hope of heaven. They sin directly against the position commanded of

God, who said "Thou shalt not bear false witness against thy neighbor."

3d. It excites the worst human passions that stimulate to action. It excites and fosters bitter *enmity*, implacable *hatred*, and a spirit of *revenge*. It tends to numerous and terrible evils, while it nerves the arm of desperation to deeds of blood. It drives its chariot over alienated friendships, amidst the ruins of social and domestic peace which it has caused, and gathers its garlands of victory from the graves of its victims who fall a prey to this foul spirit of detraction. And,

4th. It is the prolific source of the greatest troubles that afflict families, neighborhoods, and churches. It is difficult to detect it so as to counteract its influence, until it has accomplished its work of destruction. It conceals its shiny footprints by its pretended friendship, or covers its trail with the mantle of hypocrisy, and does its work of mischief under the guise of religion and a desire for the glory of God. Who can estimate the amount of mischief that results from this one source—evil speaking—in breaking up the peace of the church, the harmony of neighborhoods, the alienation of friends? Then to this vast amount who can estimate the terrible consequences of a single word—or but a whisper—a surmise that is hinted to one eager to catch it and spread it abroad? From the smallest beginnings, from so small a cause, has many a fair character been sullied, and days and months of anguish experienced from the slightest suspicion that envy could breathe, or malice suggest. How many a fireside has been darkened by its terrible shadow! How many a life has been forever embittered thereby! How many a pure and gentle being has been foully and cruelly wronged by some, who, envying her position, her accomplishments, her reputation and character, have sought by detraction and slander to make that character as black and as hideous as themselves? Many a gentle being has been crushed by the fell spirit of slander and found refuge in an untimely grave from the gaze of a suspicious world. A sweet songstress has set forth this evil in a form which but too often finds a counterpart in the history of some fair one.

"A whisper woke the air—
A soft, light tone, and low,
Yet barbed with shame and woe;
Ah! might it only perish there,
Nor farther go!
But, no; a quick and eager ear
Caught up the little meaning sound.
Another voice has breathed it clear,
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart
That throbbed from all the world

Apart, and THAT it *broke!*
It was the only heart it found—
The only heart it *meant* to find,
When first its accents woke.
It reached that gentle heart
At last, and *that* it broke!
Low as it seemed to other ears,
It came a thunder-crash to her's—
That fragile girl—so fair—so gay!
And thus her heart, unused to shame—
Her light and happy heart that beat
With love and hope, so fast and sweet,
When first that cruel word it heard,
It fluttered like a frightened bird,
Then shut its wings and sighed,
And, with a silent shudder—*died!*"

Is this picture overdrawn? And can they be guiltless before God, who by a single look or word, aid in giving currency to a report that destroys the hope and life of a fellow-being? Very much of a man's happiness depends on the estimate in which he is held by others. With many, their good name is their whole earthly estate. No good citizen can be careless of his reputation. "A good name is rather to be desired than great riches." Who would wish to live without a good name? Words thoughtlessly or intentionally dropped, often contain in them elements of destruction before which a virtuous character has withered and died.

Finally, evil speaking, in addition to all the other mischief it has caused, has done more to hinder the church of God in its mission of mercy than almost any other, or all other evils. Some of the most alarming dissensions that have occurred have been the result of slight misunderstandings, easily explained at first, but were fanned into a flame by the ready tongue of the scandal-monger. Words carelessly dropped, and without any wrong intent on the part of the speaker, have been caught up and repeated—motives misjudged, and actions and looks misconstrued, until "trifles, light as air," have grown into evils of frightful dimensions. Friends have been separated, parties formed, and fierce conflicts have waged, until evils have resulted which years could not remove, and the means of grace become of no saving effect. These evils are aggravated by the fact that the parties to such unhappy strifes are numbered among the followers of Christ. But the largest charity cannot include all who cry, Lord, Lord. There are certain indications that will develop the character, and one of the strongest marks against a man who claims to be a Christian, is the habit of evil speaking. The apostle uses strong language on this point. If a man professes to be a Christian, and bridles not his tongue, his religion is vain. He may make long prayers, and earnest

exhortations; he may talk of religious enjoyment—because he delights to hear himself talk—he may deplore the vices of the age, and pretend to great sanctity of life, and purity of breast, but if he bridle not his tongue, his religion is vain; he is a stumbling-block to those without. Such are the inevitable results of evil speaking. But these are only the outward manifestations and fruits of evil speaking. I have not attempted to describe the anguish of that sensitive spirit into which the poisoned arrow of slander has entered, even to the seat of life, and is fast drinking up its life currents. I am not competent to the task. I know of no language that can express the anguish of that heart that has been made to feel the power of the slanderer's tongue. The full extent of the mischief can never be known in this world—we must wait the revelations of the judgment. But enough is seen to call for the sternest rebuke and indignant frown of any right-minded, virtuous citizen. It exists to a fearful extent in every community; but, like many other sins, evil speaking is sure to find its author out. Sooner or later, the poisoned cup which they have mixed for others will be passed to their own lips; they must eat of the fruit of their own doings, and gather the harvest they have so bountifully sowed; for, as they sow, so must they reap. There is such an attribute as retributive justice, and though it may seem to delay, it will surely overtake the guilty. Neither age, sex, profession or condition escapes the envenomed tongue of the slanderer. I shall close with suggesting a remedy for this common evil:

1. *Let each seek to obtain a correct view of himself.*

There is enough in the heart of each one to occupy all his thoughts, without his searching out the failings of his neighbors. The shortcomings of others afford no justification for our own misdeeds. It often happens that those the most eager to report evil of others are themselves the most vulnerable, and could the least bear the scrutiny of truth.

2. Another remedy for this great social evil, this moral blight, is to cultivate the spirit of love to all. If we discover infirmities and failings (as all have more or less), let us look away from these blemishes, and fix our eye upon the good qualities they possess, for there is something lovely in most, though the evil may greatly outweigh the good. The heart that is under the influence of Christian love will not permit its possessor to deal in scandal. The gossip lacks the most essential evidence of piety. But there is a wide difference between the timely warning of a friend, and the act of one who, from the mere love of telling something new or marvelous, gives publicity to matters which can be of no benefit to publish to the world.

A third remedy is, never to allow ourselves to be made the

repositories of rumors prejudicial to others. It is a burden which no right-minded person should be willing to assume. To give countenance to a talebearer is like heading a mob to destroy a neighbor's house: to-morrow, the same mob, under another leader, may destroy the property of him who leads them to-day. It is a hazardous undertaking. In many circles, personal characters are canvassed from a simple want of higher objects of conversation, or incompetency to sustain conversation upon proper subjects. The true Christian, whose thoughts are occupied with the interests of the soul, and the interests of religion, will find no pleasure in listening to tales of scandal, be they true or false. He takes no part in publishing the misdeeds of others. The tongue and hand can find better and more noble employment than this. Let all whose consciences convict them of the sin of evil speaking, labor to overcome this habit by doing justice to those whom they have wronged, and sin no more in this respect. This evil would be greatly abated if all who love peace and harmony would no longer listen to a tale of scandal. The occupation of the slanderer will be gone, when persons of position and character refuse to listen to their tales. Though these things are sometimes done in the church, there are many honorable exceptions. There are those whose hands are clean in this respect, and we would not willingly utter a word that should give pain to any; but the evil is great, and should be rebuked. Let all aim to be occupied with higher thoughts than the sins of others, and forget not that by our "words we shall be justified, and by our words we shall be condemned." All the tales of scandal, with their legitimate results will enter into the transactions of the judgment day. Now, consider this, you that forget that God has said: "*Thou shalt not bear false witness.*"

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON VII.

BY REV. WILLIAM ADAMS, D. D.

THE DUTY OF CHRISTIAN PEOPLE TO THOSE IN THEIR EMPLOY.*

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving; withal. praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.—Col. iv. 1-6.

It is easy to see from this passage what was uppermost in the heart of this Christian Apostle. He would have every man, who represented the Christian life, to watch for opportunities of usefulness; to be wise in the improvement of such opportunities; his speech full of good grace, not insipid and void of point—but seasoned with salt—partaking of the briskness, life, and unction which belong to such as are filled with the Spirit.

To do good as we have opportunity is the first law of Christ's household. It is for our relief that, in this matter, our

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opportunities and our obligations are exactly proportioned and balanced. When there is no opportunity for doing good, there is no obligation; while obligations multiply just in proportion to the increase of our opportunities. Are we under greater obligations to do good to those in our own families and neighborhood, rather than to strangers beyond the seas? The former are more accessible to our influences; and opportunities for promoting their welfare abound in the one case which are wholly wanting in the other.

The directions of the New Testament are very specific. They are shaped in accordance with our personal relations to our fellow-men. This very epistle abounds in practical rules for parents and children—masters and servants. The former are frequently made the topic of pulpit instruction. On this occasion I propose to speak of specific duties which are seldom introduced in this place, but which, as it seems to me, are of the gravest importance. I refer to the obligations we owe, as Christian believers, to all those who are in our employ: a very numerous class, consisting of all those connected with us, not by ties of consanguinity, but of mutual dependence in families, in counting-rooms, in warehouses, in manufactories, as servants, apprentices, clerks, journeymen, and laborers. If we are zealous of Christian propagandism—using the term in its best sense—making converts unto Christ, and not proselytes unto ourselves—we need not compass sea and land to find the material on which to expend our energy, for nigh at hand, beneath the same roof, where we dwell, traffic, and toil, is a class—constituting an immense portion of our metropolitan population—who, next to our own children, are the most accessible to our influence.

While it is of spiritual good that the New Testament chiefly treats, it is not indifferent to anything which affects social and temporal advantage. The religion of Christ does not overlook the well-being of any in this present life; and its process of accomplishing this—though it be in a sense incidental to its chief object—is more certain than all the theories which make secular prosperity their main and exclusive design. The relations of the rich to the poor—of masters and employers to their dependants—have frequently been presented in a manner to foment the worst passions. Some of the books of Mr. Kingsley—not to speak of some of the more celebrated works of French socialists—indicate a spirit which, like "yeast," is fermenting in the heart of society, and which can in no way be counteracted amid the inequalities which everywhere exist, except by the genial, kindly precepts of the Christian religion.

Half the trouble which has arisen in society would have been obviated by a distinct recognition of the mutual dependence of all classes, which is so frequently illustrated in the New Testa-

ment. The head cannot say to the hand, I have no need of thee, nor can the foot say to the eye, I have no need of thee. Whoever he may be, rich or poor, who, in speculation or practice aims to produce alienation between one class and another, on the ground of occupation, is the worst enemy of his species; while Christianity with its wholesome teachings as to mutual dependence must be regarded as the great harmonizer of the race. The Christian doctrine which assigns diversities of operation, varieties of talent, and inequalities of condition as the wise appointment of God for the general good, strikes at the root of the anti-social and heathenish sentiment, that labor is mean and servile. That this sentiment is of heathenish origin is historically true. If agriculture was an exception to the general category —it having been the boast of history that Cincinnatus was called from the plough by the Roman Senate to preside over the fortunes of his country—it is true that Paganism always erects society on caste, and because some kinds of work were formerly performed only by slaves, therefore humble work was always to be esteemed as servile and disreputable. This is one of the worst effects of slavery, that it has established and transmitted associations of servility with lowly work in the employ of others. The influence of the old feudal institutions in this regard has not died out from modern civilization. He is not a *menial* who is employed by others, because his office is humble. That is an old Norman word, which originated when the domestic serf wore a collar about his neck; but you cannot associate servility with a free personality.

Cousin, in a memoir read before the Academy of Moral and Political Sciences in Paris, entitled "New Considerations on the Principles of Moral and Political Philosophy," has justly said, "It is the sentiment of liberty which raises man in his own eyes above things. The free strength which constitutes man is respectable to himself, and all free strength is equally to be respected by him. Equal I say in the most rigorous degree of equality —for liberty—and liberty alone, is equal to herself. There is nothing identical for me but my person. Everything else is different; in everything else men differ—for resemblance implies a difference. As there are no two leaves which are alike, there are no two men absolutely the same in body, sensibility and life. But it is not possible to conceive the difference between the free will of one man and the free will of another. I am free or I am not. If I am, I am as much so as you are, and you are as much so as I am. It is this free personality which is the basis and law of the only true equality. Any other type of equality is a falsehood. God has made us with powers unequal for many things. Diversity as well as harmony is the law of creation." To dream of equality as to talent—and uniformity as to occupa-

tion—a dead level without protuberance, or indentation, over which the whole team of human animals shall move on together is a deplorable blunder. False equality is the idol of unquiet and, ambitious egotism. It is envy turned to what is impossible. It illustrates that saying of Burke, "Hypocrisy of course delights in the most sublime speculations, for never intending to go beyond speculation, is costs nothing to have it magnificent." True equality, born of a free personality, accepts without shame all the exterior inequalities which God has ordained, and which it is not in the power of man to efface. Noble liberty has nothing to do with pride or envy. This chimerical equality, were it possible, would be of little value in her eyes. She asks for something greater than station, talent, or possession, and that is *respect*. Respect—an equal respect—here is what true liberty, and with it true equality, claims and demands.

Think not that we are aiming at a mere abstraction. Society abounds with evils which are the legitimate results of false notions on this very subject. Preferences, in regard to occupation, are oftentimes based on simple fancies in regard to what is called *respectability*. Many a young man, imbibing the notion that city life has more attraction for its so called respectability in comparison with rural toil, drifts into this metropolitan vortex and makes shipwreck of himself for life. Esteeming a soft and white hand more *respectable* than one hardened by honest work, they will accept any condition in which they can shirk the necessity of labor, and so become idle and despicable men of the town, instead of happy farmers in the country.

Mr. Carlyle has given us a frightful picture of London: "One huge poison swamp of reeking pestilence—physical and moral—a hideous living Golgotha of souls and bodies buried alive—such a Curtius' gulf communicating with the nether deeps—as the sun never saw till now. Thirty thousand outcast needlewomen working themselves swiftly to death—paupers rotting in forced idleness, helping said needlewomen to die—these are but items in the sad ledger of despair." God forbid that I should utter one word which might hurt the most sensitive, but is it not perhaps true, that multitudes of young and unprotected females in this city prefer to eke out a precarious and comfortless existence with the needle, oftentimes under circumstances exposing character to the most perilious trials, simply because of prejudices and mistakes as to other occupations, which would afford them ample, happy, and honorable subsistence, but which are held derogatory to personal respectability? Much have we all to do by way of correcting prevalent fallacies on this subject.

"Honor and shame from no condition rise,
Act well thy part, there all the honor lies.
To such we render more than mere respect,
Whose conduct shows that they respect themselves."

Few possess greater facilities for acquiring true respect and honor than a faithful servant in a well-ordered Christian family. No where is it easier to secure true confidence and affection. They are familiar with all our concerns. *We are far more dependant upon them than they are upon us.* We entrust to them, day and night, our infant children. They associate with minds when most inquisitive, with young hearts when most impressible. Sickness, feebleness, age, lean dependently upon their kindly services. How frequent the occasions in which, better than any ordained eloquence, a servant may drop a word which may carry balm to a wounded spirit. The little maid of Naaman was not the only instance in which a timely suggestion on the part of those who serve in a family, has been followed by large and blessed results. All of us bear in mind individuals of this class who are associated with all our personal recollections of childhood. They watched our infancy; took pride in our growth; rejoiced in our success. To such, in later years, we have delighted to express that respect and gratitude which the waywardness of youth often withheld, but which are sure to spring to life with the more sober judgments of manhood.

All our relations to our fellow men are included in the comprehensive law which requires us to love our neighbors as we love ourselves. The laconic precept of Christ is, "Whatsoever ye would that men should do unto you, do ye even so unto them." The spirit of this law never can be transgressed without harm. He who organizes his affairs, with an exclusive regard to his own interest, with no kindly concern for the advantage of others, proves himself delinquent to the first great law of the Christian economy.

All our specific duties to those in our employ come under the general direction of our text—to deal with such as we would wish our heavenly Master to deal with us.

In the spirit of this requirement, let me specify a few rules in regard to the treatment of such as are in our employ. Let that treatment be with uniform kindness and consideration. So far as circumstances are concerned, they are your inferiors and dependents; for that very reason let them receive more and not less of that respect and gentleness which are superior to all casual distinctions. "God is no respecter of persons." In His eye, little account is made of external differences, which unhappily too often control the judgment of men. The sense attached to our English word *magisterial*—the synonym of arrogant, imperious, domineering—reminds us that masters are in danger of treating their dependents with overbearing self-will. All such temptations are to be overcome by a clear perception of those great facts which are embodied in the Revelation of Christ. God hath made of one blood all who dwell upon the face of the

earth. This mediate relation to our fellow men, through a common parentage—and the real unity of race, as taught us in the unity and universality of the Christian redemption—from these two facts do we derive all correct conceptions of human brotherhood and fellowship. He who despises man—any man—simply because of his lowly condition, despises God, in whose image man was made, and most of all does affront to the Son of God, who, for our salvation, took upon himself the form of a *servant*, and not of a King. Be studious therefore, to treat your dependents with special respect and kindness till they forfeit all claim thereto by criminal conduct. Convince them that your regard is graduated not by condition but character. It is unchristian to conduct towards those in your employ, as if they were of a different nature from ourselves. Not only are they not destitute of the feelings which we possess in common, but it may be those feelings are peculiarly sensitive through misfortune. The little boy whom you have recently taken into your service has a small piece of black crape upon his cap. Father and mother are dead, and he is resolved to do something for himself, and work his way through the world. She who is a servant in your family, may have been formerly in very different circumstances. As she plies her daily work, so patiently, her thoughts may be far away across the sea, in the small cottage, which has been desolated by calamities, and from which she came forth, with genuine heroism, emigrating to a strange land, a stranger and a woman, that she might extend help to an infirm and poverty-stricken parentage. Be gentle to the orphan; have respect to the condition of the lowly. Be careful of all those amenities of manner and voice which, costing nothing, are worth everything in expression of Christian kindness. Convince them that you have their real advantage at heart. Teach your children by precept and example to treat those in your employ with respect. Do not expect greater perfection on the part of your servants than you possess yourselves. Ripples frequently rise on the surface of life; trivial affairs which may be magnified into serious disturbances of temper. Will you look for more of self-control and tranquility from those who have not had half your advantages of education, than you exhibit yourself? I confess I have had very frequent occasion to admire, beyond all which I can express, the meekness, the patience, the unanswering self-control, the uniform cheerfulness, and beautiful propriety which domestic servants often exhibit for months and years, amid annoyances and irritations under which their employers feel at liberty to fret and complain.

To "forbear threatening" toward such, even in their mistakes and imperfections, is one of the specific directions which we receive from the New Testament. He has made small proficiency

in the knowledge of human nature who has not discovered that the use of threats and the loss of temper is the most impolitic and unhappy method of dealing with child or dependent. Be careful, therefore, in all your intercourse with such, as you would win respect and confidence, to bestow respect and confidence; avoid all which is contemptuous, suspicious, mandatory, menacing; and create the impression, by every form of manner and every cadence of the voice, that you are actuated by pure Christian kindness, consulting the feelings and seeking the welfare of all.

Another specification under the general code of love is given us in the Scripture, that we give unto our servants that *which is just and equal.* There is no sin more frequently denounced in the Word of God than that of oppressing the poor. The laborer is worthy of his hire. Every man is entitled to a fair equivalent for his services. Many who would not dare to practice a downright fraud upon their servants, infringe on the Christian statute by doing hard and despicable things. They are not governed by a just and generous policy. They wait to have increased wages—when they are just and needful—asked for, and extorted, instead of volunteering what is right, and so gaining the advantage and pleasure which attend upon unconstrained kindness and coerced equity. They exact from those in their employ the very utmost, but on their own part all is sharp, and grudging, and hard. This is alike unchristian and impolitic. The best domestic economy is justice, kindness, liberality. To do hard things in small matters, is to obstruct the circulation of true Christian sentiments. Do not make the impression that you are content with so much service, for so much coin. You are dealing with living souls. Consult their true interests, as you would your own. Charge yourself with responsibility in regard to everything which involves their advantage. Assist them in providing for the future. Encourage and aid them in laying aside a part of their earnings judiciously and safely, thus teaching them what is more valuable than money itself, habits of forethought, prudence, and thrift. A pleasant reflection it will be to any one in later years to think that he has been the instrument of giving a start to others, in what has proved an honorable and successful life.

After such preliminary specifications—and they might be multiplied indefinitely—we come to the main thing, even the care we should feel for the spiritual advantage of all in our employ. In this respect the Scriptures recognize little distinction between such and our own children. In ancient times religious rites included servants and dependents, as well as the child; all constituting one household, under the common privilege and duty of domestic religious instruction.

Some inmates of your families are of such a religious faith, that they are interdicted from reading the Scriptures and from family worship. In such cases authority, or compulsion, will be of no avail. Ridicule of what is peurile and superstitious will accomplish no good, and argument with such promises but little. But if prejudice is ever to be overcome, if intelligent judgment is ever to be induced, can you conceive of any situation on earth more favorable for such than that which they now occupy in the very bosom of a kind, Christian household? Be not repelled by ignorance and superstition and prejudice; but abound in that gentle, patient disposition towards well-doing, which will make you wise in winning souls to Christ. It is something to teach such, that the Bible is their property—that the right to read it belongs to them by a divine grant—that you are the advocates and defenders of their liberty, and that there is no power on the earth which may lawfully deprive them of that free gift, which heaven has bestowed upon each and all. Be sure of this, there are many ways of imparting Christian instruction to those with whom we associate, which will be discovered and used by such as are intent on doing good; and greatly is it to be feared, that we are all resting under the accumulated guilt of violating our Christian obligations towards those, who are nearest our persons, and for various reasons most accessible to our persuasion.

But it is time that I direct your attention to a very large and interesting class, whose relations to their employers differ in many particulars from those in domestic service, but whose condition demands a large increase of Christian care and watchfulness. Few subjects have occupied my thoughts more during my whole ministry in this city than the perils of young men absent from their own homes, and employed as apprentices and clerks in connection with the merchants and mechanics of our metropolis. The number of such is sufficiently large to stimulate the zeal of Christian Evangelism. According to the last census there were found to be in this city young men between the ages of fifteen and thirty, more than one hundred and eleven thousand. All of these, of course, are not disconnected from their own parentage and homes.

In regard to minors,—all minors—it is a law of Scripture and of Providence, that they should be subject to some authority, to be recognized with cheerful deference. Children living with their own parents are to be held, during their minority, obedient to their parents. Those parents removed by death, the authority is to be transferred to some legal guardian. It may be a a kinsman, a teacher, an employer—a trustee appointed by law-but whoever it may be, somewhere is the obligation of control and the responsive obligation of obedience. Changes have oc-

curred in laws and customs in regard to apprentices—a relation which grew up, in the middle ages, when the members of particular trades and professions formed exclusive corporations. Laws which formerly controlled the whole practice and method of apprenticeship in England, France, Prussia, and the United States have been abolished. With the abolition or modification of the old system, a new obligation has arisen, not the less because in this country it is moral only, partaking only of the free, voluntary spirit which characterizes, to such an extent, all our social institutions, in distinction from those which are enjoined by law. Formerly the apprentice was treated in general as a child. He was an inmate of the family of his employer. The employer was, for the time designated, the master of the boy: he controlled all his movements, not only in the shop and store, but out of it. He took the apprentice to church with his own household, where he sat with the children of his master. With whom he associated, where he visited, where he went, and what he did, were all known to him, who, for the time being, was in the place of a parent; and if the master was himself a Christian, he could not divest himself of the sense of obligation to do well and faithfully towards his apprentices, in things pertaining not only to this life, but the life to come. Customs, as I have said, have changed, and the relations between our merchants and manufacturers and those in their employ, are now of a very different character. The mode of conducting business, I should think, had changed so that employers have felt themselves absolved from all obligations to consult the social and religious benefit of their young men.

Take now the case of a boy—a young man, who, that he may have the best advantages and opportunities in his trade, comes from the country to the city. The first year he is to receive a small pittance—instead of paying, as the apprentices formerly did, for the opportunity—showing that the whole arrangement between the parties is changed,—the one paying a certain stipend for which the other is to render a certain amount of service.

The day's work is finished, and the store is closed for the night. The evening and the night are before this young stranger. Where and how shall he spend them? If he resides with a friend or relative, who is as a parent, happy is it. But if he is alone and independent, what shall he do? His lodgings have been taken for the sake of cheapness, where he cannot afford a fire; so he has little cheerfulness and comfort. How shall he employ himself? He has few acquaintances; and these are of the same class with himself. Those who have preceded him, for a while, and with whom he is compelled to lodge, may be adepts in vice, and are ready to initiate him into

that which is evil. Fresh from the blessed influences of a happy home, and remembering the last counsels of a good mother and a gentle sister, he cheers his solitude by correspondence with those he loves. And here let me say that the advantages of cheap postage—and never do we see a dray-load of mail-pouches without thinking of it—are not to be measured by its relations to traffic, so much as by its prodigious power in social and moral interests. But after a season, vacant hours are on his hand, and a book loses its attractions, when read in a cold and dimly-lighted apartment. Shall he call on his employer? Shall he prepare his toilet, and go to the elegant mansion of the wealthy merchant whom he serves? He would as soon think of intruding upon the Mayor of the city, or the Governor of the State, or the President of the country. Every year he learns more and more of the exclusiveness of social laws, and the difficulty, on the part of the stranger, in forming acquaintances which refine and bless. He saunters along the street. He sees the hall and saloon brilliantly illuminated; strains of music fall upon his ear; flaming advertisements attract his eye; promises of amusement address his every sense; and away from home, separated from all who would advise and help, he listens to temptation. He has found warmth, entertainment, jovial companionship; and by little and little, before a helping hand has been extended to him, or a kind word has been uttered in his ear, his good promises and resolutions are swept away, character is lost, and he goes downward without a remedy.

The superintendent of one of our largest establishments informed me that he had frequently observed a large number of the boys, in the morning, to be heavy, muddy, and awkward—and inquiring into the cause, he found that they were all in the habit of frequenting low theatres and gambling saloons, and many of them were even employed in connection with them. And so it is that thousands upon thousands are annually engulfed in this city, as in a Serbonian bog; and Christian employers, Christian churches, giving their money liberally to convert the heathen across the sea, and to rear the institutions of religion in remote settlements, have as yet hardly thought what they could do, and ought to do, for the salvation of this numerous portion of our population—the young men whom they have taken into their own employ, and over whom they have greater influence, if they will but know it, and use it, than any other on the earth.

The amount expended in the support of agencies particularly pernicious to the class of which I speak, is computed by millions. Everything which invests vice with decoration and attraction, alluring the feet of the unwary to their downfall, is

provided on the most liberal scale. It is an occasion for congratulation and hope, that through the philanthropy and forethought of good men, so much has been done in providing means and agencies of an opposite character, looking to the culture and improvement of this particular class, upon terms which are within their reach. Would that reading-rooms, and libraries, and lecture-rooms—inviting the young to occupations, in vacant hours, which ensure intellectual, and social, and moral advantages—were multiplied a hundred fold. But what is needed most is sympathy—loving, warm, Christian sympathy. We thank God that young men, themselves occupying a vantage ground, by reason of their nativity, their principles, their position, have been moved to concern and regard for those of their own age who are exposed to the dangers of which I have now spoken. This agency has but just begun. At some other time it would delight me to enlarge upon the specific province of Christian associations of the young for the benefit of the stranger and the solitary.

Club-houses have been multiplied for elegant leisure, for luxury, if not for dissipation. Half a million of dollars, as it seems to me, could not be more wisely appropriated, out of the great wealth in Christian hands, in this city, than in the erection of a suitable edifice—central, attractive, large, with every convenience and arrangement for the physical, intellectual, social, moral, and religious improvement of the immense class of young men drifting about these streets when business is over, without the semblance of anything like the anchorage, and security, and comfort of a Christian home.

My attention has recently been directed to the fact, that some of the largest concerns in London, in the wholesale grocery and dry goods trades, have each a house for their young, unmarried men, under the direction of one of the junior partners or head clerks, furnished with good rooms, library, and a chaplain to conduct household worship. I am not surprised to hear that business houses adopting this arrangement have the choice of the most respectable families in England for clerks and apprentices, and there is such a competition on the part of parents and guardians to enter their sons in these concerns, that handsome sums of money are frequently offered, or terms of service without salary, as premiums.

Might not this example be imitated in our own city, and several establishments combine in the support of suitable homes for those in their employ? If there are difficulties and objections to such a plan—as I can conceive there may be—they might disappear before a judicious and resolute experiment. But at this particular hour, let me dwell on the more general obligations of Christian people to consider the *spiritual* advan-

tage of all who are in their employ. The very relation which subsists between the parties now described gives to one an influence over the other which never can be delegated. Here are those, who, by reason of their youth, their dependence, look up to you with consideration and respect. Be careful not to make the impression upon such that you regard the getting of money as the transcendent object of existence. Let there be a link of sympathy between you and them, by which they shall be drawn up to what is higher than worldly success, and more valuable than earthly riches. It may not have crossed your thought that you have an influence over many, beyond that of an ordained preacher; and that for this influence, whether in the form of unconscious example or direct address, you will certainly be held responsible when inquisition is made for souls. You had far better be a poor man yourself—and live alone in an attic; better be as isolated and forlorn as pauperism and bereavement can make you—than to have your opulent mansion, provided with numerous servants, anticipating your every wish, and your immense warehouses and manufactories filled with the young and the hopeful, and you never so much as speak a word, or project an effort which looks to the well-being of their immortal souls.

There has come something like a breath of Spring, over the Winter of a slumbering and torpid church—and many are reminding themselves of the duty of doing something—how and what they hardly know—in the way of Christian evangelism. Perhaps they have thought of going out into the streets and cellars of the city to gather vagrant children, and speak a word of cheer to the forlorn and desolate. It is well. They have listened with profound interest to the claims of the ignorant and destitute in some remote part of the country and the world. This, too, is well. Christian philanthropy is as large as the whole world. But they have scarcely thought of those who were near at hand, in their own houses, and at their places of daily business.

Would you guide a soul to Christ? Would you make another acquainted with that which is to you as a well of water springing up into everlasting life? The best auditors in all the world, those most likely to give heed to your words, are those in your employ, to whom you can speak a word in season,—a word upon the wing—a thousand times—where others might seek in vain for an opportunity. The key to the "door of utterance" is in your hand alone. If in the spirit of the text, you continue in prayer, and watch in the same, with thanksgiving, desirous that the mystery of Christ may be spoken everywhere, and manifested to all people; walking in wisdom toward those that are without; your speech so ordered by Christian love, that you shall attain the high art of knowing how and when to adress others,

on things pertaining to the kingdom of our Lord; if all this is true of you, you cannot overlook the spiritual interests of those who are under your eye, and at your right hand every day. Christian woman; she who plies her needle so busily in your employ; whose constant occupation keeps her near your own person—whose hand aranges your dress, and the tresses of your hair—whose eye, and ear, and taste are at your control from the moment you rise, to the hour you sleep—SHE HAS AN IMMORTAL SOUL. Have you never spoken to her of the white robes of the ransomed—the splendid attire of the saints, and the goodly pearl which transcends all earthly adornment?

Christian merchants, if you would win a soul from the error of its ways, and do your part to diffuse the common salvation, yours is an opportunity which an angel might well covet. You will not be a loser in any respect if now and then, in the way which a warm heart will suggest, you should say a word to the young men around you in regard to the wisdom and investments of spiritual merchandise. Prove yourself their best friend by counselling them concerning their best and highest interests. Inquire as to their methods of life, their residence, their associates. Provide them a sitting in a Christian church, take pains to introduce them to Christian acquaintance, enlist them in some good cause, give them now and then a Christian book, and out of a full, gentle Christian heart, say and do what you can, in aid of personal religion. The opportunity for doing this in the brisk and rapid running of the current may be brief—seize it while you can—it may never return. Do this, and there will rise up around you on earth, and in heaven, those who will always hail you with a permitted gratitude as the chosen means of salvation to their souls. Do this, in the spirit of a living and spontaneous religion, and you will make your homes as the gates of heaven, and associate your counting-rooms and warerooms—not with peril and temptation, and the snares of wealth—but with the greatness, splendor, and glory of that house, not made with hands, eternal in the heavens.

SERMON VIII.

NOT THE NATION ONLY, BUT THE WORLD, THE CHURCH'S CARE.

BY REV. MARVIN R. VINCENT,

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"And when he was come into the ship, he that had been possessed of the devil prayed him that he might be with him.

"Howbeit, Jesus suffered him not; but saith unto him: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

"And he departed, and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel."—MARK, v. 18-20.

GRATITUDE, fear, and personal interest in this great Physician, doubtless combined to prompt the request of the healed demoniac, that he might remain with Christ. Nor is the request strange, viewed in the light of other experience. A similar feeling, doubtless, actuated Peter, when he proposed the erection of three tabernacles on the Mount. He was so enraptured with the heavenly society to which he had been admitted, that he desired to remain in it. And such, moreover, is, to a certain extent, the case with every converted man. His first experience of the love of Christ is so ineffably sweet, the hours of prayer and meditation partake so often of the character of transfiguration visions; nature and daily experience are so wondrously transformed, and so full of new suggestions, that his impulse often is to enjoy rather than to do—to be ever with Christ in this sweet and comforting converse, and not at the foot of the mountain, trying to cast out devils. And this is true, notwithstanding the partial truth that the natural prompting of the renewed heart is to tell its joy. This latter tendency is modified by a variety of circumstances; by natural temperament; by the degree of assurance of Divine favor; by the amount of sympathy which such an experience is likely to call forth, and by various other causes; so that, without some counteracting influence, the spiritual experience of a goodly proportion of Christians would be likely to radiate within a very small circle. This influence is furnished by the Gospel to every *man,* as to the cured demoniac of our text. When the soul

would fain be content to rest in God, to receive spiritual influences, to sit in silent awe, contemplating the Divine perfections, God hastens to assure it that, while he will be with it always to impart every needful grace and blessing, the process of its development is not through passive reception, but through action. He says to the newly-converted soul: "I have received you into my family, not merely to bless you, but to use you also; or rather, to confer on you my highest blessing in using you. I have promised you rest; but you shall find that my rest grows out of, and, in a sense, consists in action. I have bidden you cast your burden on me, but it is that I may exchange it for my yoke and my burden. You shall find true blessedness, not only in learning about virtue, but in practising and teaching it to others. Hence, go home now to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

In this command is clearly set forth the missionary character of Christianity. It always works outward. If it is represented by a seed, the seed develops into a tree; if by a hidden treasure, the treasure is dug up; if by a pearl, it does not remain hidden in the ocean depths, or in the jeweler's coffer. It is sought out by a merchant. Its supernatural action upon the nature of man is aptly illustrated by the wind. Whence it cometh, whither it goeth, how its currents are regulated, how it acts, are partial mysteries; but the effects of the breeze are seen upon the plunging ship; and of the hurricane in the devastation that marks its course. How the spirit of God operates upon the human soul will ever be a mystery; by what subtle alchymy its forces are changed in direction, and its elements combined under new forms, no philosopher shall say; but the law of its new life forces it to develop these mysterious workings into activities—holy words and tempers, burning zeal and enthusiasm, which testify of the spirit's work. This makes every truly converted soul the seed of other conversions, the earnest of many additions to Christ's family. He is forbidden to carry his lamp simply for his own light; he must light the torches of those who wander in dark labyrinths, and pilot them into the narrow way which leadeth unto life. He must kindle household altars; he must warm cold hearts; he must be constantly giving as he receives from God; for, for this purpose God gives to him. Let us, then, consider:

I. *To whom are God's children sent?*

"Go home," says Christ, and tell *thy friends* how great things the Lord hath done for thee." Our first thought would naturally be that this injunction was limited to the circle of the restored man's immediate relatives and friends. But the man seems to have interpreted it in a wider sense. The difference

in the words employed by Christ, and in narrating the demoniac's subsequent course, is worthy of note. Christ says: "*Tell* thy friends, using a word which means to *relate* or to *teach*. The evangelist says that the man departed, and began to *publish* in Decapolis how great things Jesus had done. The word here is that commonly translated *preach;* the word used by Christ, in his charge to his apostles, "Go, ye, and *preach* the gospel to every creature;" and of John's preaching in the wilderness of Judea. The indications are, then, that this restored madman gave general publicity to the work of Christ in his case.

The practical lesson to be drawn from this fact is simple and obvious, viz., that the Christian is to be cosmopolitan in his sympathies and work. He must regard himself as sustaining a relation to the whole world. I do not mean by this that a man's natural affections and relationships are not to enter into his Christian activity; on the contrary, it is highly proper that they should be the first objects of his care. God points him in that direction. Convinced that he is himself, through Divine grace, heir to an incorruptible inheritance, what is more natural than that his desires should turn first to those of his own household, that they might be partakers of like precious faith, and next to those who formed the social circle in which he moves? And furthermore, where can his words, his importunities, his example be supposed to have so much weight as in the hearts to which mutual affection gives him such ready access? But, while this is highly proper, there is an evident intent on God's part that this class of sympathies and efforts should not be *limited* to any such small circle. Christ's sympathies were wide as the world, and men are to seek to imitate him in this as in other respects. Christianity was intended, not for a family, not for a sect, not for a nation, but for a world; and men's sympathies will expand toward this limit, just in the proportion in which Christianity's spirit pervades them. Indeed, no Christian can ignore this fact who utters the Lord's prayer with any knowledge of what is included in the term "*kingdom of heaven.*" If he believes that the uttermost parts of the earth are to be given to Christ for an inheritance, he cannot pray "thy kingdom come," and apply it to anything less than the world. He cannot pray "Our Father," and leave, even in thought, a single son of earth without a Divine Father's care and interest. He has no right to say, I will think only of America, and not of Asia or Africa, or the islands of the sea. Sin is there as well as here, and is the same thing there as here; and wherever sin is, it must, like a great magnet, draw to itself Christian prayer, and sympathy, and effort.

And it will be found that human sympathy possesses a vast power of expansion. It is with the heart much as with the

mind. There is a great deal of human nature in Goldsmith's account of the peasant's wonder at the village schoolmaster; how "one small head could carry all he knew." Ignorance tends naturally to limited conceptions of mental power, and regards as almost supernatural, the great mental achievements so familiar to the educated; while the trained mind realizes how its capacity grows by exercise, and finds that there are no limits to its power of storing knowledge, save the time and strength to acquire it. The same is true of the sympathies; naturally, their circle is contracted; naturally, they embrace only a few chosen friends, and the members of the household, and range out from this to include the church and the community and the nation; and here a large proportion of them stop. But the gospel does not stop here; it urges us on beyond the seas, over mountain barriers, through frost and fire, through tropical green and arctic snow, until it has compassed the earth, and brought us back, saying to us: "The field is the world." We shall find, too, that the world is none too great for the Christian heart; and the interest which was content to move in a limited sphere of needs, will begin to take longer and longer sweeps, and will open its arms wider and wider, to embrace every form of wretchedness, far and near, until a tear, dropped in the farthest corner of our sin-cursed world shall thrill it with pitying love.

These sympathies, then, may be developed; and it becomes those who are interested in the advance of Christ's kingdom, to seek the best appliances for this purpose.

1. Familiarity is necessary to a genuine, active sympathy. For, observe that the mere giving of so much money, because it is asked for, without any knowledge or care on the giver's part as to the object of his beneficence, does not come to the gospel requirement; *that* insists upon a hearty interest on the part of each Christian, in the work of redeeming the world, so that his gift and his labor and his sacrifice shall be self-prompted, and not offered on the mere recommendation of a pastor or agent. To this, I repeat, familiarity is necessary; and, as in the work of foreign missions, we cannot come into direct contact with the objects of effort, we must make use of the observations of others, and in this way seek to awaken our interest. Appliances of this kind are ample, and of the greatest interest. This work in foreign lands has been pursued by men of intelligence and culture. The nature of their work renders necessary that closest familiarity, not only with the countries in which they labor, but with the habits, literature, language, and modes of thought of the natives; hence, their researches enrich the stores, not only of the theologian, but of the mental philosopher, and the devotee of physical science. They spread before us the awful con-

trast between the beauty and majesty of nature, and the degradation of man. They point out those great physical characteristics which Christian civilization may, in due time, make available for the interests of commerce. They exhibit mental developments which Christian training may, in due time, free from the incrustations of heathen ignorance, and turn to use in proclaiming its own glad tidings. They show the power of the gospel as a civilizer, compared with the other forces for which modern skepticism claims equal honor. They are enabled, by their long and intimate familiarity with heathenism, to open to us lower depths of the mystery of iniquity than mere passing tourists have ability or inclination to do; give us new conceptions of the power of sin, and thus incite us to deeper sympathy with its hapless victims, and to new efforts for their rescue. They are enabled to prove to us by an incontrovertible mass of evidence, that the gospel is the only power that can reach these strongholds of Satan. In the words of another, "It can clothe these naked savages; it can lift these dull and sensual eyes heavenward; it can transform these brutal instincts to holy aspirations; it can lead out before these gross and debased minds, God and good angels, and all the purities and sanctities of Christian living; it can harness tyrannic and domineering idleness and improvidence to diligence and thrift. How such a view exalts the gospel before us! How it rises and towers up God's great work, with new sublimities of power, more kindling, inspiring and quickening to our homage than we have ever elsewhere seen it." (Dr. Stone's Sermon. *Plea for the Monthly Concert.*) Our monthly concerts, where the leading facts of the progress of this work are brought before us, are thus sources of intelligence with which we cannot afford to dispense, if we would cultivate the true missionary spirit of the gospel.

Again, there is no surer way of enlarging these sympathies than by working and giving to these objects. This is a law of our nature, and is familiar enough to you under various aspects. Let an entire stranger be thrown by some accident upon your kindness, and what a new feeling is awakened in you towards him. How gradually you come to interest yourself, not only in his welfare, but in everything that concerns him, his friends, his kindred, people whom you never saw and never will see. How you form your opinions of them from his description, and catch yourself imagining what kind of persons they are, and how they look and act. And how, though you should never see that stranger, after his brief sojourn in your house, you will always follow his career with interest, and welcome any tidings from him. In a somewhat modified sense the same is true of our relation to persons and causes far remote. Give a contribution to a struggling church at the West, you will be likely to be making inquiries

about it hereafter, and to feel a degree of interest in its prosperity. You have, as it were, taken a little stock in it. You see a party of ladies fitting out a box of clothing and conveniencies for the family of a frontier missionary, and their interest in him and in his work grows, as they read the account which the home secretary sends of his necessities, and as they cut and make the garments and wonder how this will please him, or whether that will not serve him a useful purpose under circumstances of which they have been told. Let a child deny himself some indulgence to send a Bible to a heathen child, and he is knit by a new and powerful bond to that distant land, and to the young recipient of his bounty whom he will never see until he meets him at the judgment-seat. Let us but bestir ourselves to work for these far off, perishing souls; let us but once keenly *feel* their need; let us but once get fairly before us the depth of their degradation and misery, and fairly lay hands upon them to lift them in Christ's dear name out of their pollution, and we shall find them in time laying hold of our hearts with a power which we had not deemed possible, stirring our sympathies to their depths, and moving us to an intense earnestness on their behalf.

But I have said that Christianity is cosmopolitan, not only in its *sympathies*, but in its *work*.

There is no evading the divine declaration, "the field is the world." The whole heathen world which shall ultimately be one in Christ Jesus, is now one in sin.

Therefore we are to bear in mind that God has thrown the *human race* upon the care of the church. Not this nation or that nation, but *all the nations*. And it is thus that I meet the question so often raised between home and foreign missions,—not by weighing their comparative claims, but by refusing to accept this issue between them as unwarranted by the gospel. You have no right to raise it. The mission work appeals to you, not as citizens of the United States or of England, but as members of the human family. How you poured out your treasure two years ago for the sick and suffering soldiers. You were told of the miseries of the hospital and battle-field, and you did not give your money for this regiment or that company. You did not give it to Vermont troops, or New York troops, or Massachusetts troops, but to the sick and wounded soldiers of the *Union*. State lines were overflowed by the tide of your loving sympathy and patriotism. And here too I turn this very issue against you. For, to continue the same line of illustration, the fact that New York troops were among the heroes and victims of war, and the fact which came still closer home, that many of you had sons, fathers, brothers, husbands in the field, in the hospital, and in the grave, stimulated your liberality to the whole. The whole army

fared the better at the hands of New York, because New York State men went to compose it. And so I say of the mission work that the claims of the home field at your doors, the heathenism in your own street, the sufferings and privations of home missionaries upon your own frontiers, instead of contracting, ought legitimately to enlarge the sphere of your sympathy and of your liberality, to include the foreign field—to do equally as much for those who suffer equally, and are harder to reach with the gospel, than those at your doors.

Yes—God has thrown the *whole world* upon the Church's hands, and charges her, as she loves Christ, not to be false to *any* of its interests. You remember how Christ met the question: "Who is my neighbor?" He embodied in the parable of the Good Samaritan the most radical national differences, the most violent national feud known to the Jewish mind; and proceeded to illustrate the general principles of Christian neighborhood by these two hostile elements. He pointed the lawyer in imagination to the bruised and robbed Jew by the roadside, and to the passing Samaritan, his enemy, and said to him the claim of that wounded man lies in his wounds, and bruises, and pains, not in his being a Jew or a Samaritan. His nationality is merged in his suffering. And so Jesus comes to his church to-day, and leads her along the highways of duty, and points her to the home heathen and the foreign heathen lying side by side, both alike the victims of sin. Both stretch out their hands for help. Both call on her, though in different tongues,—and how dares she, in the face of Christ, and with the recollection of that parable of his fresh in mind, go past the one, and minister to him who speaks her own language. The other raises his dying eyes longingly and reproachfully. He begs for a drop of the water which she gives so lavishly to the other. The Church cannot refuse in common humanity, to say nothing of *Christian* humanity which is a much nobler thing.

The issue between these two claims might be valid if there was a scarcity of means. But the plea for one to the exclusion of the other breaks down most fatally at this point. If there is a scarcity for both, it is because the Church wrongfully withholds, and not because she is poor. God never, never put a cause upon the Church's hands, that he did not give her the means to take care of. He never told her to go into all the world and preach the gospel to every creature, without adding to it, "Lo, I am with you always, even unto the end of the world." Christ stands pledged to endorse the Church's notes to any amount; and it is, my brethren, because we are doubtless of his endorsement that the American church does now give tens of thousands, yea, millions, where it has heretofore given thousands.

But we are now to ask,

II. *By what considerations is this sending enforced?* Go home to thy friends, and tell them how great things the Lord hath done unto thee, and hath had compassion on thee. The man had indeed abundant reason to proclaim the praise of Christ. He had been delivered from a malady fearful in itself, and which no other than Christ could have reached. He had been healed by a stranger, on whom he had no claim whatever, and whom he could repay only by his gratitude and by his efforts to commend him to others. Here then we strike the general truth that *Christ enforces his appeal on behalf of his cause, by considerations of gratitude.* I have done much for you.—Do something for me; and inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. The same thought comes out in the parable of the two debtors. The Lord points his censure of the unmerciful creditor with a reference to the mercy he had received. "I forgave thee all that debt because thou desiredst me. Shouldst thou not also have had compassion upon thy fellow-servant even as I had pity on thee?" The poet has only interpreted the Divine law when he so beautifully and profoundly says:

> "For merit lives, from man to man,
> And not from man, oh Lord, to thee."

The appropriate exhibition, the highest exhibition of our love to God, is given in our manifestations to his needy children.

And now I ask every Christian here this morning, to ponder well this reason which God presents to you why you should labor, and give to sustain his cause in foreign lands:—this simple reason *he has done so much for you.* I have time to deal only with those facts which lie in the plane of your religious life; and with but a few of those, I go back to the fact of your conversion to Christ: and I ask you if the imparting of that new life to your soul was any less a miracle than the casting out of a devil from that demoniac. Was his peace any more deep and abiding than was yours, when you realized that the discord in your soul was hushed, your sins forgiven, your name written in the Lamb's book of life? Did he desire any more earnestly to be ever with Jesus, than you did when you realized what a precious friend he was? And what has it done for you? If you were called on to give testimony here, there is not one of you who would not say, "By the grace of God I am what I am." Christ has enlarged my views. Christ has lifted my mind above the sordid cares of this earth. Christ has inspired my efforts for the welfare of the Church and of the community. Christ has enabled me to win my reputation for integrity and benevolence. Christ has saved me from the snares of dissipation. He has filled my

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household with love and peace by his blessing. He has been my guide and consoler. When I lacked wisdom, I went to him and found the treasures of Omniscience open to me. When I was in sorrow he stood beside me and wept with me over my dead, and I could go and pour out my grief to Him as I could to no other. What precious enjoyments have been mine in his society. What hours of intimate communion in secret places. What perfect rest in the midst of the darkest providences—what light shed upon the sacred oracles; what kindlings of heart in musing upon his testimonies. What is Christ to you to-day, Christian brother? Can you not truly say he is *all and in all.* Go back to your old life uncheered by his presence and counsel. Go back to the days of the dominion of self,—to the unchecked ragings of passion—to your low and sensual delights—and tell me whether, if with a word, you could be transformed to what you were then, you would utter that word? Do you not shrink from the thought of pursuing your journey alone, now that you know how dear and how valuable is the companionship of Christ?

Think too of that from which he saved you;—you who had no claim upon his mercy;—you who had scorned him and set him at naught. Go back to the hour of your conviction for sin. What could persuade you to return and dwell in that realm of horror, with its ghastly phantoms of wasted opportunity, its bitter memories, its self-reproach, its hopelessness, its terror of the impending wrath of God. Was it an exaggeration on the part of the Psalmist to say that he had been brought up out of a horrible pit of miry clay, and had his feet planted upon a rock, and a new song put into his mouth?

And look, again, at the privileges which have been yours through the visible Church. Can you begin to estimate what the Church has done for you? Look first at its purifying influence upon the community at large, in which you, as a member of the community, have shared. These influences are of slow and quiet growth. They do not obtrude themselves upon your attention, but observation will enable you to see that the churches—with their routine of ordinances, with their utterances on great popular evils, with their various attractive influences, drawing the floating population of our communities into occasional contact with gospel truth, by their deep and permanent influence upon the leading minds of the community—are exerting a conservative force, a force in the interest of law and order and purity, which you would appreciate more if they were to be closed for the next five years. Somehow, the principles of the gospel which they dispense, insinuate themselves into the social fabric, and mould (oftentimes unconsciously to themselves) the thought and action of the very men who sneer

at the institutions of the gospel. But, come down to the direct influences. What, my Christian brother, has the Church been to you? What a holy, cherished spot is this religious home of yours! what traditions! what associations cluster around it! how much of the best part of your life has been bound up with it! What has it done for you! what precious pearls of instruction have you gathered here! how your doubts have been resolved, and your faith confirmed under its ministrations! what sweet resting-places in your pilgrimage have its ordinances afforded you! what delightful communings of heart, what holy alliances in labor! What has it done for your children? They sit beside you to-day in God's house, bidding fair to inherit your honor and usefulness and piety. The Church has thrown its arms round them; it has put forth its power to restrain them from vice. You have seen, with a deep and holy joy, which only a Christian parent can feel, some of them stand at the same altar at which you took upon yourself the vows of God, and enlist with you in the blessed service of Christ. Out of all your possessions, the Church is the one you could least spare.

And I need say nothing of special blessings. Each of you has his own; Each of you knows his own history to-day; each of you has memorial stones of God's goodness set up, at very short intervals, along the way of your pilgrimage, and there is not one of you that cannot say, "My cup runneth over. Goodness and mercy have followed me all the days of my life."

And now, God's voice comes to you this morning: Go, and tell thy friends how great things the Lord hath done for thee. If these blessings are so precious to you, think of those who neither possess them, nor know of them. Think of those who are without these purifying, elevating, restraining forces which have wrought so mightily in making you what you are, and your land what it is. Who knows no church, no Sabbath, no Saviour? Is sin terrible to you?—they are immersed in it—drugged by it, crushed under it. Are you contending with vice?—they know scarce anything of virtue. Is Jesus all and in all to you?—they have never heard of him. Go, go and tell thy friends, thy brothers throughout the great family of man, how great things the Lord hath done for thee. It is not the Church's call, it is Christ's call. It is not to extend a sect, but the gospel of the Son of God. It is Christ, dear brethren, that speaks to-day on behalf of these perishing heathen, bidding you open wider the arms of your sympathy, and the doors of your treasure chambers. You cannot go in person, and tell them of a Redeemer; God has not called you to do this, but he has laid on you the responsibility of furnishing the means for others to go; and by your exceeding great privileges—by your full store-

houses; by the preciousness of Christ to your own souls; by the love you profess for the world—every time you pray "Our Father which art in heaven, thy kingdom come,"—by the misery from which Christ, in his compassion, saved you, and in which thousands of his creatures are still plunged; by every consideration of religion and humanity and gratitude—I charge you, as Christ's messenger, to tell how great things the Lord hath done for you. If you were poor, I should call on you with the same earnestness to drop your mite into the treasury. But you are not poor. Notwithstanding all the burdens war has laid upon you, you are prosperous and prospering; and I call on you to deal with the heathen as the true children of Christ, in a large-handed, large-hearted manner; to put into the treasury of the Board a sum that shall rejoice their hearts. Your last collection was, I believe, a little short of $800. I want you to make it over a thousand. I mean to ask you for large things. I know it is for your interest to give largely; you will be a stronger and more harmonious church by so doing. I know it is your duty. Your possessions are not your own. You owe every cent to God's blessing on your labors, and you are but his stewards. You have not been mean nor niggardly in the past; but I want you to grow in the grace of giving—nay, of lending; for, as I have said, Christ endorses for you: he says, "Whatsoever thou advancest in taking care of this sin-stricken world, I will repay thee." Trust him, my brethren. Do a noble thing for the cause of Christ; say not these claims are so many; they are few in comparison to what you daily make on Christ, and he never refuses you. Do not refuse him, though it cost you something. You will get your reward here, in the increased strength and vitality of the church; in the enlargement and mellowing of your own nature; in the blessing of him that scattereth, yet groweth in possessions. But a sweeter reward will be yours in the day of eternity; for when the mighty procession of Christ's elect, redeemed out of every tongue and people and kindred, shall pass in through the everlasting gates, with songs of rejoicing and palms of victory, it will be a deeper joy than ever thrilled your heart at your greatest earthly triumph, to hear the judge say, "Thou hadst a share in this work. Through thy self-denial, through thy liberality, through thy labor, many of these were snatched from ruin. Well done, good and faithful servants. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Enter ye into the joy of your Lord."

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON IX.

BY REV. L. KELLOG, A. M., WHITEHALL, N. Y.

THE GOSPEL AND ITS SUCCESSFUL PREACHER.*

"Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Rare and full of interest as this occasion is, my highest aspiration would be satisfied could I but develope and impress the leading thoughts in this text. *The gospel and its successful preacher* is its theme. Either branch of this theme would furnish matter ample and appropriate, but we prefer to follow Paul and bring them out together.

First, *the gospel* here defined in language so characteristic of this apostle as "the unsearchable riches of Christ." The wealth of India or California men can and do search out. The riches of the mightiest nations of earth, are inventoried and reported; but here in the gospel we have riches unsearchable—a treasure so

*This discourse was preached before the presbytery of Troy, at the installation of Rev A. B. Lambert, D. D., in Hoosick Falls, N. Y., Feb. 26, 1866. As it was furnished for the press in compliance with a vote of the presbytery, the local allusions are retained.

vast, no mathematical process can give even an approximate computation of its value. Strong as the language of our text is, it is no hyberbole, for it is not created material wealth it describes. It is the unsearchable riches of Christ; and yet material treasure is the figure employed here and often elsewhere in the Bible to impress the value of these "true riches." They are "gold tried in the fire," "A pearl of great price," "Durable riches," "Incorruptible treasure."

Why has inspiration employed this whole class of illustrations, but to impress the *value* of the gospel? This value we might well illustrate by pointing to its effects on individual character and associated humanity in the present life. Its purifying, refining, exalting influence on hearts and households—on communities and States. Its value is manifest by contrasting the condition of those most under its control with Pagans and Mohammedans, or even the devotees of a nominal but superstitious and perverted Christianity. We might read the value of the gospel in woman, lifted by its power from ignorance, and slavery to lust and toil, into social elevation and refined culture. We might read it in all the quiet happiness of the Christian household—in the confidence of business relationships—in the order and prosperity and liberal hospitality of Christian communities. It would be easy to show that the dissipation, and vice, and crime which revel in its absence, cost immeasurably more than the support of the gospel that holds them in check—that civil liberty always has and always must walk hand in hand with a free and pure gospel—that if our aspirations were confined to mere earthly enjoyments the gospel would be a priceless treasure. Passing these we take another class of illustrations. For what are material treasures prized? One source of their value is difficulty of attainment—the toil, the suffering, the peril involved in their acquisition. If diamonds and pearls were as plenty as pebbles we should doubtless admire them as we admire dew drops and flowers, but they would have no commercial value. If all our rocks were gold we might quarry it for walls, or bridges, or flagging for our streets; but it would lose all value as a standard of exchange. It is the difficult and perilous diving that makes the pearl so precious. It is the hard, self-denying, exhausting toil of the miner that makes gold a synonym for wealth. So with the Gospel. One measure of its value is found in the self-denial, the toil, the suffering it cost. God could speak worlds into existence with a word. "He speaks and it is done, he commands and they stand fast;" and he could doubtless annihilate them with a breath. The work of redemption was widely different. A broken law might indeed have been vindicated by a violation of almighty power consigning the transgressor at once and forever to the just penalties the law denounced. Thus was the integrity of

God's government vindicated in the doom of sinning angels; but to offer pardon to transgressors was quite another problem. "That God might be just" and yet "justify the ungodly"—that there might be "peace on earth and good will to man," and at the same time God be glorified "in the highest," this required humiliation—suffering—sacrifice. "Without the shedding of blood" sin could not be remitted. "It is blood" alone "that maketh an atonement for the soul." "Ye are bought with a price," redeemed," your ransomed paid, "not with silver and gold," nor "the blood of bulls and goats, but "with the precious blood of Christ." How lame and impotent are all illustrations in setting forth the difficulty and sacrifice with which these unsearchable riches were obtained. Ask the material heavens what agonies your redemption cost—they reply by covering their fair face with sackcloth. They could not look on the death pang of their Maker. Ask the earth—it answers with a fearful shudder. Measured by the difficulties and sufferings Infinite wisdom and love encountered in man's redemption, we wonder not that the apostle calls it "unsearchable riches."

Again, what is the value of material wealth when attained? What benefits can it confer? "Money answereth all things." As a means it can supply all material wants—gratify all animal appetites and inclinations. It can secure comfort and ease and the indulgance of taste. It commands the services of others and confers social position. The value men place upon it may be read in the eagerness of their struggles for its possession—the toil and care and peril to which they chearfully submit in its pursuit. But for conferring real and enduring benefits, how does it compare with the gospel? Man as a sinner is "condemned already and the wrath of God abideth on him;"—a fearful condition surely. Put a felon on whom the court has pronounced sentence of death back into his cell only to await the day of execution—go offer him dimonds and pearls—thrust gold through the grates till the cold damp vault is full. Ah, this is not what he needs. There in the jail yard, busy hands are preparing his gallows. What to him is all the rich yellow ore or the sparkling gems? He is condemned, and each revolving sun is bringing nearer and nearer the day of his execution. Hear from his sinking heart the exclamations "If you have any pity keep your gold, but oh if possible obtain for me a pardon." First of all and above all a pardon is what he needs. Without that, mines of wealth are utterly valueless. With it he is content in the deepest poverty. This is the real condition of every sinner. The first, the most pressing of all human necessities is pardon. This is purchased by the unsearchable riches of Christ. Without this of what avail are much goods laid up for many years? Death hastens, and the judgment follows, and thenceforth without pardon the transgressor

is too poor to obtain a drop of water to cool his tongue. In this, first of all, is seen the value of the gospel, that it procures pardon —ransoms the condemned soul—redeems from death eternal. This pardon is itself an unspeakable treasure. In addition to this, the gospel confers ease, comfort, happiness for which gold is utterly powerless. "Let not your heart be troubled," says our sympathizing Saviour. "Peace I leave with you, my peace I give unto you." "We that have believed do enter into rest." Why should I be anxious and perplexed with wearing toil and corroding care? Is not God my father, and does he not clothe the lilies, and feed a countless multitude of light winged sonsters that neither sow nor reap, and am I not of more value than they? Does not my father know what things I have need of, and are not his resources exhaustless? Conscience, too, that indestructible attribute of every intelligent soul, often upbraids and torments the most successful worldling, but faith in the blood of Christ extracts the sting from all its accusations. The deeper the consciousness of guilt, the sweeter the sense of pardon, and the more exultant the song of deliverance—the profounder the adoration of the riches of that grace that washes out stains so deep and dark—that confers life on the soul dead in trespasses and sins. This is the key-note of heaven's song as heard by John: "To him that hath washed us in his own blood," and the believing heart tastes on earth in its measure the same heaven-born joy. Added to the sweet sense of pardon—the rest of faith, and the exultant contemplation of the great love of God in the redemption purchased by Christ, the unsearchable value of the gospel is seen in the hope it inspires. No matter how tempestuous the storms that beat, this "hope is an anchor to the soul sure and steadfast and entereth into that within the vail." I need not dwell on the sustaining, cheering power of hope in afflictions and temptations, nor its victory over death and the grave. In just those scenes—at just those junctures in human experience when all earthly treasures are valueless, these unsearchable riches supply every want of the soul—even fill it with "peace that passeth understanding"—with "joy that is unspeakable and full of glory. So God has described it, and so every faithful soul will find it. There is not a true child of God on this footstool that would exchange his hope and joy in Christ for all the gold that was ever mined. I know that these unsearchable riches never will be appreciated in this world. We must go among the spirits of the just made perfect—do what no man can do, compute the number of the finally redeemed, and gauge and estimate that eternal weight of glory which is the heritage of each before we attempt to tell the value of the gospel. Till then we must take with childlike confidence the estimate God has given of it in the Bible. Eye hath not seen nor ear heard nor

the heart of man conceived it. It is "the unsearchable riches of Christ." We wonder not that Paul exulted in his mission. Had he been sent forth to scatter golden treasures from exaustless coffers till all who would receive them, even as rich as a Rothschild, it would have been in comparison but a child's diversion. He dispensed a treasure of infinitely greater value as he went forth to "preach among the gentiles the unsearchable riches of Christ."

Secondly, what were some of the elements of Paul's success as a gospel preacher? These defined may instruct us; at least throw some light on our failures in preaching "the unsearchable riches of Christ." The treasure is the same in our hands as in his. God hath committed this treasure to earthen vessels. This is itself a wonder; but he had good reasons, the first of which was, "that the excellency of the power might be of God and not of us." A sense of this—that the work is God's, not ours—an utter relying on his power I think takes the first rank among qualifications for preaching the gospel. It was the "grace given" of God that made Paul a successful preacher. He had genius very extraordinary, but he put no confidence in that for winning souls. He had eloquence—a blending of logic and impassioned fervor that in his writings constantly excites our admiration, but he utterly repudiates this as the ground of his success. He had culture—learning of a high order, and so may we have, the more the better, but this was nothing to the grace of God that was in him. Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, lies the real power of the gospel. No earnest believer in the bible will doubt that the first qualification for preaching immeasurably in advance of all others is a thorough and deep Christian experience. As Christ took part of flesh and blood that we might have an high priest able to be touched with the feeling of our infermities, so God committed the gospel to regenerated men who could testify what they had felt and known, and not to angels who had no personal experience of its preciousness and power. Christ promised the Holy Spirit to be with his ambassadors to the end of the world, and assured them "He shall teach you all things and bring to mind whatsoever I have said unto you." No theological teaching is so thorough, so orthordox, or so effective as the teaching of the Holy Spirit. Most expressively the apostle calls this an "illumination." "God who caused the light to shine out of darkness," who said "Let there be light," and old chaos beamed throughout with illumination, "hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." We appreciate Seminaries and Universities, but they afford no substiute for this experimental knowledge of the unsearchable riches of Christ wrought into the soul by the gracious agency of God's

Spirit. The influence of earnest humble piety is like the beams of the sun constant and pervading. Its illumination and warmth is felt in every ministerial function. It vitalizes the scattered seed, it nourishes the plants of righteousness, it matures the fruits of holiness. Deep spiritual experience we hold to be the first element of true ministerial qualification. Probably the most successful pastor living is Spurgeon. There are men in the ministry of more genius, more culture, and equal elocution, and yet who lack a tithe of his effectiveness in winning souls to Christ—a painful fact but easily explained. They enchain admiring crowds with splendid presentations of natural theology, or eulogies of social or commercial virtue, or profound discussions of civil rights and progressive humanity—just such discourses as the old pagans Plato and Aristotle might have preached. The earnest London pastor is always pouring from a full heart the marrow of gospel doctrine. I have unwavering confidence in the triumph of "the truth as it is in Jesus." If that triumph is deferred I shall feel most sadly that the immediate cause of the delay is a want of deeper spiritual experience in the hearts of those who assume the oppressive responsibility of ambassadors for Jesus Christ. If I am ever pained, and I sometimes am, in listening to a sermon, it is when the text contains or suggests some great truth about the soul's loss by sin, and recovery by infinite grace, but this truth is ignored, and I am treated to a fine moral essay, all true perhaps, but utterly innocent of any allusion to Christ crucified, the wisdom of God and the power of God unto salvation. As with the priest so with the people. Sickly piety grasps feebly and wields faintly that truth which is sharper than a two-edged sword, and the result is a weak effeminate Christianity that forms no effective bulwark against the rushing tide of worldliness that comes sweeping in, threatening to overwhelm the church which Christ hath purchased with his own blood.

I sympathize with that voice from the West which exclaims, "I don't know but the church is to become the patron of the opera, the theatre and the dance. I don't know but public balls will be opened with prayer, and the minister will lead off the figure, but I hope when that day comes I shall not be in this world." If it is right in any Christian man why not in a minister?

Next to earnest piety I would place among qualifications for the ministry, discretion—that happy combination of faculties which we denominate good sense, admirably illustrated by Paul in becoming all things to all men, though ready not only to be bound but to die in unyielding defence of principle. It was that which amid babbling and bloodthirsty Jews, or in the court of Cesar, surrounded by an Ephesian mob or an Athenian Areopagus, led him always to say and do exactly the right thing in the right time and place. Nothing is so difficult to manage as mind, and none

have such responsibilities in its training as ministers. If only the destiny of empires was in their hands, time might remedy their indiscretions or mistakes, but mind is immortal, and the impressions made on it abide forever. Preachers of the gospel "are unto God a sweet savor of Christ in them that are saved and in them that perish." A savor of death unto death, or of life unto life. Do you wonder the apostle enquires so anxiously "who is sufficient for these things?" or that he so often and so earnestly commends himself to the prayers of all his fellow disciples. Of intellectual furnishing, my brethren who follow will doubtless speak more effectively than I could. One thing God demands of us all, and that is habits of study. He knew perfectly what incessant activities—what exhausting responsibilities would lie upon us, yet he insists that we give ourselves to reading and to thought, without these it is not possible to "feed the flock of God."

I close with a motive or two for the highest attainable qualifications for the work of the ministry.

It may be common for every age to magnify itself, but I have a deep conviction that no ministers were ever called upon to preach in such a time as this. What with electricity and steam and civil earthquakes, God is rolling on events with amazing velocity. He is bringing the nations every year into closer proximity, and augmenting the influence they exert on each other. We ourselves have seen the distance that separates the ends of the earth practically reduced many fold. Not alone in locomotion, but in the making of books and newspapers—in the manufacture of all fabrics—even in the production of food and clothing, an hour now does the work that required a day when this century opened. The highest and ruggedest mountain that reared itself across the pathway of truth on this continent was slavery. That has been plucked up and cast into the depth of the sea—buried from the sight of the nations forever. We can remember when three-fourths of the Pagan world was inaccessible to ministerial labor. How the valleys have been filled up and the rough places made plain.

God has spread the world out under the eye of his church, and bid her go up and take possession of her inheritance. Already her pickets are set, and her skirmishers are out in all quarters of the globe. What delays the final grand onward movement? I believe if every preacher had simply the piety, the self-abandoning devotion of Paul—all other qualifications being just what they are—and every church member had the consecration and faith of those who sold their possessions and laid the money at the apostles' feet, and when scattered "went everywhere preaching the Word, a generation would not pass before the world was substantially subjected to the truth." Have we, my

brethren, any valid excuse for having less faith and devotion than Paul and those primitive disciples? With such faith and devotion, how tender, earnest, and bold would be our ministrations. Whether in public or from house to house, what a savor of godliness would constantly pour from our full hearts. With what longsuffering and patience, in season and out of season, we should reprove, and rebuke, and exhort. Then how we should exult that to us was this grace given that we should preach the unsearchable riches of Christ. We could have no greater joy than to see our children, whom we had begotten through the gospel, walking in the truth. How rapidly our opportunities for labor hasten to their close. Twenty-eight years have swept by since I first took part in an occasion like this. The pastor elect *then* is *now* the pastor elect of this congregation. Then a stranger to me, now for many years more than a fellow-laborer in the gospel of Christ—my friend—my counsellor—a brother dearly beloved. It is in my heart warmly to congratulate this congregation on the relationship now being consummated. I leave that to the brother whose special office it is to address them, while I admonish myself and my brethren that our remaining years of labor are passing, and what shall be our joy and crown of rejoicing in the day of the Lord? Will it not be meeting in his presence those brought into his fold by our labors and our prayers. Less, indeed, we may be than the least of all saints, yet if to us this grace is given that we should preach the unsearchable riches of Christ, and win souls to him, we may well rejoice in infirmity. We may welcome toil and self-denial, and even deep poverty, resting in the assurance that for us and all who believe through our word "there is a better and more enduring substance."

SERMON X.

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THE MAN TO WIN SOULS.*

If a man therefore purge himself from these, he shall be a vessel unto honor, ified and meet for the Master's use, and prepared for every good work."—2 MOTHY, ii: 21.

; need hardly be said, that the man who has been chosen by ist to do his work, and who has been entrusted by the Holy rit with the ministry of the word to the souls of men, has n called to the greatest work, and to the greatest honor, that ld be given to a man. So pure is this work of the ministry, so high its aim, that its origin must be divine; and God ıe can prepare one for this ministry, and make him a vessel o honor, moulded and polished and cleansed, and fit to hold pure water of life. I would endeavor to set forth:

. The way by which the work of Christ in winning souls is mplished in the divine institution of the Christian ministry.

I. The qualifications of the man divinely fitted to win ls.

. It is clear that the Christian ministry was not instituted lo away or diminish the responsibility of other Christians in work of Christ. The venerable and now sainted President yland said: "Every one is bound to undertake the conver- ı of the world to God. No one of Christ's people is under nger obligations to be like the Master than another. All equally bound to live and die for the object for which he d, and died, and rose again, and is now seated at the right d of the Father." This is undoubtedly true. Preaching ist is a generic term, and implies all ways of publishing ist's love and truth to men—by precept and example; by ech, spirit, and life; from the pulpit, and in the house; in ry act, word, and look; by all possible modes of manifesta- ı. All who are called Christians are called to this work of aching Christ, of setting forth to their fellow men the way life of the cross, and leavening the earth with a new spirit. his very way the beautiful new heavens and new earth in

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which dwelleth righteousness, will gradually rise from the darkness and death of the old corrupt state of things. All who are spiritual children of Jesus may hasten on the coming of this day of the Lord. This is the great work committed to them to do, and it should be the supreme end of every Christian's living. Yet this great, and sometimes greatly neglected truth does not militate against the truth that there are certain men who are specially set apart for this work of the Master, for this ministry of the Word to souls. These men are to give themselves *wholly* to the work of the ministry. They are to do nothing but this all their lives; and this seems to be the way God has designed to best accomplish the end of winning men to the knowledge and obedience of his Word, and thus to eternal life in his Son.

1. Nature itself teaches this truth, or, as it may be called, this divine institution of the ministry. There is an element in the human mind which serves as a foundation for religious institutions, and which unconsciously originates them. We may see the influence of this subjective law in human nature in the institution of the ministerial office; for what answers to the minister's office is found, since history began, among all nations. The workings of the religious principle in humanity, its yearning after the unknown and supernatural, and the internal want and perturbation which sin occasions, demand the existence of a class of men who shall be exclusive religious teachers; who, by the gravity of their lives, and their known piety and intelligence, are supposed to be capable of holding more intimate communion with God and the spiritual world, and of instructing the people in religion. "Where there is no vision the people perish." The ancient, blood-stained Druidic priesthood, the oracular priesthood of the refined Greeks, and the religious prophets and leaders of every heathen people and tribe on the earth now, are the false fruits of this instinctive law. And can it be doubted for a moment, that the Christian minister's office is the *true* response to this universal natural demand for religious instruction, sympathy, aid, for "shepherds of the people" who shall lead them into all the green fields of the truth and life of God? And if the minister be a true instrument of Christ, he does speak the word of God to men, just what they yearn for and are made for. He is taught of God to teach men.

If he do not teach them other teachers will. Men will have their religious instructors. In skeptical circles of the highest intelligence and most brilliant social culture, it will always be found that a few minds guide and control the rest. They are the oracles to whose responses there is no dissent. They are really the ministers of spiritual things—of religious untruth. Where there is not the true there will be the untrue. I have no fear that the levelling tendencies of the age will do away

with the Christian minister's office. It may level the mountains, but it cannot build railroads to heaven. All men recognize the divine office—the office of him who is consecrated to the work of studying God's word and teaching the way of life to men. It is founded on a principle of human nature. Herder has indeed thought, that possibly, in the future advancement and expansion of the kingdom of truth, the special work of the Christian minister might be rendered unnecessary. His idea was that the very brilliancy of the growing and greater general light would at last absorb him. But what reason have we to suppose that God will alter his whole spiritual economy of the world. While sinful men are to be brought to God, in uncivilized or civilized lands, in any spot, or under any circumstances, they will be saved, directly or indirectly, through the instrumentality of the preached Word. The truth, and the man to preach it, are God's way of converting the world. So long as men come into the world utterly ignorant, they will have to be taught of God and spiritual things. While human nature remains unwrought, infirm, corrupt, it will need true modellers, counsellors, guides. Christ, who has a human heart, sends his word through the human heart. He draws men by the cord of a man. Books are not the preacher. Books may teach, but they cannot feel. They cannot enter into the wants, sins, sorrows, the indefinable desires and yearnings of the heart. The sinful soul must feel upon it the grasp of the living preacher, the spell of the authoritative voice of Christ's minister of truth and love. The world may be deluged with books, but they will not impregnate the world with the seeds of life.

2. Whatever is thus originated by nature is in fact of divine origin; but God has also chosen to put the stamp of a positive divine institution upon the ministry. After our Lord's brief human life on earth had ended, he was to develop the truth he came to establish in the world, through the free and affectionate agency of human instruments. He chose certain men from the multitudes attracted by his teachings—men of spiritual susceptibilities, but of the greatest variety of natural gifts—a little representative world-circle—to be the depositaries of the truth. He kept these constantly with him. He walked, ate, lived and prayed with them. He moulded them into his fit instrumentalities, breathing into them his spirit, and training them to his own simple but profound modes of teaching divine truth. With one exception, they became choice vessels, prepared for the Master's use and fitted for his work; they became Christlike. And let us ask here, if, in the light of history, it was a waste of power for Jesus to have made the apostles the instruments of publishing his truth to the world, of carrying out his great work, and of establishing his new kingdom of righteousness on

the earth? Do facts disprove the divine wisdom in this simple method of bringing back a lost world to purity and God? The instrumentality seems small, but has it not already proved its divine efficiency in regenerating the world? Have not the things that are weak, yea, and that are not, brought to nought things that are? How many mighty empires, not only in the physical but in the spiritual world of thought and philosophy, have already gone down before the silent power of Christian truth; and not only to Jew and Greek, to whom the apostles felt themselves debtors in the love of Christ, but to the whole world, the kingdom of God has come! Love is diffusive, and knows no bounds. Kindled in the hearts of twelve men, it has filled the earth, and the gross darkness that covered the nations is fleeing before its light, and the word of God, it may almost literally be said, is now preached to every creature.

The apostles' own work was soon over; but with the co-operation of the churches, and under the spiritual direction of Jesus, they ordained other men to preach the holy and joyful evangel of God to the world, and thus to transmit it purely to the end of time. All Christians were equally interested in this work, and equally responsible for it, but there was the special divine institution of the ministerial office to make known and apply the saving word of God to the souls of men, and to act as the focus and centre of the evangelizing efforts of the church.

It may be thought that I exalt too highly the office of the Christian ministry—that I make it, humanly speaking, the central instrumentality and hope of the world's conversion. I do indeed magnify the office; but it is a moral dignity, it is a spiritual glory which I claim for it, such as streams from the cross which it stands for and proclaims. A minister of Christ, as an ancient preacher said, is "the servant of servants." His prerogative is to suffer more, to do more, and to be himself more entirely 'hid' and 'lost' than other men, in the work of recovering a sinful world to the love of God; and if such ministers as Paul, Augustine, Luther, Chalmers, have filled the world with their names and glory, it was because the Maker gave them honor in their work, and made their faces shine like that of the meek prophet who came down from the mount, through their continual intercourse and communion with him who is alone glorious.

II. Having spoken of the way in which the work of Christ in winning souls, is accomplished in the divine institution of the Christian ministry, without at the same time diminishing the responsibility or taking from the honor of the individual Christian in the same blessed work, I would now speak of the essential qualifications of the man who is thus divinely fitted to win souls; and here is the stress, the main profound teaching of the *passage* of Scripture before us.

It cannot be doubted that under the old dispensation of the law, there was at times something like a mechanical impartation of power from God to a man to do his work, as we seize a brazen trumpet and sound with our living breath an inspiring call through its dead metallic tube; that the unrighteous Balaam, and the malevolent Caiaphas, were real agents for conveying the will and word of God to other souls; but in the new dispensation of love and grace, there is a different principle. It is not the official position, that forms fitness for Christian teaching, but it is the likeness to Christ.

"Thou must be true thyself,
If thou the truth would'st teach."

The apostle says elsewhere, "Be ye followers of me, even as I also am of Christ." In so far as I follow Christ, let me be your guide in spiritual things; the measure of my ability to teach and build you up in the truth of Christ, is the measure of my own spiritual likeness to him. This is the principle of the gospel in respect to the fitness of its ministers and instruments. The apostle was not a dead brazen trumpet for the breath of God to fill; but he was himself a living power, made so by the spirit of Christ inspiring him, and raising his human faculties in their contact with the infinite and divine. He was not a mere doctrinizer, a hod-and-mortar man to build up the temple of God; neither was he a mere exstatist in the mysteries of godliness, always prostrate on his face in the temple; but he was a man born of the Holy Spirit, and renewed in his own will and all his powers; who had been truly brought "to know Christ, and the power of his resurrection, and the fellowship of his sufferings." He had a sincerity which entered deep into Christ's spirit, and that, like the sincerity of his master, endured trial—"in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." His earnestness was one, in Luther's phrase, "from the bottom of the heart." The believing man was behind what he spoke. He spoke what he believed and was himself. Whenever this rare adjustment takes place of the man's own spirit and life to the spirit and truth of what he preaches, then, and not before, power is given him, and he becomes a vessel for the master's use fitted to win souls. And this admirable adjustment may not take place at once, nor until a man has been long in the ministry; for it is a great art to win souls, and Christ is sometimes a long time in shaping his instrument.

Should any of you desire to have his child taught the difficult art of music, would he send him for instruction to a man who hardly knew the first note of music? If he could do so, he would procure the services of a Mozart or a Mendelssohn,—of a man in

whom the spirit of music dwelled, and to whom God had given power to enter as a master into the depths of that intricate art,

> "Untwisting all the strings that tie
> The hidden soul of harmony."

And in the most delicate and consummate art of winning souls, of leading back proud, perverse, unbelieving, discordant, passion-tossed souls, into the sweet ways of peace and harmony with God's holy will, would you have the bungling teacher, the unshaped, unfit, unsanctified instrument? "Are all apostles? are all prophets? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts." It is for this reason I believe that there has been sometimes a serious error and mistake as to the true proportional elements, or rather the right order and mingling of these, in what is thought to constitute fitness for the ministerial work. We have placed the spiritual ever first in form; but how often the intellectual first in reality. I know that since man's own humanity is not crushed out of him, and he is left a free agent even in this divine work, that the intellectual preparation is highly important; no one is more jealous of its importance. I would be the last to decry sound learning and theological science; or to lower one iota the noble intellectual standard which the American, and especially the New England ministry, has always held. I would make it higher still as the world advances in intellectual culture. As all truth is of God, and is one, I would have the minister of Christ stand as the representative of the one only divine truth, of "the light of the world," gathering into himself all the beams of knowledge and science, and sending them forth again with a purer refracted light on the world. But with an earnest desire to come at the secret of power in the ministry of Christ, whereby the primitive power of the ministry may be revived in the conversion of souls and of the world to God, I have been brought to think (it may be confessed almost against my own will) that the intellectual has been made too exclusive or supreme an aim with us. It may be that our churches themselves have been to blame in this matter by coming to regard the intellectual, or the human and outward qualification, however expressed, before the spiritual qualification of their religious teachers.

But let us remember, that a man may have the magnetic touch of eloquence; he may be master of a vigorous logic; he may have the sweeping wings of the imagination; he may have culture, scholarship, metaphysics; he may be able to walk along the high pathways of divine truth like an angel of light; yet in order to lead a little child of his flock to the Lamb of God, he

must be spiritually prepared, "sanctified and meet for the master's use." The true preparation for the work of winning souls, is almost purely a *spiritual* one, or so supereminently a spiritual one, that other qualifications are lost in comparison. Here we think is the great idea of the text, and of the New Testament, and of the true direction of reform in ministerial preparation—viz: that this is Christ's work; and he alone must and can fit a man for it.

I have left myself too little space to speak more specifically of these spiritual qualifications of the man divinely fitted to win souls. They might be all comprehended in this: that he be as near as possible like his master, whom he represents on earth; that he breathe his lofty and loving spirit. How heavenly is the pastoral work where there is the spirit of the true shepherd, of him who loves his sheep, and is loved by them; they follow him because they know his voice, among all voices; and he may lead them over the rugged and tremendous mountain paths amid cloud, and storm, and darkness, as well as through the green pastures and by the still waters! There is no office, no honor, no work, like this.

1. The man to win souls must have a true appreciation of that sin out of which souls are to be recovered, and some true inward experience of that holiness into which they are to be brought. The minister of Christ to wounded and diseased souls, must enter here into Christ's spirit in respect to his sense of the depth and guilt of sin; and also of the power and joy of a new-born holiness and life in God by faith. The Christian minister should be in this respect more than what is commonly understood by a converted man. He should be a sanctified and holy man. He should have felt his sin so profoundly as to have recoiled from it as far, and to have had by faith a real cleansing of his spirit. Yet how full of sin still! How constantly the impulse of a sinful will strives against the higher spirit! The old wounds will open and bleed, and the two laws will war in the members, irreconcilable, implacable, until the conflict is over in the grave. But there is nevertheless a true purification. "If a man therefore purge himself from these"—that is, from the iniquities of the unrighteous and unspiritual mind which had just been named, or more literally, from all companionship with evil men, and their thoughts and works, "he shall be a vessel unto honor." If this strong language cannot mean perfect holiness in this life, thorough and entire expurgation from sin, it does not look to a superficial cleansing of the heart. It signifies a real deliverance from the dominant and defiling power of sin—a purging of the mind from its inward darkness, ignorance, error, pride; from its secret love of power, pleasure, money, or the world in any subtle form, as well as from those sins that have a

more outward and terrible aspect; as George Herbert "*the greatest and hardest preparation is within.*" It is a that lays itself at the foot of the cross and cries, "cleans me from secret faults!" I would not, O Lord, be paralyz my efforts to serve thee and to win souls, by the love o evil thing whatever; but I would yield myself entirely unt my divine master, to shape and use me as thou wilt. It i spirit of self-sacrifice which above all shows the spirit of Cl true minister. I cannot here refrain from quoting the wo Rev. F. W. Robertson, of Brighton, England, in a lette friend: "Most sincerely I congratulate you on your prosp a curacy, but much more on the approach of the highest ea honor—the privilege of working for Christ,—and welcom to a participation of its joys and sorrows. Perhaps the predominate here, but they are not worthy to be compar the joys which shall be revealed in us, if we suffer with hi think the strictness of self-examination for ministerial fitn contained in that solemn, searching question of our Lord, t repeated, 'Simon, son of Jonas, lovest thou me more than th And if we can, from our inmost souls, say as Peter did, '. thou knowest all things, thou knowest that I love thee,' lieve the injunctiou which follows, and the warning of m dom, would be received with equal joy as our master's wi am sensible that it is a test that makes me humble." It i humble, penitent, self-emptied state, that makes a man rece of higher power. Then God flows in by the influences mighty spirit and fills his soul with a divine potency. descends the tongue of flame upon him. Then there is i a pure and holy radiance, an awful yet tender and winning from heaven about the man, that empowers him to becom humble instrument of leading wandering and lost souls to C After Robert McCheyne's death there was found an unop note upon his desk from a stranger, who wrote that he had converted in hearing the last sermon McCheyne preached he added, it was not the sermon, but the holy something was about the preacher proving his words to be true, tha the arrow of the spirit of God to his soul!

2. Closely following this personal victory over sin in C I would mention, as another spiritual qualification for wi souls, an inwrought, inextinguishable, courageous and ch faith in the gospel, as the word of life to dead souls. John of Christ, "In him was life." Again John says, "He that the Son hath life." So Paul spoke of Christ as he who ha in himself to impart to us—"Christ, who is our life." A the epistle to the Romans (the love of which marks the m line maturity of any preacher) this animating truth is devel in relation to our whole spiritual history. It is there s

that "as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord." This is the hinge upon which a dead world, and a dead soul, is lifted out of its eternal death into the eternal life of God. This is the Saviour's own explanation of his coming into the world: "I am come that they might have life, and that they might have it more abundantly." And the laborer for Christ must drink into this same great spirit of confidence in the ever new power of the gospel to produce life. He must preach the gospel as a life-giving and hopeful gospel. It is the gospel of hope, not of sorrow—of hope to every soul. Love, light, life, these are the heavenly themes and forces of the gospel. And the preacher of this gospel must have a dauntless faith in the great truth that Christ has come into the world to give life to all men. There has been some controversy of late as to what constitutes "great sermons," or whether they should be striven after by the preacher of Christ. Yes, let him aim to preach such, but the great sermons which he preaches are those, and only those, which have this new life, and life-giving power, of the gospel in them. Every sermon should have this. It should spring from a divine, not a human source—from a thought of God, not a thought of man.

Would that we had more "great sermons" of this sort; in which, while the form and style is that which flows naturally from a well-educated and disciplined mind, and the material shows thorough and comprehensive study, yet the spirit and life spring fresh from the Word of God. For this cause it seems to me that more directly Biblical, rather than exclusively theological sermons, are preferable. The exegete is the original preacher. He is the inexhaustible preacher. He is always fresh and new. He is guided by the Spirit to his theme, and the Spirit speaks purely and directly through him. Above all, he has more of the gospel of life, more of Christ, the life, in his preaching.

3. I cannot dwell long upon the last, and perhaps most essential qualification of the man divinely fitted to win souls—the possession of the Christ-like spirit of sympathy. When a whole church, as it were, fell weeping upon the neck of the apostle as he was about to leave them, this was an affecting proof that he had drawn them to him by many a real and well-remembered act of love and sympathy, shown to them individually and personally, as he had gone around, day by day, to their houses, and had entered into their temporal as well as eternal cares, and had come close to them, and had laid his hands on the heads of the little children, and they all saw the tears run down his aged face as he told them of Christ, the crucified. Could they help loving him, who to the weak became weak, that he might gain

the weak; who was made all things to all men, that he might by all means save some; and he did this for the gospel's sake, that they might be partakers with him of its blessedness? Can any soul resist such unselfish sympathy? How many a minister is an Apollos in the pulpit, who yet has no power to reach the heart of the young of his congregation; because he has no real sympathy after all with the human heart; because he is always dealing with the abstract or the metaphysical man; because he has no such true love of men, of all ages and conditions, as to enter heartily into their life, hopes, desires, tastes, joys, sorrows, even their infirmities and sins. There is no real human sympathy about the man; and men, especially the young, see it. But where such a genuine sympathy exists, and is joined to a fervent speech and a holy life, it is powerful beyond conception in working good to others. Let us know that there is something in every man upon which such love can fasten for his good, and perhaps for his eternal good and salvation. "Every man," says Tholuck, "has his own side from which the road to the heart lies, and by this he may be approached." What wounded spirit may not thus be approached by a love like "the gentleness of Christ?"

There is no moment of time more thickly sown with seeds of life or death, more full of eternal possibilities, than when one is brought in close personal contact with a *soul*, and one, above all, whom the Spirit has wounded. The still parlor, or the pastor's study, or the quiet walk in the fields, or even the corner of the crowded city thoroughfare, becomes the centre of attraction to at least two worlds. There may be strong reasoning, and wise persuasion, and solemn warning—there *must* be the clear truth, and faithful pointing out of the narrow way of life, to the balancing and hesitating soul. But even the truth should be presented with a feeling heart, one made fine by the love of Christ, one that has lost all its pride, formalism and bitterness, that is overrunning with a Christ-like sympathy. One must truly love sinners before he can convert them. As one who is himself raised from the death of trespasses and sins by the blood of Jesus, he must talk to the dying soul of that dying and yet risen Redeemer, with words of faith, and feeling, and power. He will thus be the means of kindling in these dark, despairing souls the feeble, it may be, yet immortal hope of Christ. They will awake to his affectionate and earnest entreaties, and the Holy Spirit will use him as a powerful instrument to apply to their hearts the renovating word.

My friends, the brother for whose installation into the pastorship of your church we are met together this evening, may I not, with the privilege and frank sincerity of long friendship, commend to you, as one who possesses well-proven claims to the

honorable name of a Christian minister. Give him your love, for he deserves it, or will do so, by the blessing of God. Come up heartily and hopefully with him to the great work which you have in common; for, while modesty forbids me to speak of intellectual gifts, I may freely say that you will have in your spiritual leader, one whom Christ has richly trained in that peculiar wisdom and skill needed for the guidance of his church and for the winning of immortal souls.

Many years have flown since his right hand clasped mine in welcoming me to the joys and sorrows of the ministry. Many great, eventful changes have passed over us, and over our beloved land, now emerged from its gloom and struggle-years into this new year and this new era of universal freedom, hope and peace. These years have been terrific years, proving men's souls, testing their deepest principles, manhood, and very life. But they have been glorious years, if they have brought us, by the grace of God, out into the clearer light of spiritual freedom, and nearer the man Christ Jesus, our dear Master and Saviour. How strangely have the threads of our life been interwoven! In early youth they crossed and met, like threads of gold, in college walks, and joys and studies; in maturer years, in ministerial sympathies and labors, on the broad ocean, in the shadows of the mountains of the Old World, and now again, amid the busy, earnest, solemn scenes of the New. The Supreme Ruler, I believe, in this mysterious life-plan, guides our earthly friendships, and ordains them to bear no small measure of shaping influence upon our spiritual character and destiny. The disciple who brought his friend and brother to Jesus was the heaven-appointed, the fit instrumentality of eternal good to the soul of his friend, and of an unchangeable and ever-deepening friendship in the higher friendship and service of Jesus.

May he whom you have chosen to be your pastor be divinely wise to win these precious souls of his flock into the paths of righteousness, and life, and heaven!

SERMON XI.

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THE CHRISTIAN'S DUTY IN RESPECT TO THE TEMPERANCE CAUSE.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."—DANIEL, i: 8.

When very young Daniel was taken as a Jewish captive into the court at Babylon. Being a promising youth, he was taken

into favor by the king, a suitable education was given him, and a portion of the king's meat, and of the wine which he drank, were placed before him. He declined partaking of these things. Our text informs us, "he purposed in his heart that he would not defile himself with them." He considered it would be defiling to take a portion of the king's meat:

1. Because many of the beasts which were killed were unclean.

2. Because they had been strangled, or improperly blooded.

3. Because they had been first offered as victims to the gods.

He had three reasons why he believed it would be wrong to drink a portion of the king's wine:

1. It would do him no good, but harm.

2. Knowing the evils of drinking, he felt it to be his duty to discountenance the practice.

3. He was determined not to sin against his own conscience.

The example of Daniel in this total abstinence is excellent and praiseworthy. It is based upon scriptural principles, and should have not only our admiration but our imitation. It bespeaks conscientiousness of duty, rectitude of conduct, and firm decision and determination of character. Daniel knew the dangers to which he was exposed; it was no time for him to halt between two opinions; he must show himself a man; he must practice the christian rule of self-denial. We are surrounded with the perils and dangers of strong drink. We see property wasted, human lives sacrificed, and immortal souls lost, because of intemperance.

As citizens and as Christians, shall we fold our arms and think we have not anything to do in stemming the tide and arresting the progress of this inundating flood. No, verily. We must be up and doing. We must erect our break-waters, raise our ramparts; and come up to the help of the Lord, to the help of the Lord against the mighty.

We will make a few remarks bearing upon this subject, as to what is the Christian rule of self-denial:

Christ, in laying down the terms of his discipleship, speaks explicitly. His language is, "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. xvi, 24. He who was rich for our sakes became poor, that we, through his poverty, might be rich. He who enjoyed the glories of heaven took upon him our nature, and a life of sacrifice, privation and pain, that we might be saved and made happy through him. We are to follow him, imitate his example, and practice self-denial.

Sin is selfishness; Christianity is pure, disinterested love. Love begets sympathy, moves to action, excites the feelings, and leads to self-denial. The principle of love, with all its attendant

graces, is enjoyed by the Christian. This principle leads to pious devotion, and influences the individual to deny himself that he may do good. Christianity teaches that every man is our neighbor, that Christ died for all, and that we are to deny ourselves, that we may be the means of saving our erring brother. Upon this principle there are many things which it may be lawful for us to do, but which are not expedient. It may be lawful for us to drink moderately of the intoxicating cup, but it is not expedient. It is injurious to our bodies; it is placing ourselves in the way of danger; it is setting improper examples; it is acting contrary to the christian rule of self-denial.

What says St. Paul upon this important subject? He says: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Romans, xiv, 21. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. viii, 13. By these words he means that he was willing to deny himself for the sake of his stumbling brother.

Strong drink, ale, beer and wine cause thousands to offend and stumble by the way. We, in love for their souls, should set them examples of sobriety—touching not, tasting not, handling not, the unclean things.

In these *United States*, we have 40,000 intemperate, or confirmed drunkards; we have thousands upon thousands of moderate tiplers, who are in the way of drunkenness; and, because of strong drinks, we have an untold accumulation of sin, misery and death. Think for a moment, of the many low groggeries, and lager beer saloons which are daily open to the public, and which under the names of ale, beer, and whiskey, are dealing out starvation, destitution and death. Bring to mind the millions of dollars, which are wasted in the consumption of intoxicating liquors, and which might be usefully and beneficially employed. Truly we may say, because of drunkenness, the land mourneth. These evils depreciate from the wealth of our country, and help to bring her into disgrace. They greatly hinder the prosperity of God's cause, cause thousands to backslide on religion, and hurry immortal souls to the chamber of eternal death. *What saith the Scripture?* It says, "If thou forbear to deliver them that are drawn unto death, and those that be ready to be slain. If thou sayest, Behold, we knew it not, doth he that pondereth the heart consider it; and shall he render to every man according to his works?" Ps. xxiv. 11, 12. From these words, we conclude that, for neglect of duty, in not trying to reclaim the drunkard, and stem the torrent of intemperance, we are accountable to God, and shall have to give an account to him. We are

in duty bound, not only to refrain ourselves, but to use the means and exert our influence to persuade others to refrain also. "We that are strong ought to bear the infirmnities of the weak, and not to please ourselves.

Perhaps, it is said, there is no need for us, from beer or wine, or strong drink, to totally abstain, we may drink moderately, without harm, without danger of intoxication. Allowing that we may, (which is doubtful) is it right? is it Scriptural? Because of intemperance, God's cause is suffering; human misery is on the increase; and millions of souls are in the way to eternal death.

Alcoholic drinks are not a necessity of life, but a superfluity. They are not beneficial to the body, but injurious to it. Man can live better without them than with them. Such being the fact, it is a scriptural duty we owe to our bodies, to our souls, and to society in general, to abstain from them. What, says the apostle Paul, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." 1 Cor. vi, 19.

Shall we take these temples, and defile them by drinking intoxicating drinks? Shall we make them vile and unholy? By so doing, we cannot present them living sacrifices to God, which is our reasonable service. We cannot be the Lord's disciples. Christianity requires self-sacrifice. Intemperance is everywhere disseminating disease, misery and death. To remove these evils, we are called upon to deny ourselves, and to make sacrifices of time, money and worldly ease. What did Christ sacrifice for us? Why, he sacrificed riches, honor, glory, and even life itself. We, to stem the torrent of drunkenness, must sacrifice time, money, and worldly ease. We must deny ourselves that we may do good. We must help the needy; befriend the poor; raise the fallen; and cheer the faint. We must show by our words, actions, and self-sacrificing spirit, that we sympathize with the inebriate, and are determined to do him good. Do we object to this? Do we haughtily exclaim, "Am I my brother's keeper?" Such a spirit is not the spirit of the gospel. It is not the childlike spirit of our beloved Christianity. It teaches the duty of self-denial of doing good, of living not for ourselves, but for him and unto him, who hath loved us, and given himself for us. To be Christlike, we must sacrifice the moderate indulgence of intoxicating drinks. We must do this, that we may set good examples; be able with consistency to advocate the temperance cause, and show to the inebriate ones that we are in earnest. We must do this, or we shall fail in our important undertaking.

The Church is called upon to set her face against sin, sin in all its shapes and forms. She is to exert a moral, reformatory, and spiritual influence. She is a city set upon a hill, a light

in the world. Drunkenness is associated with darkness, and with the most flagrant acts of crime. It is one of the devil's strongholds. It is a fearful barrier to the spread of Christianity. It binds millions with its slavish chains, and keeps them in poverty and disgrace. These being the facts, it is our duty, both by precept and example, to discountenance the use of alcoholic drinks. Solomon bids us beware, even of the appearance. His language is, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 30, 31. Looking upon it, we are in the way of temptation, temptation leads to sin, and sin to death. The sure way of safety is to keep at a distance from, and not look upon the intoxicating cup. To avoid the danger of temptation of sin, Job made a "covenant with his eyes." Job xxxi. 1. And David prayed, saying, "Turn away mine eyes from beholding vanity. Ps. cxix. 37.

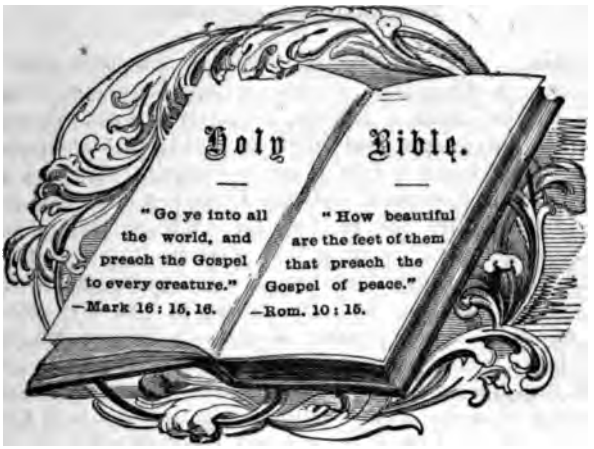
In this connection, we will say a few words respecting the genteel and modern custom of drinking in parlors. Domestic wines are placed upon the table, other drinks are introduced, and the company is invited to partake. For this custom, the plea is hospitality or kindness. Its advocates tell us it shows good feelings; it exhibits friendliness of disposition; it is a mark of sociability. Granting these things, do they counterbalance the evils, or justify the fashionable custom? Nature does not require, in the social circle, the use of stimulants. They are injurious to the body, enervating to the soul, and lead to temptation and sin. Many persons date the commencement of their intemperate career to the first taste of home-made, or domestic wines, at the social party. It may appear sociable and kind to present the social glass; but is it really so? We think not. It is presenting to our friends what is injurious, not beneficial. It is offering to them what will do them harm, not good. It is leading them into temptation, not from it. The custom is attended with danger; it is of doubtful expediency. It is not practising the Christian rule of self-denial.

The use of wines and alcoholic liquors as a beverage is directly forbidden in the word of God. The priests of the law were not to drink wine nor strong drink.—Lev. x, 9. The Nazarites and Rechabites, celebrated peoples among the Jews, from wine and strong drink were total abstainers. We are expressly commanded not to tempt our neighbor to drink. Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. Can we drink alcoholic liquors, which are injurious to the body, hurtful to the soul, and pestilential to society, to the glory of God? We think not. Yes, but, say some, is not the moderate use of wine scripturally allowed? Have we not scrip-

tural examples of good men who sanctioned its use? Noah planted a vineyard, and drank of the wine thereof. Ziba, the servant of Mephibosheth, presented David and his friends with a bottle of wine. Our Saviour, at the marriage of Cana, in Galilee, turned water into wine. Paul told Timothy to take a little wine for the stomach's sake. In respect to the first-named example, Noah did drink of the wine, and, to his shame and disgrace, he was uncovered and drunken. The inspired historian mentions the fact, but he does not sanction the deed. In respect to the bottle of wine being given to David and his friends, it was given to them under peculiar circumstances. They were fleeing from their enemies; they were fatigued and weary. It was given not as a beverage, but as medicine; "it was for such as be faint in the wilderness."—2 Sam. xvi. 2; it was for those who are ready to perish. Our Saviour did turn water into wine, but we do not believe the wine was of an intoxicating nature. He whose life was pure and holy did not encourage intoxication. Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—1 Tim. v. 23. Paul recommended wine as a medicine, and then only for his stomach's sake and his often infirmities. The Scriptures allow what is beneficial to the body, but discountenance what is injurious thereto. They teach the duties of sobriety, brotherly love and christian self-denial.

And now, friends, what think you of the evils of intemperance, of the teachings of Scripture upon the subject, and upon the rule of christian self-denial Intemperance is blighting the prospects of our nation, fearfully increasing our annual taxation, and causing great misery, sin and death. It is filling our State prisons with unhappy victims, increasing the amount of human suffering, arresting the progress of Christianity, and hurrying millions of souls to the chambers of eternal death. Knowing the fearful evils produced by intemperance, can we, dare we, be silent? It is our duty to cry aloud, and spare not, to lift up our voices like trumpets, and warn the people of their danger. As Christians, it is our duty to warn every man, and to use all proper means to save our stumbling brother.

We wish the temperance cause to prosper; we pray that intemperance may be banished from our land. To accomplish this desirable result we must show by our words and actions that we are on the temperance side. We must, in this particular, come up to the help of the Lord, to the help of the Lord against the mighty.


Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON XII.

BY REV. STEPHEN H. TYNG, JR.,

RECTOR OF THE CHURCH OF THE HOLY TRINITY, NEW YORK CITY.

TIMOTHY'S WORK.*

"Entreat the younger men as brethren.—1 TIMOTHY, v. 1.

THAT which Timothy was to Paul, these Christian Associations are to the church. Their offices were distinct, though nearly related. The one was subordinate to the other—a helper in the service of Christ. But so closely were they united in the one work, each faithful in his peculiar vocation, that there was room for neither misunderstanding nor jealous misconstruction between them. Through his second and third missionary tours, wherever the Apostle went, we find Timothy by his side. Though scarcely nineteen years of age, this youth is preferred by Paul above all the others. They are like-minded. Erastus, Titus, Silvanus, Mark, and Barnabas, men of renown, of tried fidelity, of enlarged experience, are all passed by when a most important errand is to be performed. All care for their own things and

*Preached before the Young Men's Christian Association of New York City at their Anniversary, May 13th, in the Madison Square Presbyterian Church.

not the things of Jesus Christ. Whilst this new convert, just a few years a Christian, whose whole knowledge of life is bounded by the limits of Lystra, his native place, whose only instruction in the gospel has been gained from the apostle's lips, who was but just now a Jew of strict ancestral descent, a provincial Jew of even narrower notions than the rest, this is the one who is chosen before his fellows for eight or ten most trying years of companionship in prison and in perils of every sort. Has Paul, already sadly deceived in others, and ungratefully deserted by co-laborers he had dearly learned to love, been mistaken yet again? Is this a fancy which has warped his judgment? Has the boy's serious manner, and steady life attracted his admiration, and has he forgotten that all this may be the weakness of innocence shielded from temptation, which the first experience of evil may all overturn? We may almost frame the captious criticisms with which the Christians then, if as selfish and sinful as Christians now, would have ridiculed this selection. But they were wrong, and the former persecutor was right. Whether by divine inspiration, or from that natural insight into character which his old life was adapted to educate, after history shows how well and wisely the choice was made. Leaving Lystra they go through Phrygia and Galatia, intending to travel throughout that portion of Asia preaching the word. But they are turned by the Holy Ghost to Troas by the sea-side. And there the vision of the Macedonian man is shown to Paul. His prayer for help cannot be unheeded. Immediately they sail to Neapolis and soon reach Philippi. The story of their persecution and deliverance in this place, and Amphipolis, and Apollonia, and afterwards Thessalonica and Berea, you well know already; how gloriously they withstood the opposition of the people; how they rejoiced under the lashings of the bloody scourge, and sang songs of praise when fast bound in the prison stocks; how marvelously God rescued them by the terror of an earthquake, and opened the way for their peaceful departure, all these are facts of Inspiration which have been full of encouragement to the church from their day to this. But of Timothy nothing about suffering at that time is said. From the trying and triumphant sorrows of Paul and Silas, he was strangely exempted. But now the purpose of God appears. There is a particular work for him to do which neither of the others can do at all. His sympathy draws him to it. His promptness in duty and fervor in devotion fit him for it. He is left behind to apply from man to man the encouragements and consolations which the two elders declared to the multitude. His aim is personal; Paul's was general. And so, often in the Book of Acts you read how Timothy remains in a place after the departure of the others, or is sent to a place without the others to carry on this same line of effort. He fol-

lowed after the reapers to bind up the sheaves. His work was supplementary, but saving—true-disciple-work, for he gathered up the fragments that nothing should be lost.

Unless this be the object of this Christian Association, I know not for what we are assembled to-night. Indeed, is not this the description of all the benevolent organizations, whose anniversaries we have celebrated the past week. They are doing Timothy's work. The old cavil of danger to the church has died forever. It could only last while the church was slothful. And that Christian who dares to urge it now, confesses lukewarmness and idleness in the accusation. The more earnestly the church is engaged in the Master's great work, the more plainly appears the utter impossibility that it can cover these specific fields. If Paul needed a helper, we certainly have not outgrown the need. Whilst every society has a separate class to whom it is the almoner of gracious blessings, this association is in like manner self-restricted. It interferes with the efforts of no other organization. It is in sympathy with all, and as it succeeds in its endeavors will prove a blessing to each. For in redeeming and reforming the youth of this great city, it is raising up a body of benefactors whose charities and labors will give new life to all the others. It aims at the salvation of young men by young men. It follows Timothy as he followed Paul, and as Paul followed Christ. It strives by all means to rescue some through the personal application of that gloriously accomplished reconciliation of God to guilty man. And it accepts the counsel given to Timothy as intended also for itself, peculiarly its own. It desires to be guided by divine wisdom, and inspired by divine love. And so it is ready, I am sure, to adopt the exhortation of our text as the rule of its work, "to entreat the younger men as brethren," that it may win them to the Father of us all, and bring them home to the family again.

I. I would consider with you this passage as an absolute rule for just the kind of work which this Association proposes. "Entreat the younger men as brethren." The family is God's great means of grace. Itself a type of our own relationship to the redeemed and the Redeemer, it is the divinely appointed channel of the redemption love. Fathers are commanded to instruct their children in the things of Jesus, that they may also teach their children after them the same. Brothers are made helpers of each other, and with earnest solicitude taught to say to one another: "Know the Lord." Even Dives among the lost is witness to this natural sentiment which is sanctified by the gospel. "I have five brethren—send Lazarus to them lest they also come to this place of torment." There is a natural reverence and affection on the one side, and a positive authority and tenderness on the other, which mutually adapt this home relation to the great office

of salvation for which it was designed. But when ungodliness and vanity preside in the house, when self usurps the Saviour's place—when no opportunity for learning the way of life is given—but rather hindrances are put in the path before young feet—a supplementary agency like to the family, as God planned it with the same loving spirit and gentle manner must do the neglected work. It must be a father to the fatherless, and raise up, for the friendless, brothers indeed, who like Him of heaven are born for adversity, and to be trusted at all times. To labor patronizingly for the poor as objects of commiseration and condescension, from whom we are separated by a great social gulf, whom we are to reach through instrumentalities which will not compromise our position, is a defiance of the divine plan, a subversion of a divine ordinance, a sweat morsel for human pride, not a pleasing sacrifice to God. Much of the so-called charity of the church is godlessness. More than all others must this fraternal, family-feeling animate this Christian Association. Success is contingent on this. Human nature, hard, seared, rebellious, responds to this. And God will bless men who thus reproduce in the gospel a relation which has been to so many lost in life. Manifestly there can be no limit to the exhibition and labor of this spirit. It is an absolute rule, "Entreat the younger men as brethren." No qualifications can be pleaded. The more abject and degraded the youth, the greater is the demand for a brother's office, and the severer the trial of a brother's love. No exception can be admitted. Sin, vice, despair, do not daunt the forbearance and long-suffering tenderness of heaven, and ours must be like that above. There is no difference among men as this Association regards them. That thoughtless, careless, callous wreck of natural good-heartedness and conscientiousness is to be treated as truly like a brother as the most holy among the sons of God. Whether we rebuke, or warn, or exhort, or instruct, the Apostle's advice to Timothy requires that we should "entreat the younger men as brethren."

II. Again: This absolute rule is addressed to a youth. Whatever Timothy afterwards became to the church, he was always to Paul a young man—his beloved son, who had, as a son with the father, labored with him in the gospel. At the time this epistle was written, Timothy, having attained his thirtieth year of age, had been appointed bishop of the Church in Ephesus. But still all the exhortations of the apostle contemplate him as an inexperienced though faithful and zealous youth. His early remembrance of him tinges every sentence of counsel. "Let no man despise thy youth, but be thou an example. Avoid profane and vain babblings. Rebuke not an elder, but entreat him as a father, and the younger men as brethren: the elder women as mothers, the younger as sisters, with all purity."

That very same affection which our silly sensitiveness and pride often tempts us to reject, was this disciple's comfort and joy. He did not rebel against the familiar address of a friend who had really begotten him again in the gospel. Though exalted to the head of a great and growing church, he was still glad to be plain Timothy to Paul. The obligations and manner of their fulfillment which the text imposed on this young bishop were peculiar but not solitary. He does not bear them alone. They were written for our learning as well, who are of like age and about the same work. However advanced in the service of Christ, whatever may have been our experience of Christian toil, though twice as old as Timothy, we are yet all children when we sit at inspired Paul's feet to learn about Jesus. We are heirs, but the time appointed of the Father has not yet come. Bye and bye we shall be men of full stature in Christ. Now the one nearest to heaven is only a child, a servant, though he be lord of all.

1. A great responsibility rests upon every Christian young man in reference to others of his own generation. Just as his opportunities and adaptations surpass those of any other class in society, so do his obligations also. Wherever he be led by Divine Providence in business, in pleasure, in the home; whatever be the spiritual privileges of which he is made partaker; whether his acquaintance be limited or enlarged, his influence be sanctifying or depraving; if he is thoughtful, really a man, he must always hear that voice crying to conscience, "Where is thy brother?" More than of all others is it true of us that no young man liveth to himself. We act and re-act consciously and unconsciously upon each other, and each one of us is producing some positive moral effect on his fellow. The years between fifteen and thirty are the time of impression and imitation. The mind is inquiring; the heart is susceptible; the will is deciding; the conscience is tender; the life is determining its tendency for eternity. This is the part of life which, humanly speaking, is most likely to heed the gospel. Afterward, much of habit and hardness has to be undone, which in these years has not been acquired. Afflictions move now the spirit by their novelty; warnings awake the soul before it is fast asleep; promises challenge a prudence which has not yet forgotten its heavenly origin; invitations influence the affections with a delight not afterwards experienced. It is the period when Satan is most vigorously employed. Infidelity and indifference and lust are but varying voices of the same foul spirit. Whether he speak through the godless prophet, or the scornful life, or in the harlot's maudlin laugh, it is all for the same end—that the youths may faint and be weary, and the young men utterly fall. A thousand instruments address the passions of men in the same

period of life with us where one waylays our fathers. You call them youthful lusts. Such they are, but only because they are excited by an infernal energy which meets us at every corner of the street, and seduces us in the most sacred associations of life. And in this damning service none but the young are employed. How rarely do you find a hoary headed person serving in the haunts of sin! It was the maiden that occasioned Peter's fall. And half the influence of this evil power is that of youth. It quiets conscience, excites pride, tempts to indulgence. There is a sympathy of years between the syren and the victim which tones the most vulgar voice into treacherous sweetness.

Whilst the Prince of this world is thus overturning all the early instructions of childhood, and making merriment of a mother's prayers and tears, a narcotized church, partially under the influence of a worldly spell, soothes itself in its inefficiency with words of Satan's own invention, about "sowing wild oats." And the very days in which sons can be readily saved are dreamed away in self-indulgent sloth. It is in such a crisis as this that the voice of God comes again by the prophet to this Association: "Run, speak to this young man;" meet him wherever you can find him; surround him by influences as constant and strong as those which hell has weaved around him now. Cry with Judah, "How can I go up to my father, and the lad be not with me?" Take hold of his hand, like the angelic youth in Sodom, and hasten his flight from the swift-coming destruction.

One word of earnest entreaty, one act of godly example, from those who are subject to like temptations, but who have manifestly been delivered through grace from the bands of sensual sin is worth volumes of exhortation from men in older life. They have outgrown the vices against which they warn. Indeed, in many cases, they know not the power of the sensual habits about which they speak. They may preach professionally; a converted young man, though he knows only the first principles of the gospel, remembers from what he has been rescued, and cannot but preach practically. All these considerations rivet on our consciences the responsibility of our relation. We cannot evade it if we would; we would not if we could. How precious are the assurances that our agency has often more than offset the influence of those depraved youths who sell themselves to be depravers of the innocent. This Association does not lack treasures which have been reclaimed. "And they shall be mine, saith the Lord, in that day when I make up my jewels."

A few months since a young man of godly parentage arrived in this city from England. He had never before been separated from the home circle. But now he found himself a stranger in a strange land, without a friend upon whose society and assist-

ance he could lean. He went from the steamer to the hotel, not knowing what his next step should be. The succeeding day was Sunday. Learning nothing of our churches, and having no one to direct him, he absented himself, for the first time since boyhood, from the house of God. He afterwards said that it was the most miserable day of his life. All his old associations were broken, and it seemed inevitable that he must float down the stream of indifference and irreligion. On Monday morning he saw in the reading-room of the hotel the large advertising card of this Association, of which 2,500 have been distributed through the public buildings, bar and billiard rooms, &c., of the city. Instantly he made his way to our rooms, and was introduced to a member of the Church Committee, who counseled and encouraged him. On the following Sunday, after a week mostly spent in the privileges and exercises of this Association, he was taken by the same new friend to a Mission Sunday School, and established there as a workman. Our committeeman invited him to his own pew in the church he attended, presented him to the pastor, and afterwards entertained him at his own table—in a word, entreated him as a brother. The next morning the young man called at our rooms to say to the Secretary, that yesterday was the happiest day of his life, and to give a hundred dollars, which was absolutely the first subscription to the Building Fund. Is not this a brand plucked from the burning? And do we not do well to congratulate this Association upon a noble disposition to realize and fulfill their vast responsibilities?

2. One such incident as that I have just related will give you more of an insight into the practical working of this organization than volumes of constitutions and reports. And yet you gain thus a very partial view. Let me try to convey to you, in general, some notion of the numbers and classes of these younger men we strive to reach; and then you can, perchance, conceive how manifold must be the agencies employed in addressing a multitude so diversely composed.

It is estimated that there are at this moment in the city of New York 112,000 young men between the ages of fifteen and thirty. To entrap these, for the vast majority of their customers are between these limits, there are, or have been, blessed be God for the Excise Law, 228 concert saloons with female attendants, 10,000 porter houses and bar-rooms, 20 theatres, and nearly 4,000 confessed prostitutes. There is a large traffic in obscene books and papers which are openly exposed for sale on many streets, and exercise a very wide and debasing influence, sometimes where you would least expect to find them. A young man coming from a quiet, country village, where vice is under the social ban, recognized and avoided, is entered as a clerk in one of

our large business houses. His employers regard him too often as a machine, out of which, at the least possible expense, the largest amount of work is to be secured. His fellow-clerks first make him the victim of their jests, ridicule him out of all independence, allure him by sensual descriptions, and then open the way to lust and crime, all the time quieting his conscience with that Satanic suggestion, "that a personal knowledge of vice is necessary to enable him to judge wisely and avoid understandingly," and "that now is a safe time to acquire such knowledge, while he is unknown and far away from the watchful eyes and warning voice of home." The cold cheerlessness of a boarding-house, and the intercourse with fellow-boarders just beginning to form habits of dissipation, who are yet frank, generous and social, always ready with a kind word, an invitation to the drinking saloon, the theatre, or the dance-house—all these things drive and draw him, before he knows, into the whirlpool of sensuality and sin. Is it wonderful that under so great a pressure, such a youth forgets every home tie and yields himself the slave of passion? Oh, how slippery are the paths in which young feet are required to tread! To withstand all this there is comparatively nothing. The little that we can do is in an infinite disproportion to the demand.

But let me tell you of another class, and trace some of their steps. I may have to enter some of your houses for the facts of my illustration. There is a young man of perhaps twenty years of age. He is your son, or somebody's son. His life is one of self-indulgent pleasure. As an excuse he may call himself a student, and be enrolled in some one of our institutions of learning, or he may occupy a nominal clerkship in an equally nominal counting-house, or he may be supported by you in his idleness because there is no need of effort on his part, and he has no particular adaptations for any sort of work. His mornings are spent in stupid sleep and lounging laziness. He strolls about the streets to exhibit his disgrace, belongs to some one of those outposts of Hell—the fashionable clubs of the city—daily spends hours in its besotting entertainments, is too senseless to seek manly pleasure, but occupies himself in the drawing-rooms of those silly enough to receive him, and every night eagerly seeks some new sensation of polite or polluting vice, until everything good within him of mind, and heart, and soul, is lost, and men look upon him but to laugh. This is the best side of his life. God forbid, if you know not the rest, that I should be the one to reveal it. Thousands of young men follow each of these different though cognate courses. And thousands more are between these two extremes. I know whereof I affirm. And every pastor in this house of God to-night will assent to the statement. To withstand all this I have said there is comparatively nothing.

They are without the pale of charitable associations, and would scorn to be brought under their benevolent care. They are too immured in sin and sloth to be rescued by the literary institutions which few in number are so efficient in work, even if they proposed a moral end. Their consciousness of vileness keeps them from the church, and the minister is more sedulously avoided than the plague. Young men have tempted them, and young men must restore them. There is no hope for this vast multitude of youth but in the earnestness and godly enthusiasm of the Timothys among us, who can and will entreat them as brethren. Oh, dear Christian friends, what a weight of responsibility is thus laid upon your hearts. You do well to shrink from the obligations, for who is sufficient for these things? But you ought to rejoice in the service, for your sufficiency is of God. Alone you might be conquered. Associated you shall for Christ and his cross triumph most gloriously. You are called Christian, because it is about the same Captain you gather. Oh listen to his commands. Rely on his omnipotent strength. Gird you for the work. Go forth to the battle.

— III. But our text is not only an absolute rule, addressed to youth in like case with us, for besides placing the burden upon us, it teaches us how to bear it. It indicates for you most pertinently the true method to be pursued if you would succeed in your godly efforts. "Entreat the younger men as brethren." No class of society is so sensitive of control as that to which we belong. None are so keen in discerning sincerity, and so remorseless in the repudiation of hypocrisy. It is one of their boasts, bad enough at the best, that what they are is apparent, that they make no cloak of their sin. They are dogmatic, conceited, affected. But they are most intolerant of all this in each other. They have little regard for dignities, little submission to authority, and no patience with pity. It will not do to preach a crusade against them. Your purpose cannot be secured by assuming a godly superiority to them. For they will bitterly resent the one and certainly find flaws in the morality of the other. Your best wishes must be wisely manifested. And no measure of perfection can raise you above their ridicule. Doubtless the very announcement of the anniversary of this Association has excited many a ribald jest and scoffing laugh among those for whose binding with us in the bundle of life we earnestly strive and pray. Perhaps some such an one has strayed into this church to-night; his tongue blistered with blasphemies has joined with us in our praise; his mind weakened by excess, his body the wreck of vice, his heart enslaved to sense, have listened under a protest to our prayers, which he is not ready to make his own. He is really a pitiable object, but his pride so deceives him that he cannot perceive it. How shall I move that man to a better

life. Coercion is folly. Reformation is superficial. Nay, I must entreat him as a brother. I do not believe him an outcast. He is without hope, but he is not hopeless. I cannot accuse him without condemning myself. I cannot rebuke him, for the reproof shall be reflected back on me. I must entreat him, persuade him, constrain him by the love of that Saviour who, as an elder brother, unites us both. And so I call to such an one, wherever you sit, Brother, come home. The Father yearns for you. The Saviour waits to welcome you. The family cannot be complete without you. Oh, come home, come home.

1. Such an entreaty is to be very gently given. Perhaps even its expression in words may be an obstacle. And you may be required to keep silence lest you hinder the very work so near to your hearts. But if you have the brother-love it will not lack modes of manifestation. It will find some way to make its power felt. No citadel is more difficult of capture for God, than a worldly youth's confidence. You cannot storm it. You make little progress with exhortations, and warnings, and reproof. Sometimes you harden the very heart you want to melt. You must besiege it. You must learn a lesson from the strategy of the war. You must conquer by gentleness, indirectly, by the parallel approach, rather than by the direct attack. It is in this view alone that we can justify the literary and secular agencies, and accessories of the Christian Association. Shall I say they are the skirmishing parties sent out to open a way for the coming King. Our library, and periodicals, and lectures, and entertainments, and pictures are worthless, unless they prepare for the preaching of Christ. And yet with all our efforts how little have we that is attractive to the unconverted youth. After a long and tiresome day's work, he needs recreation, amusement, home. And if you want to divert him from the ways of the world, you must give him something to take their place—something that will at least compete with them in interest. What have you now to invite the attendance of a youth who cares nothing for literature, or art, or intelligent conversation? His tastes may be low, grovelling, but to abuse and neglect is not the way to elevate them. You must appear to gratify them for a while, and so lead him upward in his search for pleasure, until he sees the folly of his former course. Such centres of moral and Christian influence and enjoyment should be as accessible as the dens of infamy. There should be at least one such fraternity-room in every Ward of the city. It should be in a conspicuous location, handsomely furnished, brilliantly lighted, abundantly provided with all the present facilities for study and social intercourse. But in addition to all this I believe, and in this matter I speak only for myself, that with each of these rooms there should be connected a well appointed gymnasium and bowling-alley, with

opportunities for the games of chess, and draught, and domino. All will unite in the innocence and wholesome influence of these recreations. About others there is doubt. Here we are safe. Why should we not introduce them as an offset to vice. Are not the children of this world wiser in their generation than the children of light.

I am glad that this Association has already opened a Western Branch in Varick street, which gives an opportunity to test the principles and practices I have urged. Thousands of young men are congregated in the boarding-houses of that vicinity. Heretofore there has been nothing to check their downward life. Now they have a refuge. The very sign of that unpretending room is a divine restraint. I sincerely trust the young men who have been so abundantly rewarded for this effort, will in faith multiply such branches in neighborhoods equally important. Let it be no longer truly said by the lost youth of this city: "No man careth for my soul."

2. This method of work I would press upon you all. "Entreat the younger men as brethren." Pastors, do not threaten, do not upbraid, do not cast us off. Win us with the words of tenderness. Sympathize with us in our falls. Be patient with our infirmities. Be charitable to our faults. Be like Jesus, our common Master, and say in his name, "Does no man condemn thee; neither do I condemn thee; go in peace." For in so doing thou wilt gain thy brothers. Fathers, which of you is utterly despairing of a wandering, profligate son? He may have sunk into the lowest depths of degradation. But you love him and long for him still. You cannot believe him irrecoverably lost. You plead before heaven: "Oh that Ishmael might live before God." And you are comforted in the faith of an answer to that prayer. We are fatherless in this city. We have made ourselves so perchance by frivolity, but yet Christian fathers, will ye not rescue us; will you not encourage us? Do not tell us of our crime, that we know well already; teach us of its perfect pardon; hold us by the hand, for we are very prone to fall; pray for us: "Master, look upon my son." And through all eternity we will thank you each, our fathers not according to the flesh, but faith.

This text urges upon the large number of Christian young men whom I address to-night, a very important mission, with two very strong motives. I can but suggest them, with a prayer, that the Divine Spirit may implant them in your hearts, and make them a power in your lives.

(1.) Remember, "Sirs, that ye are brethren;" you belong to the same generation with those we exhort you to save. All your worldly interests are interweaved. You must part alike. If a Continental morality gain the supremacy here, it will degrade your family with the rest. If the foundations of business confi-

dence are unsettled by fraud which is fashionable, or undermined by extravagance which is fictitious, you must suffer with the multitude. If the youth who are your fellows grow up, as they are now, heady, high-minded, lovers of pleasure more than lovers of God, you cannot escape the universal curse. And so I plead with you for your own sake, for your family's sake, for your country's sake, resist those inroads of vice, and as much as lieth in you elevate the tone of common life. Be careful about your own habits. Be separate from unholy, contaminating pleasures. Be scrupulous in your dealings with men—live peaceably with all—live self-sacrificingly—yea spend and be spent that you may at least save some. In exalting the condition of others you improve your own. You are members of the same family—brothers of the same age. A stain upon one is a blemish on each. So that in protecting others you serve yourselves. Then "entreat the younger men as brethren."

(2.) Again, remember that ye are brethren in the adoption of grace. The same salvation covers you all. It is just as complete for the poor besotted slave of sin, as for you who have learned the word of Christ's patience and received in faith his reward. His iniquity is as truly pardoned as yours. His warfare is as surely accomplished. His adoption is as real. And you are to address him, not merely as a lost, but as a redeemed man—a servant of servants indeed, but as having by promise a part in the sonship. Whenever a minister is commissioned in the Church to which I belong, he is addressed in these words which will apply equally to you: "And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an office ye are called; that is to say, to be messenger, watchman, and stewards of the Lord; to teach and to premonish; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever." Oh, how blessed is the privilege of entreating these younger men, to whom an holy God is already reconciled, and to beseech them in Christ's stead to be reconciled to God! How glorious is the errand which is committed to our fidelity! Go where you will, the uncalled children of Jesus are there. The mark of his grace is upon many a soul still careless and unconcerned. He has much people which are yet in captivity to lust. And it is our new instinct as brethren in these best of bonds, to deliver from the bands of death sons of the same spiritual seed, and bid them stand up in the liberty wherewith Christ has made us free.

SERMON XIII.

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GOD THE HEARER OF PRAYER.*

"O Thou that hearest prayer."—Psalm lxv. 2.

There are some philosophical objections to prayer, but the same objections are as good against work. That which would drive a man from his closet would drive him from his field. It were easy to show, after the manner of some, that the weakest thing any man can do is to draw nigh unto God. "He is of one mind, and who can turn him? and what his soul desireth, even that he doeth." Turn Him, turn Him by any considerations which we may present—the man who approaches the Most High with any such expectations insults him to begin with. Now I can take the same arguments by which the suppliant is convicted of folly, and show that the weakest thing any man can do is to go into the field and put his hand to the plough. God has already determined whether the man shall have a harvest; and he is of one mind, and who can turn him. Can ploughing, and sowing, and harrowing, and all this careful toil avail, if he has decreed that the earth this year shall bring forth no fruit? An attempt to raise a harvest is only an affront to the Infinite Majesty, as if the Creator, in any way, could be circumvented by the creature.

But some will say, it is not to prayer in the abstract, but prayer as represented in the Scriptures, to which we object. Now we cannot deny that there are some strange things revealed in the Bible concerning prayer, and things which ought, if possible, to be explained. It is strange that we should have to ask anything of God. He knows our wants; he is abundantly able to supply them, and has represented himself as more willing to give than any earthly father. Why, then, is the blessing withheld until we come and ask for it? But there is a stranger thing than this. In some cases we must keep coming, keep asking, press our request, become importunate, stand at

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God's door as the sturdy beggar does at ours, determined not to be sent empty away. And even this will not always suffice. We must wrestle with the Lord, take hold of him, nor let him go, detain him until the day break, constrain him to give the blessing which we seek. Now we would remind any of God's dear children who have been troubled about these things, that our Heavenly Father has other gracious ends to secure by prayer, besides supplying our wants. He who has done a great work for us, has also a great work to do in us, and this work is wrought chiefly through prayer; through communion with the Father of our spirits, and his son Jesus Christ. This is the reason why we must ask, and keep asking, and sometimes wrestle before the blessing comes. There is something beside the blessing, something behind the blessing, and in God's estimation far more important. Will he give only what we ask? Are our desires the measure of his mercies? Do we go to him as the poor man in Judea goes to the oven, and get just as many coals as our potsherd, our broken bits of earthenware, will hold? One of old testified, saying: "He is able to do, exceeding, abundantly, above all that we can ask or think." And this statement is verified by the experience of every man who bows his knees to the God and Father of our Lord Jesus Christ.

But I have not come hither this morning to remove the objections which have been urged against this Christian duty. No one in this house doubts the efficacy of prayer. Many here would cease to breathe sooner than cease to pray. This is a congregation of suppliants—a company of intercessors—men and women who can tell what great things the Lord hath done for them in answer to their imperfect petitions. As such believers, I address you at the present time, and I am quite confident that I need not solicit your attention while I dwell for a few moments on the thoughts suggested by the text. It is a subject in which every one of us has a heart interest: "O Thou that hearest prayer."

I. *God does hear prayer.* This is the first thing to show. Now prayer is much oftener answered than many disciples of the Lord Jesus are willing to believe. There is sometimes a lurking suspicion in the heart of the believer that after all God is not so ready to hear—not so willing to give. Have you never felt, in some dark day when you went to the mercy seat, again and again, that it is really harder to get anything from God than from a kind and generous-hearted fellow-creature? We hear much about the conditions of prayer—it must be this, and it must be that, and it must be the other thing, or it cannot prevail—and I am afraid we may have heard too much about the conditions of prayer. There seems to be an impression that, while we have

a throne of grace, the Most High has put a tight fence around it, as he did around the mount where he descended of old. Now, the fact is, that no place on earth is so accessible as the mercy seat, and no being so approachable as him who sits thereon. Any one can come, at any hour of the day or night, and never find the door closed, or the One whom he seeks away. How can I doubt that God is willing to give, when there are so many things for which he does not wait to be asked. "He presents us with the blessings of his goodness." He is beforehand with us. How can I doubt that God is willing to give when he leaves so many blessings at the doors which have never yet been opened to him—He the only one suffered to stand and knock? How can I doubt that God is willing to give, when he paid such a price for some of the blessings which he bestows? Remember Bethlehem, remember Gethsemane, remember Calvary, and never again doubt that he is willing to give.

God, then, does hear his children when they call. "He does regard the prayer of the destitute." The unanswered prayer is the exception. When Otho opened the tomb of Charlemagne, he found the once mighty monarch seated on a throne, arrayed in a royal robe, a sceptre in his hand, and none to break the silence or share the solitude. But no dead king sits on the throne which you and I daily approach; and if this King on the mercy-seat does not speak, it is because we could not bear the sound; if he does not shine forth in his glory, it is because we could not endure the sight. No dead king sits on that throne. In the dark ages, when the Pope took umbrage at the treatment of any monarch, he laid his kingdom under what was called an interdict. At midnight each priest, holding a torch in his right hand, chaunted the miserere, and when the dirge was ended the torches were thrown down and extinguished, and the kingdom left in darkness—and darkness it was. No church might be opened while the interdict lasted; no child might be baptized; no grave might be dug in holy ground; no religious rite might be performed. The consecrated bread was taken from the altar; the cross on which the Saviour hung was covered with crape. The bells hung silent in the towers. The women and children stood aghast, as if heaven itself had been shut and they left out.

But even then, one throne might be approached; the throne of the heavenly grace. Even then one ear was open—that ear in which you and I have so often poured our complaints. No dead king sitteth on the throne which we daily approach. God does hear prayer.

II. *But while God does hear prayer, yet he oftentimes answers his children in an unexpected way.* This is the next thing to show. When we pray, if I may be allowed to say it, we necessarily

leave much to the divine discretion of our Heavenly Father. Such is our blindness that we do not know what may be a good thing for us; much less do we know in what way the blessing should come. The manner in which the mercy is bestowed, sometimes, is far more important than the mercy itself. And yet this must be left with Him, who knows us so much better than we know ourselves. My brother, you have often asked God to subdue your pride, to lay it dead at your feet. You know how he hates it, how hard it is for him to bear with it, and especially to have anything so odious in the heart of his child, and you have oft besought him with tears to cast it out. Did you ever dare to tell him how it should be done? No doubt, if you ventured a suggestion, you would have him deal tenderly with it; cast it out in a gentle way; not resort to any severe methods. See that lad rolling on the ground, foaming at the mouth, biting his tongue until the blood starts. What a pitiable sight. But it is now over. It has been too much for the poor boy. Is he not dead? There is no sign of life which any one can discover but the Son of God. Ah! that certainly is not your way of casting out a devil. But it is the Lord's way. Oftentimes nothing short of this will suffice. Brother, before the pride which possesses your heart and mine has been cast out, we may have to go through as much as that lunatic child did. This may be one of the cases where mild methods will only make things worse. A devil is a devil, and pride is something more; the leader of the gang, the chief of the banditti. Have you not heard that this is the wretch which dares in heaven to strike at God? And can you bind this Samson with a tow string, or a green withe, or his own gory locks twisted into a cord? I have seen more than one man try to tame pride, teach it to speak softly, and walk humbly, and put on sack-cloth and take the lowest seat. I have known more than one man to bring pride into the sanctuary; to the table of the Lord, and try to make it a good church member. I have looked on as pride stood up in the broad aisle to enter into covenant with God and his people, and heard it say, You thought that I was lifted up, that I carried a high head, and moved with a lofty step—that I felt above coming into the church and identifying myself with the followers of the despised Nazarene. Now confess that for once you were mistaken. See how meek I am; I would wash the feet of Judas if he were here. Yes, and wear the towel with which you did it, as a badge, all the remainder of your days, and have printed on it in large letters, This is the towel with which I, Pride, washed the feet of the traitor.

Beloved in the Lord, we cannot tame pride. Pride can never forget that it was once in heaven, and there dared to confront the Almighty on his throne. Pride must have the breath beaten

out of it, and it will take perhaps many a hard fall to do it. But this must be left to our Heavenly Father. And how much beside this must we commit to his divine direction? Who would presume to tell him how the blessing which he seeks shall be brought to his door? A creature of yesterday, who knows nothing; a worm of the dust on his way to the tomb, stopping before the throne to tell his Maker what is the wisest thing for him to do. It makes us shudder to think of it. "Who hath directed the spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?"

III. *But I pass to say, in the third place, that sometimes the answer comes in an unwelcome way.* Now God's people, for the most part, look for answers to prayer only in the line of their mercies. There are many here who can bear witness to this; many here who are ready to charge themselves with this mistake. I never thought that a trial, a sore affliction, the blow which broke my heart, could be an answer to prayer; and because so severe and so hard for a father to inflict, the strongest possible proof that the One whom I approach does hear, that the One to whom I have committed all is faithful, is mindful of the covenant, and will send what I need, no matter how much it may cost him. When the prophet stood before the king with that dread alternative, seven months of famine, or three years of war, or three days of pestilence, did the king suspect that the messenger might have come in answer to his prayer? If the offer had been three great mercies: seven months of plenty, three years of peace, or three days, and not a death in the land, the son of Jesse might have said: Now know I that it is not a vain thing to draw nigh unto God. "I waited patiently for the Lord, and he inclined his ear unto me and heard my cry." And here the prophet comes with the answer.

One whom the Lord loveth is sick; you are standing by his side, and what does he say? My dear pastor, I needed this. I deserved it: I have felt for a long time that something of this kind was necessary. There he stops. Let us begin where he leaves off. Brother, this sickness has come in answer to your prayer. You would never have been here had you not besought the Lord so earnestly that you might not fall away from him. Can you not recall the hour when you entered your closet and fell on your face, and with tears that almost drowned your words, besought the Lord to keep you—keep you if he must build a wall of fire round about you? He thought that you were in earnest—that you meant what you said; he took you at your own word, and therefore you are here. How faithful he is.

With what care he watches over you. Alas, that is something of which we seldom think. In numbering our answers to prayer, we begin and end with our mercies.

Jacob, at Bethel, besought the Lord that he would be his God, and the answer came, you say, in his prosperity, in his wealth, in his great triumph at Peniel, when he won the name of Israel; and I contend that the answer came also in the many afflictions which were sent to his door—in the anger of Esau, in the perfidy of Laban, in the loss of Joseph, in the famine which brought him into such straits, in the parting with Benjamin, whom he never expected to see again. David knelt before the Lord and said, "Create within me a clean heart, O God, and renew a right spirit within me." And the answer came in the ruin of Tamar, in the death of Ammon, in the treason of Absalom, in that rebellion which drove him a fugitive from his throne. I see the aged king going up the sides of Olivet, barefooted, weeping as he goes. I see troubles gathering thick and fast, like thunder-clouds, around his head, and it is all in answer to prayer. Peter, I have no doubt, as every good man does, had often asked the Lord to show him his dependence; make him feel that he was nothing; and the answer came in that desertion—that denial—that swearing and cursing which the stones of the pavement must have trembled to hear, and that look of wounded love which broke his heart. When St. Paul returned from Paradise, he came back praying—have you any doubt that he did? Lord, let me not be exalted above measure; let me not be lifted up by those glorious things which I have seen and heard; let me toil as earnestly and suffer as patiently—do my work as cheerfully and as well, as if I had never been to heaven. The Lord heard his cry, and the answer came, in that thorn in the flesh, so sharp, so ragged, so imbedded in the muscles, as not to be extracted by any human skill. "For this thing I besought the Lord thrice that it might depart from me;" and that, O man of God, was thrice too often.

Has it not come in answer to your prayer? Did you not beseech the Lord that you might not be exalted above measure through the abundance of the revelation? And this uncomfortable and humiliating thing is the witness that God has heard thee and will not suffer that heavenly vision to prove thy ruin. Would the Lord, to whom thou art so dear, who loved thee so that he could not wait for thee to die, before he took thee to heaven, would he have sent this thorn if anything but this could have kept thee down? And so I have thought, when Paul and Silas were cast into prison, where they were treated with every possible indignity and cruelty; where they were scourged, their bleeding backs washed in brine, their feet made fast in the stocks, and yet were so happy that they could not sleep, and

could not do anything but sing. I have thought that perhaps all this again was in answer to prayer. It may be that the apostle had besought the Lord to give him one more soul in Philippi; and all that befell him that night. And the jailor, with his drawn sword and lighted candle, and face whiter than the wall, trembling before the men fast in the stocks, is the answer to the prayer. O that earthquake not only shook the prison—it wrenched the door from the jailor's heart. Beloved in the Lord, let us be wiser for the days coming, and no longer look for answers to prayer only in the line of our mercies. It is a great mistake, and one which has robbed your soul of many a comfort, and in the dark day when you needed it so much.

IV. But I haste to say once more, that many a prayer, if answered at all, must be answered by an afflictive dispensation—by a terrible thing, as the Psalmist calls it. We are sometimes to choose between the terrible thing and an unanswered prayer. Blessed be God, he does not leave us to make the choice. He chooses for his people, and sends the sore affliction, the terrible thing; sends it, yes, because he knows that he can sustain us under it; because he knows that he can carry us through, and make this trial from which we so shrink, do more for us than any blessing his bountiful hand ever bestowed. This is the thing we overlook when we sit in judgment, and we do sit in judgment on our Maker. Many a man has said, "I would not do as God does. If this were my world, do you think that I would suffer it to be filled with mourning and lamentations and woe? If man were my creature, would I suffer him to shed so many tears, endure so much pain, passing from one disaster to another? And when he had been worn out by misfortune, would I wrap him in a shroud and lay him under the clods, as if I were glad to have him off my hands?" Thomas Guthrie once found a woman in deepest poverty; he besought her, as she seemed near her end, to think of her soul. Her reply was, "I am cold and hungry." He sent for bread, and while the messenger was gone besought her again to think of her soul, and her reply still was, "If you were as cold and hungry as I am you could think of nothing else." Now you say if that woman were my child, if my hand had made her, I would not suffer her to be cold and hungry. Now bear with me while I say if that woman were your child, and you were as great as God, had his resources, could see as he sees, and do as he does, and your heart, like his, were set on some blessed result which could be brought about in no other way, you would suffer her to be cold and hungry. You would suffer your child to be thrown into the den of wild beasts, if you, like God, could stop the mouths of the lions. You would suffer your child to be cast into the

fiery furnace if you, like God, could quench the violence of the fire; if you, like God, could make it sure that the flames would burn nothing but the bonds of your child and consume nothing but the dross; if you were as confident as God is that your child would come forth from that furnace everything that your loving heart could desire. When shall you and I learn that God's ways are not as our ways, nor his thoughts as our thoughts, and that it may be lawful for him to do what it would be madness, and more, for a worm of the dust to attempt. And when shall we learn that these terrible things are answers to prayer, and sent in love as our mercies are, and furnish the highest possible proof that He who sitteth on the throne doth hear. Why are we so sure that God heard Elijah? Because, in answer to his prayer, he did that which it must have been so hard for him to do. "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months." There is the wonderful thing, that the Most High, in answer to any one's prayer, would have sent such a thing as a drought—such a thing as famine; that he, so full of tenderness and love, for three years and six months, would have withheld the rain and the dew because the prophet asked him to do it. Who doubts now that he hears prayer? O it is not that God in answer to the cries of the prophet would open the windows of heaven, but that he would shut them and keep them shut. And here again is something which we would not do. We would not send a drought or a famine. Yes, we would, if we could gain as much from these terrible things as the Lord God of Elijah did.

V. The text suggests one thought more. Prayer is the same thing now that it was in the earlier days of the Christian church. Many doubt it. Many take issue with me here. The age of miracles is past. Have you forgotten it? Those were wonderful times when the blind saw, the deaf heard, the lame leaped, the dumb spake, the dead came forth from the grave as one leaves his bed in the morning. There was some encouragement to pray then. Beloved in the Lord, there is just as much encouragement to pray now. God now can give anything which you and I may lawfully ask, and do it without a miracle, without setting aside the laws which he has ordained, without a direct interposition of His almighty power. To anything we say, which the Christian may lawfully ask, this is the only limitation. It would not be lawful, for instance, to kneel down by the side of that dead child and ask the Lord to restore him to life. There is no reason to believe that any one offered such a prayer in the days gone, unless moved to do it by some special divine impulse. Did David ask the Lord to quicken again that little child in whom his heart was so much bound up? He fasted and wept, and be-

sought God for the child, while it was alive, but his last prayer went up with the last breath of the one so dear. And when that heavier blow came, when Absalom was laid in the neglected grave, where the sinner sleeps, did David ask God to bring him forth? He did not venture to offer such a prayer, any more than you or I would dare to do it. Everything, however, which His child may lawfully ask, God can give, and give without any direct interposition of His Almighty power. How often, it is said such a thing cannot be brought about without a miracle. Now, this is the ground which the unbelieving lord took—the man who paid so dear for his unbelief. The prophet predicted that before another day had gone, food would be plenty in famine-stricken Samaria. "Then a lord, on whose hand the king leaned, answered the man of God and said: Behold if the Lord should make windows in heaven, might this thing be?" But the prediction was fulfilled, as the scoffing man learned to his cost, and no window made in heaven. The prediction was accomplished, through natural causes, by that same kind Providence which gives every one here his daily bread. Now this was left on record that no one, from that hour forth, might distrust the power of Him who sitteth on the throne—that no one might approach Him with a hesitating step and ask in faltering accents as if he did not know whether the All Bountiful One could do it or not. O, child of God, is it not time that there were a stop put to this thing—an end to this shameful unbelief? Shall we limit the Holy One of Israel? Shall we set bounds to infinite love? Shall we hold down the hand which feeds us, and clothes us, and gives us every good thing? How many of God's dear people dare not open their mouths wide; dare not stretch out both their hands; dare not borrow all the vessels in their neighbor's house; dare not ask great things, because they are not sure whether the Lord can bring it to pass without a miracle. We return to those words already quoted: "Elijah was a man, subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forh her fruit." And it was such a rain as had not fallen since the flood. Ahab had to hasten down to his palace, drive as Jehu did, or he would have been intercepted by the swollen stream. Every window in heaven must be opened. How it pours. God goes on as if he repented of having withheld the blessing so long. But what have we here? An Israelite coming out from the houses with a pitcher, or a bowl, or a cup, to catch the shower, as if that cup would hold all that God can afford to give. A rain that was to replenish the tanks, fill the pools, make the fountains flow, set the silent streams to surging again, and this Israelite, coming with his cup to catch it? Now, so it is with us. We go to God, the God who keeps the

sea full and never lets the rivers run dry, in the same spirit whe the times of refreshing come, "when there are signs of abun ance of rain." When the whole heavens are covered with cloud and "the skies pour down righteousness," we reach out our litt vessel, as if that would hold all that God can afford to give. B loved in the Lord, had we not better settle the question wheth our God is the living and true God; whether He is any strong or richer, or more bountiful than those who are marching on wit us to the grave; whether He did stretch out the heavens; whether He did make all these worlds and hang them upon noth ing; whether He did speak, only speak, and it was done; wheth er he did command, only command, and it stood fast; whether He is the one who said, let there be light, and there was light; the Lord God of Noah, who sent the flood; the Lord God of Eli jah, who answered by fire; the Lord God of Peter, who bowed the heavens and came down?

Beloved in the Lord, we, as a church, in our own case, have an interesting illustration of the fact, that God does hear prayer. During the last Assembly, and especially during the morning hour set apart for devotional services, the burden of every pray er was for the outpouring of the Spirit. We felt our need of a baptism of the Holy Ghost, and besought the Lord not to with hold it. So it began and so it ended. And when we parted a Brooklyn, it was with the expectation that God, during the year would do great things for us. Nor have we been disappointed "They shall not be ashamed that wait for me." "In the wilder ness did waters break out and streams in the desert; the parche ground became a pool, and the thirsty land springs of water, and throughout all our borders there was scarcely an arid spo or a dry fleece. "This is the Lord's doing, it is marvelous i our eyes." And surely it is worthy of record, that no church i our land has received such a blessing as that in which the As sembly met, and that no brother has been so highly favored a the beloved pastor of the Lafayette Avenue church of Brooklyn whose Christian kindness and courtesy some of us will neve forget, so long as we can remember the One who put it into hi heart.

"Holy brethren, partakers of the heavenly calling," we hav met at an auspicious time for our beloved Zion. This church dearer to us than "the ruddy drops which warm our hearts," ha seen dark days, has encountered hard storms, sometimes has ha to shorten sail, more than once has been caught in the plac where two seas meet. There was a time when it was though that she must go down, and some took to the boats and left her as they predicted, to her fate. But there is One who never lef her, who never thought of leaving her, and because He is in th ship still floats; never so staunch; never so well equipped

never so thoroughly manned; never so richly freighted; never such harmony among the crew; never making such progress; never so near the harbor, and sure to make it; moving majestically on, guided by Him who guided the ark; and all this in answer to prayer. But for the supplications of God's praying people, this good ship might have foundered, or might have been so crippled, that all the pumps could scarcely keep her afloat. Let us, then, encouraged by our own experience of the divine faithfulness, continue to call on God; let us keep the censers smoking through the year, remembering that which Satan, above all other things, would have us forget, that the hands which do no work, can never prevail with God. Importunate prayer, earnest work, and that faith which takes the obstacles thrown in her way and makes them the steps by which she reaches the top of the pyramid, are the three things essential to success. Pray, work, toil, and God will make our "walls salvation, and our gates praise," and we, as a church, shall bear our part in bringing about the blessed day, "when the light of the sun shall be sevenfold, as the light of seven days."

We have heard that the Lord is in this place; that he is pouring on His people here a spirit of grace and supplication; that some have come to the Saviour; that others are on the way; and would it not be a shame to us and a reproach to Zion—might it not even compromise the glory of the Master, if we, while here, should hinder the work—if we should come and go and leave no blessing? May this be known as the Praying Assembly; may the good people of St. Louis hold this meeting in grateful remembrance, because by us so many were led to Christ. And when we part, may each one go away with a lighted brand, prepared to kindle anew the flame on that altar where he is appointed to minister.

SERMON XIV.

A SHORT SERMON.

THE LIFE OF CHRIST IN THE SOUL.

"I live, yet not I, but Christ liveth in me."—GAL. ii. 20.

I. What did Paul mean when he spoke of his Redeemer as living in him? This, at least, he must have intended to affirm: that the same benevolent sympathies; the same just principles; the same spirit of obedience; the same love to God, and the same devotion to the welfare of men, which had a home in the Saviour's bosom while he was yet in the flesh, were within him, acting upon his life as a guiding, forming power! When we see an instructor who so commands the respect, and wins the

love of his pupils; who becomes in such a degree a model to them of all that is excellent in character, and an oracle of all that is wise and true in opinion, that they go out from under his influence with the stamp of his mind upon them; go out thinking his thoughts, speaking his words, conforming to his principles; we say, and truly, that the teacher lives in his pupils. When a father so impresses his character upon his child, that one never hears the latter give expression to his thoughts and feelings, and can never be a witness of his modes of action in the varied relations and circumstances of life, without being reminded of him from whom his conduct and opinions have received their direction and mould, we say the father lives in the child. In like manner, when a follower of Jesus so drinks in the spirit of his master; when the lessons of his great Teacher are so interwoven with the very texture of his soul, that the current of his thoughts, feelings and plans runs in the same channel with those of the Saviour, he may appropriately adopt the language of the apostle to the Gentiles, and say, "Christ liveth in me!"

II. But is this all? Is it not permitted to the disciple to rejoice in a more literal presence of his Redeemer? Do we not crave something more than this? Do we not believe in the possibility of something more? Do we not expect to secure something more, when we ask, as heaven's gracious boon, that in all the experiences and changes of life he may be with us, adding sweetness and fullness to our joys, and bestowing consolation in connection with our sorrows? Is not something more implied in the Saviour's promise to be with his disciples, "alway, even unto the end of the world?" It seems to us there is! Why, then, should we hesitate to believe the doctrine, so full of consolation and joy, that our Redeemer is personally present with us; that in our souls he has a home, and maintains an individual and literal life? Why should we deprive ourselves of the inspiring courage, the joyous hopes and the restraining influences of which such a belief is the source? Is it said that we are unable to comprehend how it is possible that our spirit should thus inherit another? And how many other things are there which are not embraced within the limits of our understanding! It is incomprehensible to us how the Creator and Ruler of the universe can be present at every point in his limitless realm, at one and the same moment. It is incomprehensible to us how the spirit of grace enters the human heart, and while his presence there is unperceived and unknown, except as it is revealed by its results, accomplishes his work of renewal and sanctification. The same faith by which we are enabled to recognize Jehovah's voice in every event of Providence, is all that is requisite to enable us to say with Paul, using the words *in their strictest* meaning, that "Christ liveth in us."

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

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SERMON XV.

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GOD'S PLAN OF RECONSTRUCTION.*

"And he said unto them, go ye into all the world and preach the Gospel to every creature."—MARK xvi. 15.

THIS is the grand commission which Christ gave to his disciples as he ascended to his throne in heaven. And this is the work that has been going on for more than eighteen centuries. And yet there is a thick darkness upon much people in regard to it. There is, in various quarters, lamentable ignorance; There is, too, in many minds, a gross if not fatal error. We cannot, then, too closely study this great subject, and I call you at the present time to consider the following points:

I. What is the Gospel? and,

II. The duty of preaching it.

In answering the first point, I propose to show that the gospel is nothing more nor less than a divinely chosen mode of applying the principles and laws of God's government in its administration over the rebellious and sinful race of man. And in

* Preached in the House of Representatives, Washington City, June 3, 1866.

treating upon the second point I intend to demonstrate that, in preaching the Gospel fully and faithfully, we are preaching "*politics*," in the highest and purest sense of the term.

I. What, then, is the Gospel?

We may reply to this question in a single sentence. *It is God's plan of reconstruction!* It is the revealed method of conducting public affairs, where there have been moral discord, social estrangement, and physical violence—the very elements of conspiracy, secession, and rebellion. It is the scheme devised by infinite wisdom, goodness and power for treating with rational and accountable beings, who have violated their obligations to a righteous government, and forfeited their privileges and franchises under it. The object it has in view is, to obtain in the restoration of the sinner, indemnity for the past and security for the future. To do this, the Government must be vindicated and sustained, the law honored, justice satisfied, and mercy extended. The divine authority undertakes to see these ends accomplished. For which purpose an ample guaranty must be found, that shall be every way worthy and competent to bring back the offender under the requisitions and into the benefits which he has heretofore, in his rebellion, spurned. In this process, certain stipulations must be fulfilled and certain conditions must transpire. There must be a radical change in the disposition and conduct, in the heart and life, of the transgressor; so that whereas before, he was full of hatred and opposition to the Powers and Institutions he would have overthrown, he now evinces for them a genuine love and attachment; whereas he stood in an attitude of hostility and resistance before, he now becomes in spirit loyal and submissive; and whereas before, he was wayward and uncontrolled in his iniquity, he now lives in obedience and fidelity to the great principles which constitute the true motive of human action and the real measure of human happiness. In one word, the rebel must acknowledge and deplore his wrong, must confess and forsake his sin; and having done this, must throw himself entirely on the clemency of the Government, not by attempting to dictate to, or trifle with, insulted power, not by menace and defiance, not by bribery and corruption, to obtain his restoration, but by humbly accepting and honestly fulfilling the terms and requisitions which are so justly imposed. Then, upon this state of things, there are certain judicial, gracious, and providential acts, which are developed in the economy of Christianity, and realized in the actual experience of the convert. By virtue of these, man becomes a believer in the doctrines of revealed religion, and enters on the practice of its duties. He is conscious of a regeneration and a new life within him. His enlightenment, conviction, repent-

ance, subjection to the Divine will, go on to ripen out into all the noble attributes and sacred sympathies of an exalted character. He is the man that may be said to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He is the man who is advancing in holiness, and becoming in all things more and more like his glorious Leader. He is no longer a stranger and a foreigner, but a fellow-citizen with the saints and of the household of God. He is forgetting the things that are behind, and pressing forward to the mark for the prize of the high calling of God in Christ Jesus. He is reaching onward to a full redemption, and the perfect sanctification of his whole being. And one day he will be able to say, I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord. Yea, and when he comes to depart out of this world, he will have power to exclaim, in the exultation of triumph, I have fought the good fight, I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day. This is the grand and amazing experience of a human soul under those high sovereign official acts of pardon and forgiveness, of acceptance and adoption, of redemption and justification, of transformation and final glorification, which are destined to culminate in the Resurrection and Immortality, now forever brought to light. In order to this consummation, the theory of the Gospel calls for an instrumentality of moral and spiritual truth, under the administration of the triune Jehovah—the Father to represent the majesty of the Government, the Son to furnish the surety required, the Spirit to dispense that new light of grace which now shines forth in the spectacle of the Cross! These high powers, descending in the scale of being, even down to man himself, in his natural rebellious state, combine, in one long chain of secondary causation, angelic and human agencies with all the ordinances and institutions of the church and state, and all the energies of Providence and grace. They subsidize the physical elements and historical changes of the world; they levy contributions on all the quarters of the universe, and from all the cycles of duration, in order to bring to pass this stupendous reconstruction of a rebel race. And where an individual of that race is tried and found wanting—found incorrigible—they finally cast him out as a refuse thing, no longer fit to be an element in the vast framework of that glorious society which will one day crown with unutterable splendor the ages of eternity!

Here, then, is the perfection of the system of the Divine

government. Its resources are exhaustless, its judgments infallible. It has a Power which cannot be cajoled. It has a Redeemer who can make satisfaction to law, and a Sanctifier who can change the human heart. It has a system of respite and probation. It can safely treat with the disaffected, either upon the covenant of grace or the covenant of works—by the former, to pardon, justify and save—by the latter, to convict, condemn and punish. Its compassion is put forth, not on the principle of *amnesty*, but upon that of *reprieve*. Resting upon the pledges and sufficiencies of the one Substitute and Mediator between God and men, it makes all the precision of a specific trial and a certain conviction. Its decisions of acquittal from the consequence of crime are the exact judgments of guilt judicially ascertained, as well as the magnanimous awards of pardon upon the genuine confession of the delinquent. The secret of the whole matter is briefly this: having fallen under the covenant of works, mankind are now to be tried under a covenant of grace—not by the virtue of a mere perfunctory oath, but upon their faith as a condition of acceptance, and their repentance as the evidence of submission. It hence results from this method of administration that none can ever escape. The every sin of every sinner must find him out for penitence or for punishment. There is a stroke for every transgression, either upon Christ, the substitute, or upon the sinner himself. Whoever falls on that stone shall be broken, but on whomsoever it shall fall it will grind him to powder. I therefore solemnly protest against that mawkish sentimentalism, so rife in these times, which mistakes itself for the spirit of Christianity, and deliberately sacrifices the demands of justice in order to indulge a mistaken and mischievous leniency. There is majesty as well as mercy in the Divine government. There is dignity as well as gentleness in that great supreme authority which rules over angels and men, and the interests of the universe require that the Divine beneficence shall not be despised or perverted with impunity.

This, then, is the object and design of the gospel. It is the system of Divine government over rebellious men—to restore them if they will, or to reject and destroy them if they will not, yield obedience to the requisitions it thus lays upon them! And it is the only mode divinely devised for erecting an absolutely perfect and glorious society out of the ruins of the fall! I come, then, to consider,

II. The duty of preaching it.

The race of beings to be affected by such a scheme as this are susceptible of knowing and obeying the truth. This being the great instrument of intellectual, moral and spiritual influence, it is that which must act upon mankind its own appropriate effects.

We therefore perceive reasons in its own nature and results which warrant its propagation and diffusion among men. The truth of the gospel is just that kind of illuminating and transforming power which is adapted to the human race in their dark and sinful state. Hence the philosophy of making known that gospel to the ends of the earth. For if this is the policy of the divine government in its treatment of a single race, the proclamation of that policy becomes an imperative necessity. And the special duty of it springs from the command of Christ. The obligation is laid by divine authority, the supreme will and sovereignty of God, and enforced by the universal wants of human nature. It is officially and expressly laid upon the Christian ministry, to whom in the Christian church this momentous work is committed. It implies and enjoins the co-operation of all who can in any wise further their mission by legitimate countenance, aid or support. The duty of preaching the gospel is confined to no exclusive spot or country, but extends to the entire population of the human race. It is restricted to no single method or mode of propagation, but embraces all lawful and proper forms of spreading it throughout the earth, and the employment of all agencies and instrumentalities for its thorough and complete dissemination. If, therefore, we use the term "politics" in its original and expressive significance to denote the science and practice of government, and the term "gospel" to signify that peculiar method of divine government which is applied in the treatment of the human race, then he who most thoroughly comprehends and boldly proclaims the doctrines and principles of the gospel is the man who is at the same time preaching the highest order of politics, if by that word be intended, as before suggested, the principles of the divine administration involved in the redemption and rescue of the ruined children of men, because the gospel in its whole design and scope is a scheme which embodies and proceeds upon those principles from the beginning to the end. In this view of the nature of Christianity, religion and politics *are one*, and they cannot be divorced without destroying their integrity and visiting upon society the most injurious effects. Teach a man that politics and religion have two special and separate spheres of ethics and of action, and that his moral character in the one sphere may not be and is not affected by what he is or by what he does in the other, and you have inculcated one of the most gross and dangerous errors in the philosophy of politics and religion—you have given him a license to set up one standard of morality in one sphere, and another in another; or worse than this in attempting to divorce the two, you have said he may be without principle in the one, as he may be without piety in the other. And thus you have struck at the very core and substance of Christian vir-

tue itself. You have paralyzed the conscience, darkened the understanding, perverted the reason, distorted the judgment, depraved the heart, and undermined the very foundations of human character itself—and you have left nothing in the place of all this but self-seeking in the State and formalism in the church. Patriotism becomes a venal thing and religion a mere ecclesiasticism, the empty show of superstition, bigotry or hypocrisy, the one a mockery of freedom, the other a hollow ritual!

Now, when there has been convulsion, how are we to obtain a calm? when there have been enmity, obduracy, and fierce contending strife, how are we to establish harmony, friendship and peace? When once the members and portions of society have been thrown apart, the law has been defied. The order of things disrupted, and dissension, and diversity have existed throughout, breaking down the safe-guards and securities of innocence, and trampling under foot the claims and interests of righteousness and truth. How can such a state of things be remedied—how can the offence be made to cease, and how can reconciliation and repose succeed?

Such are in fact the very questions which have come up for settlement between God and men. Such are the very problems which the gospel attempts to solve; and now when I come to preach the gospel, am I to be told that I must not preach politics; in so doing, I am perverting and prostituting the very object and end of the Christian ministry, and misleading the people—that in fact I have become a wolf in sheep's clothing, ready to worry and devour the flock; that I belong to the number of those who are worthy only of malediction—of the woe pronounced by the prophet upon the pastors that destroy and scatter the sheep of the Lord!

On the other hand I hold that so far from traveling out of the legitimate and proper sphere of the gospel, in endeavoring to develop and enforce the great doctrines it reveals, it is he who refuses or neglects to do this who is perverting or suppressing the truth and misleading the people. And I charge it this day upon large portions of the nominally Christian church and of the Christian ministry in our land, more especially in the South, that judging from the apparent effects of their course, they are seriously, and in some cases no doubt radically delinquent in their manner of handling the very first rudiments of the gospel. And there needs to be a new state of things in the church and among the ministry of Christ. The gospel must be presented in its living issues of to-day and for all coming time; it must be preached in its fullness, plainness and power, and not as it now, alas, too often is in the oldness and deadness of the letter, before ever we shall see such deep-wrought and widely prevalent effects as we are apt in our enthusiasm to ascribe to it. Who is it that is

to rise up and testify for the Lord in the midst of a crooked and perverse generation? Who shall assume to instruct the people? Who ought to know what is wise, what is just, what is right, what is true, what is good to be done or not to be done, if it be not the religious teacher? On all questions of moral obligation of the duty of men to God and one another shall not the minister of Christ presume to know as much and to understand as much (other things being equal) as men who pursue other callings in life, however successful or eminent they may be in those callings? And you may be sure that the people will have instruction somehow. They will derive it from one source or another. If they cannot get it from the pulpit they will go to the forum, the bar, the club-house, or the hustings. They will look for it in the issues of the public press. And how are those public men of our times, who are seeking to do right, and striving honestly to perform their duty in the midst of great obloquy and opposition, to be encouraged and supported, if not by the countenance and sympathy—the moral aid—the testimony and the prayers of the Christian ministry and the Christian church? And how are those public men who are proving recreant to the highest duties and obligations which men can ever owe to their God or their country, their age and the world, to be warned and admonished, or, if need be, exposed and abandoned, unless it be by the principle, and piety, and religion of the land?

Ought the Christian ministry and the Christian church to be silent in reference to great matters of wrong and right, and thus leave public opinion and sentiment to drift away before whatever gale of selfishness, ambition, or frenzy may chance to blow upon it? We know there are those who think that nothing should ever be introduced into the pulpit or the church to disturb its peace and harmony—that nothing which can annoy or irritate any individuals or any number of people who may profess attachment to the church should be permitted. The idea is, that the proper preaching of the gospel embraces the prophesying of smooth things, and the sowing of pillows under the armpits of the hearers, so that taste shall be gratified before principle, and peace be secured before purity; and no matter how deranged or pernicious the actual condition of things may be—no matter how unchristian or how antichristian may be the spirit which pervades and actuates the multitude, it is regarded as an offence, as a violation of the dictates of prudence and wisdom, as an unnecessary and headstrong persistence against the concord and harmony of the community, and an innovation upon the long-established usages thus recklessly assailed.

Now I have no sympathy with this kind of philosophy or religion. I believe it to be a deception and a snare, and that sooner or later it will produce universal corruption and weakness, and

finally end in the destruction of all the interests it was intended to conserve! But this is a very different thing from the attempt to advocate a union of Church and State. Here we have two separate orders of institutions divinely appointed, and each has its own appropriate functions which must not be confounded—which indeed cannot be any more confounded than the functions of the members of the body—though all are animated by the same spirit of life. What we maintain, therefore, is not the necessity of a union of the political and ecclesiastical systems, but that the same spirit shall pervade and animate them both, and that shall be the spirit of righteousness and truth. To this extent we intend to preach politics in the pulpit, and the pulpit will have no charm for us when such politics are left out of it, and men, under its instructions, are left to play the part of sinners in their citizenship, and the part of saints in their churchmanship. When we are compelled to choose such a pulpit, or be deprived of any public position whatever, we shall gladly go into retirement rather than toil or sell our conscience in order to keep our place! The bread-and-butter principle, the trimming principle, the loaves-and-fishes principle—these ought to have and can have no place in the creed or the conduct of a man who means honestly and faithfully to preach the gospel of Jesus Christ to his fellow-men! Let us agree, then, that it is the duty of the Christian ministry to preach the pure and simple gospel. But it must be then their duty to preach it all, one part of it as well as another. And if the effect of a preached gospel be the conviction of sin, how shall the political sins of men escape, or how will their public conduct in those great affairs which concern the happiness and welfare of the millions be shielded from its scrutiny? The exposure and rebuke of men's iniquity, whether in high places or in low places, whether the sin be in the form of a foul habit or a pernicious sentiment, a vice or a passion, a lust or a prejudice, is just as much a constituent part of the work of the ministry of Jesus Christ as the exposition of the atonement—"of grace, mercy and peace, or of that abode where the wicked cease from troubling, and the weary are at rest." And this kind of preaching is all the more necessary and important among a people who are restive and disposed to complain of and resist it. Such a population ought never to be let alone, when they are so deceived, so blinded, so benighted, as to complain of the preaching of politics, meaning by politics the exposure of their sins. There, in those communities, the very cover of the heart of man should be lifted off and the gospel poured into it, politics or no politics! It is declared that when God's judgments are in the earth, the inhabitants thereof will learn righteousness. But there are some slow to learn—ever learning but never able to come to the knowledge

of the truth. To them pay out the politics of the gospel in all its freedom, and rouse them, if possible, to the fact that since they have been dozing and slumbering in their old obdurate notions and sodden opinions through the stormy years of slaughter and civil war, the nation and the world have been rapidly advancing, and the great hands of human liberty and happiness have moved forward on the dial-plate of God! From this exposition of the nature of the gospel, and the duty of preaching it, I wish to derive the following

OBSERVATIONS.

1. It becomes us to make an individual and personal examination of ourselves, one and all, that we may know how we stand related to this divine mode of government over men. For whatever of sin in thought, word, or deed we may have committed throughout our whole life, we shall be held to answer at the bar of God, unless indeed we shield ourselves under the advocacy of Him who alone can stand up unappalled amid the agitations of the last great day. We have all need of the strength He gives to bear our daily burdens, and of the wisdom He bestows to guide our daily course, and of the courage He inspires to meet our daily strifes. Yea, and we shall each and all have need of those hopes and consolations which attend the good man in the hour of death—which gild the darkness of our mortal state, and point the pathway bright with victory to our home beyond the stars! Let me entreat you, then, not to postpone the settlement of this great matter with yourself and God. Let no distractions of the world, no allurements of time prevent you. We shall soon all go hence, and the places which now know us, will know us no more. Oh, let our departure be a triumph and not a disaster, and may the ever gracious One on high bring it to pass!

2. Again: We observe, that the study of the gospel might be a source of wonderful assistance to those who are called to conduct the affairs of human governments. Especially now, while our own nation is rocking on surges of rebellion, and there is need of so much firmness tempered with mercy—of so much severity mingled with lenity, would we commend our public men and the whole people to consult, again and again, the spirit of God's Word. There it will be discovered that the sin of the transgressor requires a sacrifice—an atonement—to satisfy justice, and that mercy itself cannot dispense with the conditions of repentance and reformation.

It is plainly demonstrated that, under a rightful government, like that of God, it is impossible to restore harmony, and lay the foundations of a solid and lasting peace, without indemnities for the past and securities for the future. This, if we understand it at all, is the theology of the Bible, the theology of the

New Testament, the theology of Jesus Christ. Whoever undertakes to improve upon this plan by changing the conditions, will find in the end that he has mistaken both justice and mercy, and that instead of profiting he has done injury to society. We may learn wisdom in this our day from this sacred volume if we will; we may see just how far its changes have extended, and where, at this hour, stands the great central principle of Christianity—the cardinal doctrine of justification by faith—in its application to the condition of our race. The Old Testament is emphatically a book of wrath. The thunders of violated law are launched on the heads of sinners without reserve. At one time a world of them is destroyed at once; at other times nations are destroyed, and whole peoples exterminated by the sword. The earth swallows them; fire and flood, famine and pestilence, pursue them into a hard bondage and a harrowing death; they are given up to captivity, prison, slaughter. The very forms of law are often primitive—a system of divine vengeance for the sins of communities. Armies receive commission to waste, pillage, and kill, among all the inhabitants of the land; and so plagues descend and gross darkness covers the people all through those old dispensations. But when we enter the New Testament period, there appears a new exhibition of justice and mercy, and we see a new adjustment of the controversy between God and man, which brings out a principle and an agency of a far different character from any conception of human philosophy or reason beside. And what is it? Why first to fix the condemnation of law on the guilty parties—to vindicate the authority and supremacy of the righteous Government. Then to break down the power of the rebellion and the rebel—to subdue and spoil the sinner of all his enmity and opposition. Then to provide ample guaranties for the security of all interests. Then to set the terms of pardon justification, adoption. Then to change the heart, renew the nature, transform the disposition, and re-mould the life, so as to bring all into conformity to the ruling and righteous will and law of God. Thus the physical violence is laid, the social estrangement dispelled, the moral discord removed, and a glorious assimilation occurs. The spiritual kingdom becomes homogeneous, and reconciliation complete. This is redemption, sanctification, and glory. It is human salvation by the Son of God. Hope here; fruition hereafter; death closing a life of obedience and faith, and followed by Resurrection and Immortality.

Now, under this system of atonement by the gospel a mere maudlin sensibility is not enough. Parties representing the supremacy of rightful authority do not come forth upon the rebel all reeking in his enmity and defiant in his opposition, to lavish upon him the tender mercies, the infinite compassions of a blind

and doting benevolence. They do not come forth and say: "Oh, now the sinner is disarmed; he is no longer powerful against the Government; he is conquered, he is subjugated—that is enough; let us not look too closely into the state of his feelings, or the number of his crimes; he is but a poor sinner at best; let us love him; let us forget the mischief he has done, the woe he has wrought; let us cherish him, foster him, lionize him; let us visit him at once with all his forfeited titles, and reinstate him in all his pride of power, without a moment's question as to the condition of his heart, or the principles of his life."

Men who have been engaged in procuring pardons for those guilty of flagitious felony—men who assert that "there is such a thing as an idolatry of principle!"—men whose notions are decidedly loose or incredulous in regard to what the Scriptures declare of the severity and judgment of God, may indeed indulge in that foolish, weak, inconsiderate display of a hasty and unthinking magnanimity, by which the very essence of justice is defrauded, and the life of the Government stabbed to the heart! Now, on the other hand, though God is declared to be *love*, yet that love does not blind him to the existence and nature of sin. He comes forward, on the contrary, to show its odious and bitter qualities, in what it has to do against the representative of innocence in the earth, in the person of his Son, as the second Adam and federative Head of a redeemed and renewed humanity! A study of this great exhibition must make even human rulers wiser and better, and supply to human governments this prime essential truth, that *justice must be done, even if the heavens fall!* Yet the pillars of justice support the throne of the eternal Godhead! If men would study the gospel for their politics, they would become better politicians than they often are!

3. I observe again: that the great practical heresy of our times is the attempt to divorce religion from politics. Heretofore, and in other countries, the grand mistake lay in establishing and perpetuating a union of Church and State. The founders of this Republic were determined to avoid this fatal error, but we, their children, live to see an attempt made to go beyond this wise and healthful policy, and to adopt and enforce a doctrine in the opposite extreme—that there shall be no connection of religion with politics in the Christian pulpit, and that the Christian ministry shall be confined to dispensing what is *termed* "the unsearchable riches of Christ"—"the preaching of the pure and simple gospel of the Son of God." And by this is meant, if the position means anything at all, that there must be no allusion in the pulpit to the topics of the day—the subjects of political or public interest; and consequently there must be no

exposure of injustice, of outrage and of wrong; no maintenance of truth, justice and right; no free, fair, solemn discussion of the great principles of divine and human government, as applied to the men and the measures of our times. It is said that "the gospel does not need the vehicle of politics for its advancement; the gospel prefers to walk alone; it always does walk in its own strength; it is stronger when left alone. The church is to be built up by the conversion of individual sinners. The church may, and when occasion arises she ought to, let her voice be heard, as the voice of God, amidst the conflicts of men and nations, enunciating truth, and warning those who engage in iniquity." What stupid nonsense is all this! And yet this kind of disquisition recently appeared in one of the prominent organs of an important denomination of Christians in our country.

Let us look at this position for a moment. "The gospel," it is said, "prefers to walk alone; it is stronger when it does go alone." That means that it must not touch politics; very well. In the next breath, however, it is said, "the church is to be built up by the conversion of individual sinners!" Ah, indeed! Is that so? "Conversion of individual sinners!" Conversion from what? Why, from their sins, of course. And yet the gospel must eschew politics! Then we are reduced to this: either that there are no sins in politics, or that men are never to be called to account for their political sins, and therefore need no conversion in that respect; and this, reduced to its lowest terms, and set forth in plain language, means this: that the gospel which is to be dispensed from the Christian pulpit, is a system of truth of such a nature, and that the individual and aggregated opinions and conduct of men in their political character and capacity, signified by the term "politics," in its accommodated acceptation, constitute a sphere of duty and obligation so totally different that there is really no connection between them; that the jurisdiction of the one is entirely outside of the other, to such a degree, and in such a sense, that a man may be consistently a saint in the church and a sinner at the polls! That is the position which is likely to be taken, and I fear *is* taken by many of the clergy and of the churches in our land today. I do not say they would come forward and declare it in so many words; on the other hand, when charged with it, they would probably seek to repel the charge, and perhaps indignantly. But what I do say is, that they are practically in that position, according to my opinion. I derive it, as a logical and unavoidable conclusion, from observation of their teachings, their conduct and their spirit. No matter what a man may do in the sphere of politics as they understand it, their position is that the Christian pulpit has no right to interfere or meddle

with it, or even to allude to it. And on this account there is a growing disaffection on the part of certain classes of the people towards those Christian ministers, whose theory and practice in reference to this subject evince a different—a far plainer and bolder course.

It has become, therefore, a fundamental question, whether in the future the Christian ministry are to be tongue-tied, as they have been certainly in some important respects in the past—whether this nation is prepared to receive a full application of all the principles and doctrines of the gospel, and a faithful Christian ministry, who will not hesitate to declare to all the people, without favor or distinction, the whole counsel of God; whether the pews are to gag the pulpit, or the pulpit guide the pews; whether, in short, there is to be a reign of righteousness both among the clergy and the laity, both in the church and in the state, both in politics and religion!

To say that "the gospel must not effect politics," and yet to say that "the church ought, when occasion arises, to let her voice be heard, as the voice of God, amidst the conflicts of men and nations, enunciating truth, and warning those who engage in iniquity!" and still further, to add, that "in this necessity slumbers a danger!" is to utter nothing more nor less than puerile jargon. To say that "whenever the church turns aside from the simple work of saving souls by the preaching of the Cross, to become a habitual defender of bills and laws and politics, *on whatever side, (!)* then she becomes a perverted church," is to utter, in the first place, what is simply impossible and absurd, and, in the second place, to insinuate a misrepresentation and a falsehood. Now, there is a right side and a wrong side to every question of morality, or involving moral principle. "Bills and laws and politics" partake of this nature. In defending the *right* side of them, the church *does* not and *cannot* turn away from her simple work, for such advocacy is part and parcel "of saving souls by the preaching of the cross." And hence, also, it follows that the assertion or teaching that a church so acting becomes "perverted," is an insinuation of falsehood.

It becomes, therefore, a vital question to determine what course the Christian ministry of this day will pursue. Are we to be silenced by a hideous heresy like this, when approving the Sabbath-breaker, the profane, the dishonest, the intemperate, the licentious, are we to be stopped by the murmur, the complaint, that we are teaching politics, and have left religion out of doors. And so when men sit down before us with a dark, and narrow-minded, and ignoble prejudice, a disposition to crush and grind down some poor less fortunate fellow-creature than themselves, and demand of us to spare their souls, shall we do it? Shall we connive with them in cherishing these feelings which disgrace and degrade our manhood far more than any natural or physical

deficiency or deformity can do? I say, No. Let us explode this bloated and monstrous heresy to the winds, and walk once more upright, and in the simple freedom of the sons of God!

APPEAL.

My hearers, the great conspicuous absorbing difficulty, the iniquity that has well-nigh ruined our temporal estate, and stained most deeply the honor of our nation, is human bondage. To shield and sanctify this monstrous wrong, the church went down into the dirt—the magistracy and statesmanship, and all the powers of the Republic were given to it—the voice of the American clergy was mainly silent. To refer to its giant wickedness in the pulpit was preaching politics—*is preaching* politics now in the estimation of many—and by this they mean that the gospel is abandoned, that the cause of true religion is forsaken! Yes, we are living still to day, after so many years of bloody and terrific war, amid the reviving and angry relics of that foul theology. Our people then had a defective and erroneous gospel, the gospel which sanctioned slavery and ended in the descending judgments of God! I know that the swash and the debris of the old slave oligarchy lie all around us, and that somehow of late they seem to have been galvanized into a ghostly phosphorescent life. But they are destined to be thoroughly extinguished and swept out. I see God's river of salvation pouring over into these ancient channels and cleansing away many a foul wrong. I see God's winds are blowing and the cloudy, murky sky of our mor al meanness is clearing up! I see God's storm passing over, and the laughing and fecund world is blushing in her smiles! We are to have yet the true gospel of Jesus Christ fully preached in this land—the gospel of liberty and purity—the gospel of equality and fraternity—the gospel that can light our passage to the tomb and bear our souls beyond it to the glories of the eternal throne. Such a gospel will yet prevail throughout the earth, and they will be the strongest and best who stand by such a cause. Whoever wants power and dominion let him not seek them in human combinations, or the forecasts of earthly fortune, but rather in the favor of Him whose name is a high tower, and whose kingdom ruleth over all. The wicked shall be ensnared and discomfited; they shall surely pass away and be found no more. I have seen them already like wasting shadows gliding from the daylight and glistening with the darkness, disappearing out of sight. They are going down the dark river of contempt to be lost at last and forever in the fathomless ocean of oblivion! So shall perish all that have been unfaithful to truth and justice, to humanity, to country and to God; but they that have turned many to righteousness shall shine like the stars of the firmament forever!

SERMON XVI.

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HIDDEN SINS EXPOSED.

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.

"And if thy foot offend thee, cut it off, etc.

"And if thine eye offend thee, pluck it out," etc.—MARK ix. 43–48.

JESUS CHRIST never spake without some important meaning. He often spake unintelligibly to those around him, for to them it was not given to understand the mysteries of his kingdom. But to us his parables are plain, and we see them always bearing, with great beauty and force, upon that important work, the life of God in the soul of man.

The disciples had been agitating the question, Which of them should be greatest. Jesus enquired into the subject of dispute. They were unwilling to reveal it. But he knew what was in their hearts; and after gently reproving them for engaging in such a controversy, and for condemning some who followed them not, he introduced the words of my text. He saw that they were ambitious of worldly honor. He knew the danger to which this exposed them; and, in the language before us, he told them to cut off instantly this rising passion, lest it should forever prevent their entering into life.

Could the thoughts of men's hearts be revealed, we should be amazed at the variety of passions and pursuits which concur to the destruction of the soul. True, it may be given as a general reason why sinners perish, that they will not come to Christ that they may have life. But the causes of the rejection of the gospel offer are probably different in every individual, and often hidden from the individual himself. A few general excuses are commonly given for not becoming Christians—such as these: "Men cannot come to Christ without divine influence, and that influence is not imparted;" "want of time to attend to religion;" "pressure of worldly cares;" "want of conviction of the truth of religion, or of the necessity of religion, or of the truth and reasonableness of this and that doctrine;" when not one, perhaps, is the true reason. Some one small, but often hidden and unsuspected passion—some easily besetting sin—is

most usually the real cause of men's rejection of the great salvation.

It will be my object, in this discourse,

I. To prove the truth of this assertion: that there is some one small, but often hidden and unsuspected passion, some easily besetting sin, which is usually the cause of man's destruction.

II. To give some rules for its detection; and,

III. To shew in what manner, when detected, it should be treated by us.

In eliciting the truth of the position before us, I need call your attention but to a single peculiarity in the history of man: that while his life is full of sublimity—whether we consider from whence it came, how fearfully and wonderfully we are made, in what a world we are placed, for what we are living, how short life is, and what eternal realities are connected with our present state of being—yet life is made up, for the most part, of small things; and these things fill the vision, and engross the soul, often to the utter exclusion of other and most important objects. A piece of ground, a yoke of oxen, a domestic relation—alas! these may be considered great things, compared with a thousand others; trifles light as air, which here engross the immortal mind. Not that it is improper they should have place in our thoughts and place in our affections; the man who neglects little things will soon come to ruin. It is only the great man and the wise man who gives the smallest concerns their proper time and attention. Yet such is man, that the trifle, light as air, may shut out concerns of infinite moment. "I hold," said Whitfield, "a guinea before my eye, (suiting the act to the speech,) it is but a small thing, yet it shuts out the sweet green fields, the beautiful sun, all the beings that inhabit this world. So is it with many a small worldly object, or sinful passion. It may shut out Christ, and the soul, and heaven, and the great God himself." In the parable of the supper, the invited guest chose to go another way. Why? Because the yoke of oxen engrossed his heart. Of far less value they might have been to him than the marriage feast; still he preferred to go and prove them; they stood between him and a higher object. An ambitious spirit stands in the way of an acceptance of the gospel. The gospel requires humility; that each esteem others better than himself, and that we wash the disciple's feet. Hence, an ambitious man cannot enter the kingdom of God. Covetousness is in the way of the gospel; it is idolatry. While the man knows not how to open his heart, and distribute liberally his substance, it is easier for a camel to go through the eye of a needle than for him to sit down in the kingdom of God. The pride of life is inconsistent with the lowliness and spirituality of the gospel. And hence rich furniture, splendid equipage,

and gay apparel, have often formed impenetrable barriers against the calls of Christ. Malice, hatred and revenge shut out the Saviour. God is love; and he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? A man may be pressed with an invitation to the gospel feast. But if he comes, he must come in love to all who sit at that feast. He may say, "My heart is there; it is my duty to go; but there is one whom I hate;" and this feeling of enmity may forever prevent his acceptance of the great salvation. Often the ruling passion, the easily-besetting sin, is the lust of the flesh, the lust of the eye. Sensuality has destroyed its thousands. Often it is intemperance; the cup, or salvation must be renounced; and, when pressed with the gospel call, the miserable slave of the bottle says: "Oh, I pray thee have me excused."

I proceed, secondly, to shew how the ruling passion, the easily-besetting sin, the great hindrance to the soul's salvation, may be detected.

Perhaps some know it without any investigation. It is manifest to them and to others; it lies upon the surface. It may be manifest to others, and not to the individual himself. Often the minister of a congregation knows well why this and that individual are so steeled against all the weapons from his spiritual armory, though the individuals themselves are unconscious of the truth. And though it may be known to the individual as one of the causes, and a prominent cause, he may be unbelieving about it as the only unyielding and hitherto impenetrable cause of his rejection of the gospel.

First, then, if men are faithful to themselves in this matter, they may detect the evil by inquiring whether there is any practice, pursuit or feeling which, upon trial, they are unwilling to renounce or abandon for Christ.

When sinners hear the gospel, and are roused from their lethargy by the terrors of the Lord, and allured by the exceeding great and precious promises of the gospel and the joys of heaven, they in general feel that they are willing to be saved; and not only so, but willing to comply with everything that may be required for salvation. "Lord, I will follow thee," is their language, "whithersoever thou goest." All things will they surrender to Christ. They see not how blame can be attached to them as rejectors of the gospel. But let them try themselves, and prove themselves; let them cause everything to pass in review on which their affections are placed, and attempt to surrender them up, one by one, and they will usually find one which they will not surrender; no, not for eternal life. No doubt when the young ruler came to Christ to inquire what he should do to inherit eternal life, he thought he was willing to do everything

that Christ should require. And when Jesus said, "Thou knowest the commandments—do not commit adultery, do not kill, do not steal, do not bear false witness—his mind triumphantly assented to all this, and he felt secure of salvation. But Christ knew his heart—knew that he had one ruling passion—a right eye, a right hand—and he said, "Go thy way, sell what thou hast, and give to the poor, and come, take up the cross and follow me." The youth was astonished and went away sad. His heart was shown to him as in a mirror. He saw that there was one thing he would not surrender; no, not for heaven. Bring yourself, my impenitent friend, to this test, and learn what is keeping you from the kingdom of God. You may say it is not wealth, for you have none to surrender. Very well; be it so. It may be pride, it may be ambition, love of applause, the company of the world, depraved appetite, hatred of one by whom you may have been injured. It is not the divine decree, nor want of opportunity or capacity to become religious, that keeps you out of the kingdom of God, but this one thing which you will not abandon.

Again: If men will be faithful in this matter, they may detect the evil by inquiring what sinful practice or affection they can retain, and at the same time, in their own view, be Christians.

Many impenitent men are externally very religious men—i. e., they externally engage in religion with much zeal and constancy. And they flatter themselves that they can do so and please God, though they retain some sinful affection or practice. They do not feel so in relation to every sinful affection or practice. This would be an outrage upon all religious pretension. They are, therefore, ordinarily spotless characters. Still there is some affection or practice which they harbor, feeling that they may harbor that in perfect consistency; perhaps it is covetousness, or enmity toward a neighbor, or secret violation of the Sabbath, or undetected fraud in business. This they flatter themselves they can retain and be acceptable worshipers, and gain eternal life; as did Naaman, the Syrian, when he said of bowing in the idol's temple: "The Lord pardon thy servant in this thing." Let men be faithful to look after that which they are thus hiding from the Lord, and they will soon know why they neglect the great salvation.

Thirdly: If men will be faithful in this matter, they may detect the cause of their ruin by observing for what evil affection or practice they are ever ready to apologize. No doubt, to recur again to the case of the young ruler, he was ready to apologize for his love of riches. Had he been accused of profaneness, or cruelty, or breach of the Sabbath, and had his conscience condemned him in these things, he might at once have confessed and repented; but his idolatry was of wealth, and we can hear

him say as he turned in sadness from the Saviour: "This is my inheritance; I have wronged no man in its acquisition; it is necessary for my maintenance and respectability, and how can I give it up?" Thus for his idolatry of wealth would he apologize. Men become blinded to their besetting sin, their ruling passion, by affection. It is so pleasant to them, they see not how it can be evil; and they are so miserable without it, that it seems absolutely essential, and with the drunkard holding on to his cups, they say, "How can we give it up?" But God has made no sin necessary to human comfort or happiness, and the greater the sinner's apology the greater the evidence that this is the right hand or foot which offends—the sin that is ruining body and soul.

Again, fourth: If men will know the truth in this matter, they may easily ascertain what sin is working their ruin, if they will enquire after the one which they carefully conceal from the sight of others.

Some sins men commit openly—such as profane swearing, Sabbath breaking. These are not the sins from which is to be apprehended the most danger. From these, men may easily be driven, and they may give some reason to hope that there is a saving change in them, while the viper lies concealed in their bosom. Men are not usually willing to acknowledge who is their master. The covetous man affects to be benevolent. The ambitious to be humble. The intemperate to be prudent. Now, where there is a vigorous and continued effort to conceal any sin from others, where men find that, after clearing themselves from all guilt before others, they flee away to some secret indulgence of which, on no consideration would they have others informed, there they may be assured lies their danger. And if they would be faithful to search and prove themselves in this matter, they would soon detect the destructive passion. From whatever sin, my dear hearers, you would hide from the view of others, escape as for your life. Oh! the secret sins that are filling up the world of perdition with ruined immortals.

Another test which will seldom fail of eliciting the desirable truth, is a rising of heart within us when any particular sin is charged upon us, or an attempt is made by others to affect a reform in us in that particular.

You remember the case of the king who said of the prophet, "I hate him because he speaks evil of me." He would have been equally popular with him with other prophets, if he had not exposed his peculiar sins. Why was John Baptist cast into prison and beheaded? Because he exposed the sin of Herod in taking his brother Philip's wife. And had Herod been at all anxious to know what was ruining his soul, he might have seen it in the emotion produced by the reproof of John. What was

it in the preaching of the Saviour that angered the Pharisees? Was it the doctrine of the resurrection? No. In that they felt no condemnation. But when the Saviour said, "Wo unto you Scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; ye pull down widow's houses, and for a pretence make long prayers;" then they were angry with him; and had they been anxious to know the rottenness of their heart they might here have learned it. Human nature is the same in all ages. Some sermons seem to excite in the hearers no emotion at all, though much important truth may be expressed. Why is this? Because, perhaps, they present no picture of them or of other's, exciting feeling. Some sermons please much. Why? Because it may be, the sins of others are exposed. Some give great offence, because individual sins are brought to light, and the hearer exclaims of the preacher, as did the king of the prophet, "I hate this man, because he speaks evil of me." This, then, is a strong test of a course of danger. If any are irritated and angry when a particular sin is exposed, or when a friendly attempt is made to reform them in that sin, let them be assured they have for that sin a peculiar attachment; it has entwined itself around their heart; it drowns reflection, and sooner than relinquish it, they will relinquish heaven.

I will detain you with but one test more which men may profitably improve if they are anxious to discover the offending hand or offending eye. If any have any sin or vicious indulgence in which they find pleasure on the Sabbath; or any lawful worldly pursuit which they find obtruding upon their thoughts when in the house of God, and especially in seasons of devotion, *that* is taking the place of Christ, and is endangering body and soul.

Of what was it those men were thinking when invited to the marriage supper? Plainly of that which kept them from the supper, of their farm, their yoke of oxen, their domestic connection. It was this thing which, then under the preaching of the gospel amid the invitations of mercy, engrossed their thoughts and affections, and not something else which proved their ruin. Man need not go afar off to find what it is that is keeping them out of the kingdom of God. If they do, the sea will say it is not in me, the depth, it is not in me, but it is in your own bosom. Tell me then, my hearer, what sinful affection, or pursuit, or what lawful worldly employment has this day engrossed your thoughts in the house of God, and I may tell you what it is that may be keeping you from eternal life.

Having shown how the ruling passion, or easily besetting sin, may be detected, I proceed, Thirdly: to show what course in regard to it should be pursued, if we would be saved.

This course is pointed out in the text: "If thy hand offend

thee, cut it off: it is better for thee to enter into life maine than having two hands to go into hell, into the fire that nev shall be quenched, where their worm dieth not and the fire not quenched. Some poor unfortunate maniacs, giving this literal interpretation, have in religious melancholy maimed the selves for life—an act which has been construed abundant against all religion as fanaticism and madness, while at the sar time, losing a right eye or cutting off a right hand, or even s rificing hecatombs of lives in military service, has been accou ed the purest patriotism. Were the literal excision of a lir demanded to save the soul, what would it be? Ah! nothir And yet if it would effect the object, thousands would subn to it, who will not yield their hearts to the Saviour. But t apostle tells us we may give all our goods to feed the poor a our bodies to be burned, and yet, if we have not charity, we a nothing. The direction is figurative. The sin must be cut c The corrupt affection must be plucked out. Such is its pow over the mind, blinding it continually; over the conscien deadening it; over the appetites, increasing their calls; ov the whole man, locking up all his powers, and sealing him up the day of wrath, that there is no way of salvation but to cut off, to root it out, to break from it at once and forever. I kn this is not generally the opinion of mankind. Men, say th must reform gradually. But a gradual reformation is no ref mation. It is only being not quite so bad, but in reality no b ter. It is no turning to the Lord in repentance. It is still ho ing fast the sin, continuing in wilful bondage. What! shall t liar be told, falsify still, only with less boldness? the blaspl mer, swear on, only with less affrontery? the lover of stro drink, drink on, only be prudent, reform gradually while t poison is destroying his vitals? and the worldling, love the wor only not with that intensity of affection to which you have be accustomed? No; such is not the language of reason or of Scr ture. "If thy right hand offend thee," if any sin dear as an ha or an eye, is proving thy ruin, "cut it off and cast it from the He who trifles with sin, rejects his Maker.

But what shall be said of lawful worldly pursuits which gross the heart? Must the land be forsaken, the oxen sacrificed, the wife be discharged? and, because life's toils, a cares, and pleasures too, engross the heart, must we cut loc from all, and, like the hermits of old, retire to the deserts? N nothing of all this. Neither reason nor the Bible drive us such extremities. But reason and the Bible teach us that th must be cut off as offences; that the affection for them, which superior to our regard for God, and which is ruining the so be at once destroyed; for Christ has said, "Whoso loveth fath or mother more than me, is not worthy of me; yea, if any m

hate not father and mother, houses and lands, he cannot be my disciple."

Time will not admit of my enlarging on the motive to pursue this course prescribed for our salvation, a motive drawn from the realities of eternity. Better for thee to enter into life maimed, halt, or with one eye, without the sins and pleasures of the world, than having all these to be cast into hell fire where their worm dieth not and the fire cannot be quenched. When present scenes shall have come to an end and the soul shall have passed away to its dread account; when the heavens being on fire shall be dissolved, the elements shall melt with fervent heat, and the earth with all that is therein shall be burned up; then will be realized the meaning of that declaration: "What shall it profit a man to gain the whole world and lose his own soul, or what shall a man give in exchange for his soul."

Hearer! look into your own heart and know your state. Are you a stranger to religion? If you are, it is because you are a slave to some sinful passion, some worldly power. You may complain of the divine decrees, or want of time, or some inability to attend to religion, but God knows your heart, sees your easily besetting sin, its power to engross your affections, to drown the voice of conscience, to quench the Holy Spirit, and plunge you in perdition. Go on in your course of voluntary subjection to it, and it is at your peril. Nurture it only a little in your bosom and it will bind you in chains which can never be broken. When you awake in eternity and find yourself in the world of despair you will cast your eye back to earth and see that sin or that worldly pursuit destroying you forever. You will contemplate it with peculiar anguish. You will say, "If it had not been for that sin or that worldly influence, I might have been saved, but my foolish heart was bound there, and now I am cast out a miserable branch to perish forever." God now calls you to immediate and unreserved repentance. Cut off the right hand, pluck out the right eye, remembering it is better for thee to enter into life, even amid much self-denial and tribulation, than having all the sins and pleasures of the world, to be cast into hell "where their worm dieth not and the fire is not quenched."

SERMON XVII.

A SHORT SERMON.

THE DANGERS OF YOUNG MEN.

"Flee youthful lusts."—2 Timothy, ii. 22.

I. The dangers which encompass the path of young men as they ripen into manhood are fearfully great. These dangers are seen by,

1. A general exposedness to temptation. Full of passions easily excited, and warm as the current of their youthful blood; led on by an imagination as active as their youthful limbs and mostly unchecked by experience—forming images which are constantly mistaken for realities—which inflame and mislead the passions and bewilder the judgment; set down as strangers in the midst of a world whose objects and inhabitants present destructive blandishments to their inexperience—whose beauties and amusements, in the absence of the love of God, are fatally adapted to their youthful tastes; how can they escape? at least, how dreadfully exposed are they!

2. Under all these exposures they are constantly forming habits, as uncontrolable and despotic as an Eastern Sultan, and harder to be dethroned. Through inexperience and incaution, and the impetuosity of their youthful passions, they are liable to become petrified in evil habits, as fixed as the coral reefs of the ocean.

II. Salutary Warnings.

1. Avoid all connections with bad men, and, as far as possible, with men whose influence would tend to warp you from the truth, or from a correct course of judging or of acting.

2. Vigilantly guard against the beginning of every evil habit, in heart, intellect, or conduct. By watchfulness it is easy to prevent the first irregularity; but who can vanquish an evil habit? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." You may defend the Thermopylæ by which the enemy would penetrate into your country; but when he has once entered and taken possession of all the strong-holds, who shall dislodge them? Paley says that some things ought to be done if for no other purpose than to preserve good habits. The preservation of these is a matter of incalculable importance; and the first step towards the breaking up of a good habit and the contracting of an evil one, should be guarded against with the most vigilant care.

3. Let your reading be safe. Not many novels, not a perpetual round of angry politics, not a constant poring upon theological errors. On the subject of religion, there are men who read little else than controversial writings, and always on that side which

supports their preconceived opinions against the truth. This is a fatal course, and betrays a determined hatred of the light, and a resolute purpose to take shelter in impenetrable darkness. When the errors thus defended are cardinal, there is little chance that the miserable man will ever attain to salvation.

4. Let it be a settled rule to make some advance in knowledge every day, and every day to bring to pass something for the good of mankind. To do both of these is a duty in itself, and the rule would be a powerful guard against the beginning of evil habits.

5. Establish the settled habit of prayer. Without prayer you have no security against one of these dangers. Without Christ you can do nothing. Without assistance from above you never will prevail against one temptation or one bad habit; and without prayer you cannot expect assistance from above. And then your obligations to God for all his mercies—to God in whom you "live, and move, and have your being." To live without prayer—without thinking of him on whom you are so dependent—whose operations fill the world—who sustains heaven and earth and all their motions; to turn him out of the world which he has made, and to fill it with your thousand idols: how ungrateful, how awfully wicked, how desperately hazardous! To think of breaking through and being happy without asking leave of God, when he commands every agent and every operation of nature—how daring, how insane! Yet all this does the man who casts off fear and restrains prayer.

These rules you will find it hard to keep with a fallen nature, and impossible unless you observe another; which leads me to say,

6. That in the outset you must devote your hearts and souls and lives to the service of God. Without doing this you will not pray effectually, and of course will have no security against one of these dangers. Without this you will be the enemies of God: and what security against any evil can an enemy of God have in a world which he governs? What security against the deepest evils in a world which the Son of God, for their redemption, bathed in his blood, and whose blood they are constantly trampling under foot! O, my dear friends, you are under the greatest obligation to devote your hearts and souls and lives to the service of God. He is your Creator: he made you what you are, and owns you altogether. He is your Preserver: he sustains you, and every fibre of your frame and every faculty of your immortal soul, by his own deliberate purpose, and by his own almighty power continually. All the operations of nature around you, by which the world is filled with beauty, and with bounty, and with song, are nothing but the constant action of his goodness. No other eye watches over you when you sleep; no other arm bears you about by day; no other breast nourishes you and pillows your aching head. No other being "so loved the world" as to give "his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XVIII.

BY REV. J. C. HOLBROOK, D. D.,
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THE SEA.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep."—PSALMS, cvii. 23, 24.

THERE is no part of the earth's surface where there are not to be found abundant evidences of the being and attributes of God. Hence, in the first chapter of the Epistle to the Romans, the apostle declares that men "are without excuse" who do not acknowledge and glorify God. "The invisible things of Him," he says, "are from the creation"—*i. e.*, by means of the material works of his hands, "clearly seen, being understood by the things that are made." Everywhere, the heavens above, and the earth beneath, are full of the proofs of his existence and of his perfections. Hence we need not wonder that the pious Psalmist exclaimed: "O Lord, how manifold are thy works; in wisdom hast thou made them all."

But if such is the impression made upon the thoughtful and devout mind on the land, how much more is a voyage at sea calculated to inspire admiration of the power, wisdom and good-

ness of God. Never, however, until I actually experienced this effect, could I fully respond to the language of the sacred writer in the text: "*They* that go down to the sea in ships, that do business in great waters, *these* see the works of the Lord and his wonders in the deep." The pronouns "*they*" and "*these*" are emphatic. It is *they* that see the works and wonders of the Lord, both of *creation* and *providence*, as if others could lay no claim to the privilege.

In discoursing this morning on this topic, as is natural after recently crossing the Atlantic, while I cannot hope to reproduce in you, my hearers, my own feelings and impressions, yet I may, perhaps, draw some lessons from the Sea that may be useful to you, and thus make my reflections profitable to others as well as myself.

The Ocean is by far the grandest of all God's earthly creations. Standing beneath the shadows of a great mountain, and looking up towards its towering heights, we have a sense of the sublime, indeed, and instinctively respond to the language of the poet:

> "'Tis by *Thy* strength the mountains stand,
> God of eternal power;"

and there is something awe-inspiring in the presence of a great cataract like Niagara; but it is only when we have left *terra firma* far behind, and are in the midst of the ocean, tossing upon its ever restless billows, and with a boundless expanse of sky and sea above and around us that we feel most deeply our own insignificance and dependence, and the vastness of that Power who holds the winds in his fist, and measures the waters in the hollow of his hand, who has fixed the bounds of the ocean that it cannot pass, and at whose

> "command the sea grows calm,
> And tempests cease to roar."

Of all our Saviour's miracles, I think there is none more impressive, and none which so strikingly demonstrates his "eternal power and Godhead," as that in which he rises from his pillow in the midst of the tempest on the Sea of Galilee, and stretching out his hand, with a Divine majesty utters the command, "PEACE, BE STILL," and the winds and the sea obey him, and there is a great calm. But to realize this fully, one must have been on the ocean in a gale or storm.

"The impressiveness of a prospect at sea," it has been said, "even in its most ordinary state, is not due to *one* cause, but to an assemblage of *all* the recognized elements of sublimity. Indefinite vastness and mystery; simplicity of form, with endless vicissitudes of motion and sound; a slumbering strength which casts all other measures of strength out of reckoning; fitfulness

that looks capricious; and a terrible destructiveness, which fear interprets as cruelty; *above all*, man's helpless solitariness in the midst of it; where else shall we find in Nature so many or such powerful factors to stimulate at once and exhaust the imagination? Of course, these all reach their height—some of them, indeed, only appear—in a storm, when the strength of the waters is awakened, and their voice uttered aloud, and in their hands the staggering ship is as a plaything to a child. But in quieter hours we feel, as it were, the suspicion of this majesty: *it is there, and we know it.* Like a low ground-swell after winds have passed, is the soul's undertone of awe in presence of the sea in calm. We clothe it, however placid, with attributes borrowed from its fury. Memories of the storm make its smile deceitful. And in the low plash of sun-lit waves we hear the same voice disguised which boomed artillery-like through the night-time of fear. Nay, this very uncertainty and changefulness form a fresh, and, I think, peculiar element of awe. Men watch the ocean at play with such feelings as one would the gambols of a wild beast—feelings which surely do not enter, or only feebly enter, into any land scene."

Such were my feelings on my recent return voyage from Europe, as I rejoiced with trembling, while favoring breezes aided our progress over the gently rolling waves, for I had a keen "memory of a storm" which it was my fortune to encounter some years ago on the Pacific. For thirty-six hours the winds raged, and the waves rolled almost literally mountain-high, dashing over the decks, staving in our bulwarks, sweeping off our live stock, and threatening to carry away the saloon-cabin in which I had my berth, and making the vessel tremble and creak from stem to stern. It was a terrific scene. And then was verified, in my personal observation and experience, the language of the Psalmist in the context:

"He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man; they are at their wit's end. *Then* they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto the desired haven."

It is impossible, in such circumstances, not to feel an overwhelming sense of utter weakness and dependence on God, and few, probably, can shake off their fears, or altogether restrain prayer. There is a proverb, "Let them that would learn to pray, go to sea." Even heathen mariners, as in the case of those

with whom the prophet Jonah sailed, at such a time "cry every man unto his god."

I believe the sea calls up grander ideas in the mind than any other natural object. At least, that is my experience. For, besides the sense of latent power which is concealed within it, and which inspires a feeling of anxiety and dread lest its fury should be aroused, there is an illimitable vastness that wonderfully expands the mind. As one sails day after day and night after night, and sees nothing but the same wide expanse of waters, the ship in which he is embarked being but a speck upon the ocean, his soul swells with the amplitude of space stretched out around him, and he seems to have visibly before him the emblem of infinity. There are no metes and bounds, natural or artificial, as on the land—no ranges of hills or mountains, no valleys or rivers, no territorial lines. The sea is *one*—not partitioned off and claimed by individuals or nations, but stretching away illimitably, sweeping round the whole earth, and literally without end. And all this vastness of this wonderful creation of God tends to awaken in the mind larger ideas of His greatness who called it into being, and who controls it, and we repeat with deeper emphasis the words, "The sea is His, and He made it." It is his not only *de jure*, as its Creator, but emphatically *de facto*, as its Lord.

But besides the vastness and majesty of the sea, which lead us to think of the greatness and power of its Creator, there is also a *beauty* in it that affords us delight. As seen from the shore, one may gain some idea of the terribleness of the *power* of the ocean when its waters dash against the firm rocks which resist their course; but the real *beauty* of the rolling waves can only be seen far out at sea. I used to delight to stand or sit on shipboard, and watch the long grand swells of the ocean when all was calm, or when there was a breeze to see the crested waves chase each other and leap into the air to fall back again in sparkling foam, and I could then appreciate as never before the descriptions of these things which I had read. I remember I had before me one such, from which I will quote, and I will vouch for the truthfulness of the touches which are given, for I verified them by personal observation. Speaking of these waves to which I have alluded, the writer says:

"Their whole motion is free, unchecked, and instinct with life. It suggests joyful exercise of strength, with more strength in reserve. I never yet looked on the agitated surface of open ocean without being aware of this gladsomeness in its waves. They seem to toss themselves on high in good natured rivalry of each other; now and then one bigger than the rest outleaps his fellows, to sink again with a sibilant gush, which for a moment drowns competition. All the while there is a cool

plash as of intermittent cascades, a sound hoarse, not dissonant. which dies and swells with the brisk breeze like the laughter of sea-gods at play."

There is also an endless variety in the size and motions of the waves, changes of form from hour to hour and day to day, and still more lovely changes of color. The prevailing color is deep blue or green, but the reflections of the colors of the sky are innumerable. The sea often glitters with brilliancy and variety of tints never seen on land. "There is," says the writer before quoted, "in the face of ocean a living movement, with an answering play of light and shadow, which no words can paint. Each wave—nay, each wavelet on a wave—is a jewel with a hundred facets, and has turned them to the light at countless angles ere you can point its place. It shifts through hues as many and delicate as those of a dove's neck."

I think I never was so much impressed with any of the laws of Nature, and with the wisdom of God in ordaining and maintaining them, as I was while at sea in contemplating the vast expanse of the waters, and thinking how wonderfully they are kept in place. We had occular demonstration of the rotundity of the earth, for we would often meet with other vessels, and we could always see their masts and rigging long before their hulls. We were, in fact, traversing the circumference of a vast ball, of which by far the largest portion of the surface is water, and yet, strangely enough, it never loses its globular form, liquid though so much of it be; and this because of that very simple and yet very wonderful law of gravitation, which God has ordained, and which man was so long in finding out. And how admirable, too, is the adjustment of this law, which not only retains the water upon the earth and in its present form, but which prevents it from overflowing the land. With a very trifling variation of the relative gravity of earth and water, or of the law of gravitation, all the solid land would be inundated, and this world be rendered uninhabitable by man. "*Thou* hast set a bound," says the Psalmist, "to the waters that they may not pass over; that they turn not again to cover the earth."

In the thirty-eighth chapter of the Book of Job, the question is asked, "Who shut up the sea with doors, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" It is not by the barrier of the shores that this is accomplished, but by that *inexplicable* property which we call *gravitation*. The deepest researches of philosophers have never yet sufficed to determine what it is.

"What is gravitation?" asks Prof. Mitchel; and he answers, "There is no reply, or at least none but this: It is the will of the Omnipotent continually exerted by which all the worlds that

compose this vast universe are kept in place and borne along in their course. The power by which this is done is entirely invisible and inscrutable; which eludes all apprehension and defies all analysis." The question, "What is gravitation?" remains unanswered, and must do so forever. And it is this unseen and incomprehensible power that keeps the ocean within its limits, and thus preserves the dry land for the dwelling-place of man.

It has sometimes been urged as an argument against the wisdom of God, that so large a proportion of the surface of the earth is covered with water—nearly three-fourths of it—and thus is uninhabitable by man. But it remains to be proved that this *is* an error on the part of the Almighty Architect who contrived and created the earth. If not habitable by man, the sea is by no means uninhabited. On the contrary it teems with life more fully than any part of the land, and is full of the varied evidences of the skill of the Creator. There are many and powerful arguments which go to demonstrate that what is by some regarded as a defect, is, after all, one of the strongest proofs of the wisdom and benevolence of God in creation.

Water is one of the great essential elements for the maintainance of animal and vegetable life, and the space which it occupies is not disproportioned to the amount required for the purposes to which it is applied. A less quantity would not suffice to meet the demand.

And how beautiful is the arrangement by which it is stored up in the vast reservoirs of seas and oceans which are scattered over the earth, and how wonderful and admirable the system of distributions and re-collection again which has been adopted. To this allusion is made in the 104th Psalm as an evidence of the wisdom and goodness of God. Having spoken of the boundaries which God has set to the waters for the protection of the inhabitants of the land from their overflow, the sacred writer continues:

"He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers. The earth is satisfied with the fruits of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."

"Thus," says Tholuck, "by the power and wisdom of God the waters of the sea are not only prevented from destroying the earth, but, *by a wonderful machinery*, are rendered the means of preserving every living thing. Partly ascending from the great deep through the earth's *strata*, partly exhaled from the surface of the ocean through the air and forming clouds, and thence

falling in rain, creating fountains, trickling through the valleys between the hills, receiving new supplies, becoming large rivers, and after wandering by innumerable turnings and windings through immense tracts, returning to the place whence they came, to be again taken up and carried through the same round again." Not more curious is the circulation of the blood in the bodies of animals than is this constant circulation of the water through the earth. That a less quantity would suffice for the purposes which it accomplishes, cannot be shown.

But besides the ends to which I have alluded in connection with the great system of aqueous circulation, which are accomplished by the ocean, its effects on climate are also very important. It modifies both the prevailing heat and cold, and has a most beneficial influence on health. That a less quantity of water would suffice for *this* purpose also remains to be proved.

How valuable, also, is the ocean as a means of intercommunication between the nations, and of the transportation of the various articles of commerce. There is no mode of conveyance so cheap and convenient, especially for bulky articles, as by the shipping that traverses the ocean. How could we dispense with this great highway of the nations?

And once more, so far from being a barren, useless portion of the earth's surface, even though it did not answer the purposes already specified, the ocean is, not only more populous than the land, but it is almost as productive of articles adapted to the necessities and pleasures of mankind. In this respect God made the sea not more in vain than the land. How vast a source of wealth and food is the sea, and how great would be the loss to man were all its resources annihilated! To the vast population that dwells in the sea, David alludes, in the 104th Psalm, from which I have already quoted. Having enumerated only a small portion of the works of God *on the land*, he feels his inability to comprehend them all. He is astonished at the evidence they afford of the divine wisdom and benevolence, and exclaims, "In wisdom hast thou made them all." And then he recollects that in his enumeration he has overlooked the life there is in the deep, and the evidence there afforded of the benevolence of God, and he says, "The earth is full of thy riches, and so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all wait upon thee that thou mayest give them their meat in due season."

"The vastness and greatness of the sea would alone suffice to strike us with astonishment, even if it were an uninhabited infinity. But its infinite vastness hides an infinite world: an innumerable diversity of creatures both small and great. Its surface is alive, and there is busy life down to the lowest coral

boughs. Its surface carries man, who transplants his arts and passions from the land to the ocean, and trading and warring, inventing and discovering, animates the waste face of the deep with the spectacles of earth. '*There go the ships.*' A race of creatures also merrily move in it as their home and play in its billows."*

To give some little idea of the value of the water-covered surface of the earth as a source of food and wealth, let me give some facts. Elihu Burritt, in reference to the fisheries of the river Tay in Scotland, says the river for fish-culture rents for $70,000 a year, and its product in salmon alone amounts to $250,000, which is equivalent to a rent of about $18 per acre, for the whole extent that is used, viz., 50 miles, and the value of every acre of the river, calculated on the land basis of interest, would be $500! And he adds, "salmon-breeding is destined to rank in the future with sheep and cattle culture. In France fish-farming has become a large and lucrative occupation. It is a tillage that must hereafter take its place with agriculture as a great and honored industry. If the cold, bald-headed mountains, the wild stony reaches of poverty-stricken regions, moor, morass, steppe and prairie, are made the pasturage of sheep innumerable, the thousands of rivers in both hemispheres will not be suffered to run waste through another century. The utilitarian genius of the present age will turn them into pasturage worth more per acre than the value of the richest lands on the banks." The fresh water fisheries of France are computed to be worth $4,000,000 per annum. And if this be true of the productive value of rivers, how much more of the ocean with its vast treasures of which man is availing himself more and more. The waters of the earth perform no insignificant part in the promotion of human comfort and support.†

Considered then in all its relations and uses, how evident the wisdom and goodness of God in covering so large a portion of earth's surface with water.

And now it is obvious to remark, how wonderful is the skill

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* Tholuck.

† A writer in the *Galaxy*, for July, Article "The Harvest of the Sea," says: "In the busiest days of the Dutch fisheries, 3,000 boats fished on the coast of Holland; 1,600 busses took herring in the English waters, and 800 vessels made long voyages for cod and whales. In 1603, the Dutch sold herring worth $24,000,000, besides what were used in the country; and in 1818 they had 12,000 herring boats, employing 200,000 men. Nova Scotia employs 3,258 fishing vessels; Newfoundland more than 10,000; the United States about 3,000. The annual Newfoundland catch of cod, weighs 1,400,000 tons." A hint may be got of the extent of this interest from the fact that the sum total of the values of a few of the larger fisheries is $79,700,000. Of this amount upwards of $48,000,000 belongs to the United States.

and perseverance of man which enables him to turn to his own account the advantages of the sea, and especially to traverse its boundless waters with as much speed and safety as he can travel on land. Once, and for many long centuries, the ocean was a dark and fearful thing. The mariner dared not venture forth upon its bosom and explore its mysteries, but crept along its shores from point to point, whereas now, with the aid of the compass, and the principles of navigation, and the experience of many generations, he fearlessly launches out upon the deep, and calculates almost to a day or an hour his arrival at the most distant port. How different, too, the beautiful and well-appointed vessels in which he now embarks from those of former days. I used often, when crossing the Atlantic, to contrast in thought the magnificent steamship in which I voyaged, and which "walked the water like a thing of life," with the tiny and ill-appointed "caravel" in which Columbus made his voyage of discovery to America, and the little shallop in which our Pilgrim Fathers crossed the stormy and wintry seas to reach the rock-bound and icy shores of New England, and I could not but admire their faith and courage, and wonder that they ever reached their destined ports. We were almost afraid to venture on the treacherous sea in a ship more than four hundred feet in length, and of three or four thousand tons, furnished not only with all modern appliances of sailing vessels, but with a propelling power that defied the winds, while the men of whom I have spoken took all the fearful risks of a similar voyage in crazy crafts of 100 or 200 tons, and in which we would scarcely risk ourselves now upon one of our inland lakes. How wonderful a thing is modern science, and how rapidly is it overcoming every obstacle to intercommunication between nations, and hastening man on to the accomplishment of his mission of "replenishing the earth and subduing it, and gaining dominion over the fish of the sea and the fowls of the air, and over every living thing that moveth upon the earth."

One thought more connected with my subject I will suggest, and then close my remarks. I have spoken of the incessant motion of the sea, the restlessness which characterizes it. It is often, when most quiet, suddenly roused by an unexpected breeze, or by some unknown cause, and in a short time is rolling and tumbling like a monster in agony. And this is the figure which inspiration has chosen, by which to represent the ungodly. "The wicked," says the prophet Isaiah, "are like the troubled sea, which cannot rest, whose waters cast up mire and dirt." There may be a temporary calm in the sinner's bosom, as upon the surface of the ocean, when he for a while forgets his relations and his prospects and his past sins, but a thousand unexpected causes may dissipate his peace of

mind, rouse his conscience, and inspire him with anxiety and dread, and destroy his happiness. As sensitive as is the surface of the deep to the various disturbing causes to which it is subject, so sensitive is the sinner to those influences which, in the nature of things and by appointment of the great Moral Governor, are adapted to undermine his peace. He knows that his character is not right in the sight of God, and there is ever, at intervals, "a certain fearful looking for of judgment." If no one else is acquainted with his sins, he is aware of them himself, and he knows an omniscient God is cognizant of them. "If our hearts condemn us, God is greater than our hearts, and knoweth all things." That was a wise saying of one who, when asked why he did not avail himself of an opportunity to advance his own selfish interest by an act of injustice, and was told that no one would have known it, replied, "but *I* should have known it, and the possession of such a secret would render my peace impossible, and more than counterbalance all the advantages to be derived from a wrong act." There is no sure, no lasting peace of mind in sin. The sinner can no more permanently shut out or resist discomforting thoughts, so as to be at ease, than the sea can resist the storms which trouble its repose. "There *is* no peace"—i. e., *permanent* peace—saith God, "to the wicked."

He and he only knows what true peace is who repents of and forsakes sin, comes to Christ, and seeks to do the will of God. "Come unto me," said the Saviour, "all ye that labor and are heavy laden, and I will give you rest." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." "Great peace have all they that love God's law, and nothing shall offend them."

My hearer, if you are living in sin, and are just now at peace, depend upon it, not more treacherous is the remarkable calm on the ocean which is often observed to precede the fiercest storm that lashes the waves into fury, than is that security in which you now rest. Your circumstances have but to change a little, or God need but to waken up your conscience, as he may in a thousand ways, and your state would be like the troubled sea in a storm, "which cannot rest, whose waters cast up mire and dirt."

SERMON XIX.

By REV. MILES P. SQUIER, D.D.,*
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THE HARMONY OF TRUTH AND THE CONSCIENCE.

"But by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—2d. Cor. iv. 2.

EVERY man has a conscience. It is a constituent element of our being, as much as the reason or will.

Conscience, too, is alike in all—integrally the same attribute given in common to man, for the same high purpose. It will act up to the light that is in the understanding. Blindness *there* may pervert its manifestations. It may be stupefied by sinful passion; overmatched by the depravities of the will, and borne down by the god of this world. But it is an honest faculty. Truth is its appropriate aliment and alliance. Give it opportunity, and it will speak for God, reason, and right.

Conscience has been called the moral judgment, or the judgment we form on moral subjects. It is more than that. It is the power to feel in view of that judgment, and in accordance with it. It is the sensibility to which our moral judgments are referred; and which convicts of the right and wrong in the heart and conduct—praise and blame—which works compunction, remorse—despair on the one hand, sweet self-approval and comfort of soul on the other.

Conscience, more than any other attribute, distinguishes man from the brute. It is the element of responsibility—the divinity within us—adjunct with reason, it expresses our likeness to God. It puts us into communion with the divine intelligence, and constitutes us befittingly the subjects of government and law.

The Bible recognizes the conscience in man. The apostle falls back upon it, in vindication of the course he pursued, and would have us know that in preaching the gospel his great aim was to bring truth and the conscience into coincidence and correlation with each other: "Therefore, seeing we have this ministry, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Our

* Preached before the Synod of Geneva as its Moderator in 1863. He died June, 1866.

subject for reflection, then, from this passage may well be, *the harmony of truth and the conscience.*

I. *Both have the same author.*

Truth, in its principle, is eternal as the throne of God. It is the verity of being and things in their essence and possibility. It is that according to which God is, and according to which all his works *must* be. As moral truth, it is that standard to which we instinctively refer, even the perfections of God, and all other attributes and relations, and questions of right and duty. But truth, as developed, in extant relations and facts of positive existence, may recognize God as its author. To him we refer the structure and laws and movements and whole economy of the material universe; and all instruction, authoritative and unquestionable, on the subject of morals and religion. The revelations of Nature and the Bible are his. He gave the ten commandments on Sinai—that concentrated nucleus and expression of all law. The gospel is the manifestation of his will for the salvation of sinners—all his positive institutions and appointments in mercy, or judgment, to carry out his magnificent design respecting man, and the final issues of moral government. Holy men of God spake as they were moved by the Holy Ghost. All scripture is given by inspiration of God, and in its embodied principles, its facts, its precepts and commands, and its collected instructions, is the concrete and comprehensive expression of his will, who speaks to us therein.

So, also, God made man; and though now depraved through the fall, the original elements of his being are inherent in him still. He is yet man. The change in respect to him is not that of original organism, but is the accretion of his history. It is found in the state of his affections and will now. It is of the nature of wrong feeling and action, and not of the constitutional elements of his being. The faculties of reason, conscience and will are there—the workmanship of God in his formation. They can never cease to belong to him. They go to the essentiality of his being as man, to his amenability to God, his cognizance and responsibility to law; and thus the conscience, as an integral element of the moral nature of man, proclaiming itself the offspring of the divine author of *truth*, in its extant and published relations, may well claim with it, harmony and companionship.

II. *The two were made for each other.*

There is, on the part of their author a designed coincidence and correlation between them. They stand related as proponent and respondent. Truth is proposed to man for the digestion of the reason, the approval of the conscience, and the activity of the will. Truth would be of no use for him—it would have no significance to him, could he give it no response *here.*

It might exert objectively, but it would have no subjective relevancy or importance. It would have in the soul no vitality, kindle no inspiration, stir no conflict, secure no homage. The entire framework of truth shows this correspondence and adaptation. All divine communications hinge upon it—every command, precept, and utterance of the Bible. Truth may as well be propounded to brutes, or to blocks, as to man, if he cannot know and appreciate its intimations. All conviction of the truth must spring out of this consent and agreement—all movement of the will, all success of the Word, all recovery of man to the image of God, all voluntary obedience and subjection to his will.

III. *Both are in coincidence with the reason and nature of God.*

That truth is thus coincident, is unquestioned, and that the conscience is, the apostle more than intimates in the text. By manifesting the truth he would commend himself to the *conscience in the sight of God.* He doubtless preached from the depth of his own convictions, in the fear and under the eye of God, but even this idea may not exhaust the meaning of that emphatic phrase. It is as though Paul would bring up the conscience under the eye, and into its coincidence and correlation with the God of truth, and propound his message to it there.

Reason is the same everywhere and always, whether in the Creator or creatures. There is no appeal beyond it. It is, and must be, the same in element and principle. It would not be reason but for its homogeneity. In man it is the offshoot of the reason of God, and like it. It is of his own image and likeness. To it he communicates himself, as the befitting respondent and antitype of his own intelligence, and as capable of understanding and appreciating his communications. He holds converse with it and intimate communion. He is our Father, and all we his offspring—his children. And this relation comprehends just the idea I would express. Though God is absolute and infinite in his being, and we finite and dependent, yet has he made us, in our measure, after his own pattern, in the essential elements of our spiritual existence, that we may have intercourse and fellowship with him, as children with a father, and possess the oneness of which Christ speaks, with both the Father and the Son.

But of this oneness with God, and likeness to him, proclaimed in the intelligence, conscience is a part. It is an essential feature, an indispensable adjunct and concomitant of the reason, in our spiritual being; *there*, indeed, as the crowning attribute of that being—by right the reigning element in it; *there* to sit as king on the throne—as the judge and arbiter of conduct; accusing, or else excusing, according as in the freedom of the will we transgress or conform to the light that is in the understanding. Observe with what freedom the apostle, elsewhere than in the text, passes over this ground, and refers to the identity of

which we here speak: "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad; knowing therefore the terror of the Lord, we persuade men. But we are made manifest *unto God*, and I trust also are made manifest *in your consciences.*"

Further illustration of the coincidence of the conscience with truth is found in this, that out of it rises all conviction of the truth, and all submission to it in the will. It is in us the source of compunction for sin—impression of responsibility and duty. It is the base of the Spirit's operations in convincing us of sin, of righteousness, and of judgment. Without it, truth would be cold, like moonbeams on mountains of ice, and the soul be urged by no constraining motives to obedience.

And again: Truth and conscience are in fullest play when the soul is nearest to God, and enjoys the most intimate communion with him. This is felt to be so in the experience of every one, and what could more delightfully present the coincidence and harmony between them—indeed, the divine fellowship between the three—the conscience, the truth, and the God of truth, the author, prototype, and sustainer of both the other two. As spirituality of mind increases, and we become in temper and character more like God, the conscience becomes more quick, discriminating and effective, and truth holds more sway over the activities of the will, and this continues to be so until the process of sanctification is completed, and we put off the earthly in the full-orbed glories of the heavenly state.

The perfection of the harmony and fellowship of which we speak will be witnessed on high. Then the soul will be in complete unison and communion with God, the conscience cleared of the defilements of sin, and its bearings corrected of the attractions and aberrations of this world. "The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold." We shall bathe in that light, and in the communions and beatitudes of that world, find the undisturbed prerogatives and harmony of reason and truth, and the full symmetry and perfection of our being. "God will dwell in us, and we in him, and we shall be like him, and see him as he is."

These illustrations of a subject, in itself obvious as first truths, and scarcely admitting much range of discussion, are suggestive of many practical deductions. I select the following:

1. *Truth is the best element of conviction.*

It is adapted to mind, and mind to it. Reason and conscience, the giant powers of the soul, and themselves in concert with God, are in correspondence with it. They can see and approve its rightness, and trouble the obliquities of a rampant and disobeying heart and will. They are the allies of God and truth in

the mind, and the basis of the power of truth to prevail there, and to bring all things there into subjection to Christ. Error broods in the twilight of our being and privilege. It succeeds only by misleading the mind, by benumbing the conscience, and holding in check all that is Godlike within us. It is in its nature monstrous, and without affinity to any legitimate attribute or development of mind. It hates the light; it shuns fair discussion; it repudiates just conclusions; it is shy, variant, and shadowy, apologetic and evasive. Its communion is with the cravings of appetite and passion in the disobedient habitudes of the will. Its commerce is with the lower elements of our nature—with propensities, habits and history consequent on the fall. Its aliment is in the promptings of a depraved heart. Its pathway of success lies through a disobedient will, by vitiated and corrupt inclinations obscuring the judgment, stupefying the conscience, and overmatching, by deceit and cunning craftiness, the divinely constituted elements of our being, and thus bringing us under law to sin. Truth, in correlation with reason and conscience, is the divine method of conflict and success against all this—"the sword of the Spirit is the Word of God." There is a very emphatic, if not an accurately philosophical passage, by Paul, bearing on this point: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

2. *Truth should be addressed to the conscience.*

The pulpit has evinced much doubt and hesitancy on this point, and I would regard this as the strong point of the text and the sermon, viz., the *subjective reference* of the truth. What are the elements of our being to be addressed in preaching? What are the legitimate respondents to truth in the soul? Where is our stronghold, our chief resort, our true reliance and expectation in those we address in the manifestation of the truth of God? The objective elements of preaching being taken from the Word of God, whither shall we point the arrows of truth?—what direction give "the sword of the Spirit?"—where join issue in the soul, so as best to secure its conviction and conversion to God? The pulpit, I repeat, and other methods in the appliance of truth, have wavered here, and shewn much indetermination and uncertainty. Some have made the passions their chief resort, and dressed up truth mainly for their accommodation. The appeal has been to self-interest, and the desire of pleasure, and a communion sought with those habitudes and forthgoings of the soul, which have long been subsidized to the principles of sin. A justification of this is set up on the ground that a man cannot be influenced by a motive which is higher

than his wonted principles of action. In other words, that to a selfish man you must address selfish motives; that the influence of a motive is derived from the state of the heart to which it is addressed; that you must present like to like, if you would hope to influence. This view has long had sway in some quarters. But it is as unsound in philosophy as untrue in fact. On it there is no accounting for a change of principles of action in the soul. It does, indeed, when carried to its utmost analysis, render the governing inclination and bent of the mind *unalterably* so, and stereotypes character and conduct in the universe of God.

Again:—The heart is made the direct object of address, and the appeal is taken there. But what precisely is meant in this reference of it? Are our views determinate, as to what the heart is? It is *not* a faculty or power of the soul—it is not an essential element of our being, but a *state* and *habitude* of it, varying and changeable in its character and relations. Men have good or bad hearts—penitent or impenitent—proud or humble—holy or unholy, as the case may be. They can change their hearts and get new hearts in place of those before possessed. Outward wickedness proceeds from the heart, and men are held responsible for the kind of heart which they have. Character centres upon it. It is evidently in the voluntariness of the soul and of it. It cannot be of the necessitated and inherent part of our being like reason and conscience. It is a child of the will. It is the offspring of the voluntary faculty. It is as the Bible declares, a disobedient or obedient heart, and thus proclaims itself to be the creature of the will, and a state or attitude of it. A sinful state of the will is a sinful heart. A right state or attitude of will is a good heart. A change of the state of the will of the sinner in penitence, submission and love, is a change of heart, and comprises the new heart or new state of voluntary being which the gospel requires.

But the appeal of truth is of right to the *essential* elements of the soul with a view to the rightness of that which transpires in the *voluntary* part of it. It addresses us in respect to our conduct and character. It goes to the reason and conscience and in those primary laws of our being, informs us what we are to believe concerning God, and what he would have us to do. The ultimate communion of the truth and the spirit of God, is *there;* with our essential being, as God made us, and with a view to change what is wrong in our state and conduct since. And there is more value in the exception here taken than perhaps may be supposed. It goes to the vitality of the position, that one can be addressed by no higher motive, than those on which he already acts, and it propounds also the true method and law of influencing the will, and modifying the affections of the heart. What though the will is depraved, and the passions abased and

selfish, and the heart averse to God? Yet there is the eternal conscience and reason in correlation with the truth—that reason and conscience whose dictation the will should obey—whose monitions heed. There are those giant principles in correspondence with the Word. They have the right to reign in the will, over every lust and passion. The will can obey them, and through the Spirit of God it does, when a sinner repents, and the soul is converted to God. And hence the conflict often experienced by the soul, in its recovery to God—the strife between depraved lusts and an honest and faithful conscience—"the law in the members, and the law in the mind warring against each other."

The preacher then should address the conscience. The word should hold intimate companionship with the intelligence that is within us, and our main dependence for it be anchored there in those integral elements of our being which God has given us. Carry the conscience. Link it to the throne, and let reason and truth ring their eternal harmonies in the chambers of the soul; and you take the most direct and effectual method to disarm the rebellions of the will, and bring all things in our voluntary nature to the obedience of Christ.

3. *The law of success is the same in respect to the gospel as in respect to all truth.*

It is propounded to the intelligence—is referred to the conscience, and thence supplies the condition of the activities of the will. This process we are familiar with. It is the course of all truth intended to influence the conduct;—its proposition to the judgment,—its impression on the conscience,—and the spontaneous action of the will in view of it, in conscious, freedom, and accountability. The economy of the Spirit, associated with the success of the word of God, does not remove it from this law of success. It does but stimulate this law, and effectuate this success in the line and on the principles of it. The Spirit quickens the judgment, and conscience, and will, to the discharge of their proper, legitimate office-work, in view of the truth, and gives it efficacy in its commerce with them; so that the statements of the gospel then are duly regarded by us, —acquiesced in and obeyed as other truth often is, without this superadded economy. The agency of the Spirit, coöperative with the truth, and effectual in inducing men to repent of sin, and believe on the Lord Jesus Christ, fitly denominates him the author of conversion, and justifies the Biblical expression that in repentance men are born of God, as well as of the truth, being begotten of Him through the Spirit.

4. I add as a correlative remark, *That the conversion of sinners is altogether an intelligent and intelligible process of mind.*

Mind is adapted to truth and truth to mind. They were de-

signed and framed for mutual correspondence, and the messages of gospel truth would meet with an easy and ready response of the whole soul, but for the interposition of hindrances in the degenerate history of man. These commenced in a disobedient will, induced through foreign temptation in the garden of Eden, and have thus continued in its habituated states of disobedience, and their reflex influence on the other powers of mind ever since. They are foreign to its legitimate principles of action, and must be worked off as they came on, and that in and through the right use of the faculty whose wrong use has superinduced them. They are properly resultant, and not incipient states of our moral being. They must be dealt with as we should deal with any isolated habit, or propensity to wrong. They must be overcome in the activities of the will, effectually influenced of the Spirit by successful and successive resistance, under the dictates of reason and conscience, and the institution and prosecution of the countercourse of submission and obedience to the will of God. In this way only can a sinful inclination or habit be undermined and disposed of. It must be supplanted and lost sight of by habits of obedience and holiness in the responsible action of the will, until the whole man is thus brought under law to Christ. This the laws of mind require—this the process of sanctification indicates—this the experience of the world exemplifies. The process is every way rational and familiar. It is the law of the Spirit, as well as the law of the mind on other subjects than those of religion. It shows the divine harmonies of truth and reason, and gives intelligent direction and encouragement in prosecuting the cause of Christ.

5. *The conscience should never be outraged in the communications of the pulpit or the statements of theology.*

Its assent and approval are our subjective ground of encouragement and hope of success. There is a consciousness in men which weighs the statements we make. There is a practical judgment in the common mind—a common sense in hearers of the gospel which, though not schooled in the laws of logic, is ever busy in connecting premises and conclusions, and which must not be underrated by those who would be guides in divine things. Statements, doctrines, and views, which belie these convictions, or are foreign to the laws of mind as elsewhere seen, weaken confidence, not only in the preacher himself, but in the subject matter of the gospel. Interest is recalled from matters of faith and piety—conviction is withheld, and the religion of the cross regarded as enigmatical and authoritative *only* in its claims. Thus the reflective mind of papal countries has become infidel in its cast. Regarding popery as Christianity, and knowing popery to be unworthy of credit, it has repudiated all faith in Revelation, and would rather betake itself to the cold damps of mere atheism,

than confide in a system at once monstrous and puerile. Men will not give up their reason at our bidding, or forfeit their good sense at the altars of faith, and they need not. There should be no theology that cannot be preached. The human mind must break loose from its vassalage to unappreciable dogmas, and claim the oneness of reason and truth. Biblical exegesis is now doing much for this. The study of mind—the practical habits of the age—the outgoing of an individual responsibility, and the rising intelligence of the world, are together questioning the artificial frame-work of religious systems, and conspiring for a simple and enlightened faith. The tendency is a good one —the Bible welcomes it—the Word of God asks not to be divorced from reason, from the laws of mind and of generic truth. It sprang from the depths of infinite reason, and will sustain its claims. "This too will come progressively in the creeds and formulas of uninspired theology. The day will arrive that shall bring it, and though, in its coming, it shall separate the chaff from the wheat, disintegrate the false elements of many a religious system, pour contempt on the rites and pomp of a merely legendary service, and establish a simple and pure worship; it will take the *intellect* and the *affections* into its method, and enthrone religion and piety as the dictate of reason and the law of our conscious being and rectitude."

6. *Ministers of the gospel should be diligent students of the laws of mind.*

Their office-work is with mind, and the relations and appliances of the highest truth to it. On the greatest of subjects,—on the most divine harmonies of reason and truth—on the most deathless interests of the soul; the rest of men sit at their feet one day in seven. They ought to understand human nature and human reason—the doctrine of conscience and the laws of the will. They ought to be familiar with these subjective arrangements for the appliance of truth, that they may direct the arrow "between the joints of the harness," that they may hold communion with our inmost being, and so "preach the word that many may believe." There should be intelligent connection between the word preached and its saving results. We ought to understand what we mean by conversion to God, and to comprehend the process of mind through which a sinner is lead to Christ and becomes a Christian. It need not be a "terra incognita" to us. It is in the highest sense a practical matter, and is submitted to every one who preaches, and who hears the gospel. It yields in importance to no other, and should be approached and understood by him who handles the word of life, and would make full proof of his ministry.

7. *Ministers of the gospel should drink deep at the fountains of truth.*

The thought here is correlative to the one just passed over, and is integral to our whole subject of discourse. Truth is the objective source of influence on the mind. It is God's armory for the conquest of the world. It should be apprehended in its integrity, proportions, and symmetry,—in its relations—object and end—in its harmonious consistency and its adaptations to the being of man. In no other way can it be appreciated by the preacher or hearer, and the process to its rational conviction be sustained. Truth is one as God is, and from whatever quarter apprehended is of use in the preacher's work. "All the laws influencing the will are in as full play on the subject of religion as on any other subject whatever—a sound mind and a good heart in the preacher—wide research and accurate theology—fair logic, and cogent reasoning—acceptable words and happy illustrations—good rhetoric—and a wise regard to time, place, and circumstances—defined aims, and a judicious and skilful use of the appropriate means of conviction, striving after just that in the hearer which God requires, depending on the coöperating influences of the Spirit, in direct and immediate connection, if it may be, with the truth uttered and the effort made."*

Finally,—*If men would be saved they must give attention to the subject. They must "buy the truth and sell it not."*

To this are we competent—for this were we made. To this end is the truth preached to us, and for this are we laid under responsibility to believe and obey it. We need not always sin against God, and go on recreant to truth, righteousness and duty, and be estranged from happiness and heaven. Truth has coadjutors in our own bosoms. There are divine harmonies in the soul which will ever accord with the perfections and claims of God. Conscience must be outraged, and reason belied, to hold out in opposition to Christ and the overtures of mercy. We must quarrel with the constituent elements of our own being to force our way to the second death. We must wickedly choose death when we might have life. And it is not wise. In the light of this subject let me say to you, sinner, you need not die, and wherefore will you? Why not be a Christian, and be at peace with God and have that "good hope through grace?" But you must wake up to it. Under God it lies with your voluntary being what you will be, and where. You must break from the reigning power of sin, and bring the will under law to Christ. You must, in penitence, and affiance to truth, and reason, and right, turn to God, confide in his provisions of mercy, or you cannot be saved. You have lost much already by dalliance and delay, and you cannot afford to lose more. But remember, if you will not heed instruction and comply with truth

* Doctrine of the Spirit Biblical Repos. Oct. 1846. p. 652.

and grace, as revealed to you in the gospel, and responded to in the elements of your own being, a change of another kind will come—probation will give way, and retribution be on you,—it will, by the laws of mind, as well as by the appointment of God, and the soul will be lost—and when lost, the reason within you will vindicate God in the inflictions of violated law, and conscience become "the worm that never dies."

SERMON XX.

A SHORT SERMON.

THE WAY TO BE LOST.

"How shall we escape if we neglect so great salvation."—Hebrews, ii. 3.

The Bible containing the great plan of Redemption is full and rich in regard to the terms of salvation and the way to be saved. Innumerable discourses have been preached showing the way to be saved, and urging the invitations of the gospel upon the acceptance of guilty and perishing men. But there is not only a way to be saved, but a way to be lost.

I propose in this short discourse the way to be lost, so that my hearers may have both sides of the great solemn problem for their serious consideration. I would further premise on this subject that much has been written as well as preached upon the way to be saved in answer to the question, "What must I *do?*" It has been proved a thousand times, "out of the Scriptures," that the sinner has a great deal to do; and the path to heaven has been so clearly marked out, that "the wayfaring man, though a fool, need not err therein."

In illustration of this topic, I observe 1st. There is a way, or rather, there are ways to be *lost*, as well as a way to be *saved;* and men as much need to be warned how to avoid the one, as to have their feet turned into the other. When a traveler, as he approaches London, or Paris, or any other great city, inquires the way, the answer may be, there are half a dozen roads, either of which will lead you to the city, and one just about as well as another. So there are many ways for a man to support his family, and lay up money. He may do it by trade, by farming, by manufacturing, or by devoting himself to some other branch of business. One may make him independent sooner than another; but either of an indefinite number of branches may be called *the way* to the attainment of the *end.* In like manner, when I undertake to point out "the way to be lost," I do not

restrict myself to any one neglect, or sinful course, as leading to destruction, but feel at liberty to mention several, either of which will conduct the sinner, at last, to the same place.

Thus, the certain way for one to be lost who has fallen into intemperate habits, is to persist in his course. If he would repent and reform, and "do works meet for repentance," he might be saved; and so of other open and scandalous transgressors. But "neither thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake that burneth with fire and brimstone." I need not spend a moment in proving, that the sure way to be lost is to belong to either of these classes, and to die without repentance.

2. But there are other ways to be lost, which are just as sure, though scarcely feared or believed to be dangerous at all, by a very large class of men in our Christian communities. It is not necessary, to this end, for a person to be a profane swearer, a drunkard, a scoffer, or a Sabbath-breaker. Multitudes have fallen short of heaven, and of course have been lost, who never allowed themselves in either of these sins. So a man of the fairest moral character, and the highest standing in society, may just as easily be lost, as he who openly violates both tables of the moral law; and he certainly will be, if he trusts in his morality to save him. His condemnation may not be so aggravated, as that of a scandalously wicked man, but he will just as surely be lost. He may even sink deeper than the other, if his religious privileges have been many fold greater, on that righteous principle of retribution, "The servant who knew his Lord's will, and did it not, shall be beaten with many stripes."

3. Another sure way of being lost, is habitually to neglect the institutions of religion. The design of these institutions is to enlighten and save men. They are of God's appointment. To slight them, therefore, to neglect them, is to cast contempt upon him. If you are a stranger in the house of God, if you so undervalue the preaching of his word, the prayers and the praises of the sanctuary, as not to appear there in company with those who keep holy time, you have no reason to expect to be saved—you are taking the sure way to be lost.

4. Another and a sure way is, to live, or more correctly, to *starve* upon the faults and imperfections of professors of religion. It is the poorest fare in the world for the soul—worse than "the husks which the swine did eat," for the body. Those who think to get to heaven, or to keep out of hell, in this way, will most assuredly be lost. Some professors may be lost, too, but what mitigation will that be?

5. Another way to be lost, is to cavil at the soul-humbling doc-

trines of the gospel, and forsake the places where they are faithfully preached, for "smooth things," for the lullaby of "Peace, peace, where there is no peace." Thus did many who for a time attended upon the ministry of Christ.—"These are hard sayings, who can hear them?" And so they went back, and walked no more with him. The proper question for an immortal being, on his way to the judgment, is, not whether it is hard or easy, but, Is it true—is it in the Bible? The hearer whose wicked heart rises up against the sovereignty, the justice of God, or any other cardinal doctrine of Scripture, is in the way to be lost—he will be lost, if his proud spirit does not bow. He cannot carry such a heart to heaven.

6. Another way to be lost is, when God pours out his Spirit, to keep away from the meetings for prayer, for preaching, and for other appropriate religious exercises. How can those expect to be saved, who do not put themselves in the way of the means of grace which God is pleased to bless for the salvation of sinners—who do not hear that voice from heaven, "Behold now is the accepted time, behold now is the day of salvation." Many such there are, in "the times of refreshing from the presence of the Lord," and what can be expected, but that they will be lost?

7. Still another way is, when the Spirit strives, and the duty of immediate submission and repentance is urged upon the awakened sinner, to procrastinate, to invent excuses, to "wait God's time," as it is most unscripturally termed, until the Spirit is grieved away, and the day of grace is over. This includes the rejection of Christ, in his last effort, if I may so speak, to save the sinner from going down to the pit. Whoever rejects him, whoever does not believe in him, whoever does not trust in his atonement for pardon and salvation, must and certainly will be lost; for "there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation."

Oh, how many ways are there to be lost, while there is but one to be saved. It is, I repeat it, the easiest thing in the world to be lost. If the sinner does not like one way, he may take another—he may take his choice of a hundred. Or he may just sit still, and fold his arms, and float down the current towards the bottomless pit, and he will certainly get there, will certainly be lost, and that forever—as certainly as if he were to ply the oar with all his might. But to be saved, he must *strive* to enter in at the strait gate. He must wrestle, he must "fight the good fight of faith." "The kingdom of heaven suffereth violence, and the violent take it by force." Let every reader ask himself, In which direction is my face set—towards heaven, or towards hell? Am I in the way to be saved, or in the way to be lost? Which?

SONG OF THE LABORERS.

[The following lines (says *The Religious News Letter*) were written in one of t pews of the Congregational church, Dubuque, during the late meeting of the Io General Association.]

Husbandman most high and holy,
In the shadow of Thy house,
Coming from our fields of labor,
Rest we here to pay our vows.

Some from breaking up the fallow,
Some from scattering the seeds,
Some from gathering in the harvest,
Some from cutting thorns and weeds.

Sandals soiled and fingers bleeding,
Sweating in the noontide sun,
Care-worn brows and hearts nigh fainting,
Half we wish our work was done.

Yet 'tis noon-tide, and while resting,
Looking o'er the varied fields,
Springs anew our love for toiling
Where we know rich harvests yield.

O do Thou with strength renew us,
Rain upon us from above,
Come and make to burn within us
Higher faith and holier love.

Blessed Master, Thy great presence
Smooths the care from every brow,
Heals each wound and rests the weary,
Let us hear Thy footsteps now.

Anew we're going forth to labor,
Glad to work till work is done,
For the field is great and glorious,
We would toil till set of sun.

When the clusters shall be gathered,
When the Angel reapers come
Gathering up our sheaves of labor,
Then we'll shout the harvest home.

E. G. P.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XXI.

BY REV. R. B. THURSTON, STAMFORD, CONN.

ETERNAL LIFE IN CHRIST.

"This is the record, that God hath given to us eternal life; and this life is in his Son."—1 JOHN v. 11.

WE are busy with cares of the present life. The day is not sufficient for them, and the night is worried with our toils.

At the same time we are surrounded with memorials of the brevity of an anxious and painful existence. We preserve them in our dwellings; we wear them abroad on our persons; we meet them in the streets. The monuments of the cemetery rise adjacent to every city and village. The white grave-stones on the long country highways remind the traveler that he is pursuing another journey. Every harvest season comes at once as a friend and a foe, having one hand filled with abundance to sustain life, the other hand letting loose diseases to cut short our days. War, the demon of destruction, sweeps down thousands on a field. "Pestilence walketh in darkness, and destruction wasteth at noonday."

Into the noise of this busy world, into this vale of death, a voice breaks speaking of eternal life. Let us listen to it, leav-

ing all the distractions of the times to meditate on the record which God hath given.

The word in the text rendered *record*, is sometimes translated witness, or testimony. The fact announced is that God has given us a testimony that we may have eternal life through his Son, Jesus Christ.

I. First, we inquire: What is this Eternal Life? The evangelical phrase means far more than endless existence. It includes holy character, and the everlasting blessedness with which God will reward holiness. The words are strong with gospel emphasis. They overflow with the riches of redeeming, renewing, and enrapturing grace. Eternal life is the life of the spirit in right, and, therefore, blissful relations to God. It is the life of obedience, submission, trust, and love, which the creature owes to the Creator, and which the Creator makes illustrious with his own acceptance and favor.

As such it is rudimentarily the life of the Christian in the present world. It begins, not at the hour of natural death, but at the hour of the new birth, in regeneration and faith. The assurance of the gospel is, "He that believeth *hath*," hath now. "everlasting life." It is a present possession. He is already "passed from death to life."

The eternal life of the Christian also has present, appreciable traits which distinguish it from the life of the unconverted. The fruit-bearing tree is distinguishable from all the fruitless trees, before it bursts into blossoms and bends with burdens of deliciousness. The root partakes of its character, and the rising trunk reveals it. So the Christian, in the very rudiments of his piety, shows by his heavenly aspirations, and by the fellowship with Christ into which his soul enters, that the eternal life whose record God has given, has begun in him and will hereafter bloom in celestial beauty and perfection. He is a tree of righteousness, the planting of the Lord; and it only remains that he shall be transplanted to that paradise which no curse can ever enter.

To a most important extent, therefore, eternal life is independent of temporal circumstances. It requires secular duties to go on. It does not arrest the march of the body to the grave. It suffers this corruptible frame to fall down before the law of its mortality and to be dissolved. So far the sentence of justice must be executed—the dust to the dust. But the true life of the soul is the same after death as before, only transported into new scenes; and it will sustain in us the same conscious identity which now survives our childhood, when the resurrection shall have clothed the saint with the incorruptible body, fashioned like Christ's glorious body. Such is the nature of the eternal life which God "hath promised."

II. Secondly, we inquire what is the condition conveyed in the last clause of the text, "This life is in his Son." Here two points demand attention, one relating to Christ, the other to the believer in him.

In regard to the first point, it must be said that eternal life is in Christ, forasmuch as he is the author, revealer, and earnest of it. He is the author of it, as he is the immediate divine agent in creation. God made the worlds by his son. "In Him was life; and the life was the light of men." Advancing from the material to the spiritual, and from the natural to the holy, he is the producer of holiness in which the redeemed become meet for the inheritance of saints. It is true we are renewed and sanctified by the Spirit; but he sends the Spirit; the king does that which is done by his ambassador; and it is not strange, but according to the analogy of his works when he says, "I give unto them eternal life; and they shall never perish."

Again, Christ is the revealer of eternal life. He does not bestow it and suffer us to remain in ignorance of the glorious boon and of its source. We do not forget that the idea of a happy immortality has been entertained by men on whom the light of divine revelation never shone; but how shadowy and uncertain it was—a sentiment of desire and hope rather than a solid and joyful conviction. Cicero prefered to believe it, even though it should prove to be an error, rather than hold the truth with those who denied it. We remember also, that in the obscurity of nature the idea of a better character than man of himself attains, has found place in some minds in connection with the idea of a corresponding happiness. It is the world's dream, and more than a dream—nature's dim prophecy of an elysium, the safe, peaceful, delightful abode of the good. But how indefinite, unsubstantial, powerless, to produce restoring, or even restraining effects upon the corrupt practices and violent passions of our fallen race those ideas have always been. They have wanted divine authentication, clearness and authority, to give them efficiency. Nature does not reveal eternal life with positiveness. At the most, she gives hints and excites hopes which yet leaves us to struggle with counter testimonies of death. Flowers nipped with frost, the foliage which autumnal footsteps tread into the dust, mountains and streams, peaceful and sparkling in genial light, and again awful and destructive in the hour of tempest, Saharas of burning sand as well as fertile plains, volcanos and glaciers, islands of ice and islands of fire; and after these the long, dismal annals of human convictions and fears, the superstitions and cruelties of dark and bloody ages, the strange rites in which men have shown their wrestlings with sin, mortality, and vengeful deities that rule the imaginary future—the moaning winds and wild elemental storms—the sadder groan-

ings and wilder conflicts of humanity—these are the records on nature's pages; and they are not testimonies clear, sure, consoling, enrapturing, of eternal life. The record of such a life God only hath given. It must be his record to be certain, to be power unto salvation; and in Christ it is given.

Christ is the divine person who in all ages has made communications to men. Under the former dispensation he set forth eternal life with a comparative brightness to patriarchs and prophets, who confessed that they were strangers and pilgrims here, looking for a better country, even a heavenly; but in the New Testament, and eminently in his own mission in the flesh, life and immortality are brought to vivid light. Simply compare the Christian ideas comprehended in the two words, eternal life, expressing the fullness of God's recovering grace to guilty, lost souls, forgiveness, regeneration, the resurrection of the body, the inheritance of heaven—compare these with all other religious ideas of men, derived from every other source, and who can hesitate to say, even with our wavering natural discernment, if there be an eternal life, Christ is the revealer of it. Apart from him the world has only a dim imagining, but no assurance of such a life.

Still further, Christ is the earnest of eternal life. He is not merely the revealer of it in his words; he is an instance, example, and pledge of it. By his life, death, resurrection, and ascension, he translates the revealed doctrine into a living reality, and presents it as such to our human perceptions; so that John makes this emphatic declaration the preface of his epistle. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you THAT ETERNAL LIFE which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you." Christ was a man; and in him as a man, the eternal life was incarnated and seen. In respect to its moral elements he manifested it to the world in the flesh. Whatever is spiritual, holy and heavenly in human nature, restored from the fall he presents to us as a visible, audible, tangible, imitable, reality. Take away all that is selfish, sordid, and groveling in spirit—all that makes a man an enemy and a curse to his brother, and an offence to God, there will remain eternal life in him as in Christ. There will be humanity bearing again the image of God, possessing all the moral perfections comprehended in love, constituting us the children of the Highest, needing nothing more to render us meet, morally, for an everlasting abode in his presence and joy.

Thus, the eternal life, as to its moral elements, has become a

fact among men. They have a right to say, "We believe it, for we have seen it, have handled it."

But the question arises, How do we know that this life, perfect in its moral elements, is also in truth eternal? Because in Christ it re-appeared surviving the stroke of death. In him it joined moral perfection with deliverance from the curse of physical mortality and the sleep of the grave; and by raisng him from the dead to a seat at his right hand on the throne, there to appear for us, in our behalf, the Father has given assurance that all who are in him by faith, shall also rise from the shame of sin and the corruption of the tomb, "to an inheritance, incorruptible, undefiled, and that fadeth not away." Accept the resurrection of Christ as a historical fact, and that glorious conclusion follows. All who have embraced the gospel, and by the renewing grace of God have become partakers of eternal life in respect of its moral elements, shall also be partakers of its perpetual reality in "the everlasting kingdom of our Lord and Saviour Jesus Christ. This is the promise that God hath promised us, eternal life through his son." This is the oath of the Almighty, sealed with the blood shed on Calvary, and opening for us the heaven that received the ascending Redeemer; and this is our "hope as an anchor of the soul, both sure and steadfast, entering within the vail, whither the forerunner has for us entered."

Proceeding to the second point in the condition of the text, which relates to the believer, it must be said that eternal life is in Christ, because it is secured by our faith in him. There is this condition; and therefore the subject becomes immediately discriminating.

It would be delightful to human sympathies to stand before the weary, guilty, and miserable children of men, and proclaim, with an angel's trumpet, on the verge of opening graves, Have patience: a few days more, and you shall pass from all this fatigue, disgust, pain, sorrow, sin and fear to everlasting repose, holiness and felicity. No matter what you are in temporal estate, no matter what in moral corruption; God has provided for all unconditional, blessed, endless life!

But *can* we so read the Bible? The provisions of the gospel are indeed unlimited. The invitations are most free. Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. "The Spirit and the bride say, Come, and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely." Grace on the side of God is as free as the fountain, as the air, as the blue of the sky and twinkling of the stars. His mercy is boundless as the ocean, on which every man may spread his sail. The provision is sufficent and the offer of eternal life to all is sincere. But there is a

difference between the offer and the promise. The offer is absolute, for it is God's. The promise is conditioned, for it must be accepted on our part. The man must embark whom the ocean rolling at his feet shall bear to another hemisphere. The hungry must partake who will live by the harvest which grows for all. He must lift up his eyes who would see the starry firmament; and the man must take the way of the gospel whom that open way shall conduct to eternal life. He must set his affections on things above where Christ is risen. He must take up the cross and follow Christ.

How striking here are the limitations as well as assurances of the gospel. "It is the power of God unto salvation to every one that believeth." Does not this prove that it is not power unto salvation to the unbeliver? "Whosoever will, let him take the water of life freely." Does not this prove that whosoever will not take it, will not have it? So the promises of the gospel are as solemn as the threatenings, by reason of the condition that is in them. Oh, with what majesty has the Creator invested the human will. He will not subtract from our freedom, or encroach on the responsibility with which he has entrusted us, even to save our souls. If you will not, he will not: if you choose not Him, he chooses not you.

This is not arbitrary. It lies in the very nature of moral existence and moral government. We have seen that eternal life has characteristics which are predicated of believers in the present world as of spirits in the world to come. They have it hereafter who have it here. They have no promise of it hereafter who have it not here, at least in its moral elements. On the other hand it is said specifically, "no murderer, (and he that hateth his brother is a murderer,) hath eternal life abiding in him;" and the unbelieving abide in death. Such men have in themselves, not the attributes of spiritual life, but the moral elements of death and perdition.

"In his Son." "In Christ." These peculiar New Testament phrases denote no natural, but a gracious relation in which believers stand by virtue of their faith, a relation which includes all the steps of religious experience, beginning in repentance, proceeding in faith, obeying in love, mounting into heavenly joy.

With this agree the remarkable words of Christ in his last prayer with the apostles: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent"—eternal life, not through that knowledge, but consisting in the knowledge of God and of Christ—knowledge in the profound and spiritual significance of the gospel, not merely presented to the mind as a picture to the eye, but producing effect as a power in the heart, knowledge filling the understanding with sacred light, warming the affections with seraphic fervors,

ervading the whole soul with controlling and sanctifying energy -this is the knowledge of the true God and of Jesus Christ 'hich is eternal life.

Such is the record which God hath given of eternal life in his on. It is life perfect in moral elements and after the redemption f the body perfect in its everlasting blessedness. It is offered s a free gift to all men originated, revealed and secured in hrist; but so far as it is an actual possession and enjoyment it their's who are in him by faith. They "lay hold on eternal fe," and abide in Christ as the branch in the vine. It is the ift of God in the provisions for it; and it is also the attainment f those who avail themselves of those provisions.

Passing now to some of the uses of the subject, we observe iat the doctrine of Christ and our relations to him is the true hilosophy of living. In him we secure everything that is pure, eneficent, exalting, holy, blessed and immortal in human ature—in this world approximately, in the future absolutely. he Apostle's words will be verified, "we are complete in him." or this present the doctrine of Christ makes the best men, and, herefore, the best constituents of all societies from the family o the state and the church, the best agents for all the true ulture and refinement of humanity, for the general welfare and lory sought under that name of modern, magical import, civiliation. The progress of eternal life in Christ as an experience mong men carries with it all renovation, all reform, all true reedom, all virtue, all temporal blessedness with the earnests f future felicity.

We need, therefore, no dim human speculations, no cold Emeronian philosophy concerning the conduct of life. Nay, so far as hey turn any away from the Bible, they are worse than useless; or all the truth and power essential to the world's welfare are ound in Christ: the only further condition is that that truth nd power be faithfully interpreted and applied. For this eason the world's philosophy, literature, art, and science, its earning and enterprise, its commerce and government, always t fault before, will ultimately bow and give glory to the Son f man and Son of God. We may say with John, "We know hat the Son of God is come and hath given us an understanding, hat we may know him that is true; and we are in him that is rue, even in his Son Jesus Christ. This is the true God and ternal life:" and it is precisely this which the wisdom of this orld has always missed.

We observe, again, that the fact of eternal life in Christ alone ets aside all merely human considerations as conditions of final alvation. That is God's testimony, and nothing remains for us ut the simple terms of the gospel. Temporal advantages onvey no promise of future felicity; and what is harder than

this to accept, even personal virtues which spring of nature only have no angelic power to open the gate of Heaven. Every thing which belongs to our natural character is dishonored when it stands in the light of this record—ETERNAL LIFE IS IN THE SON OF GOD.

Here we encounter the stone of stumbling. Here many of pure morality, warm affections, and high culture take issue with us. Here are those who find something good in every man, which by a flattering mistake they make the earnest of heaven; those beguiled by sentiment and formal worship; those who esteem domestic virtue, honorable dealing, and charity to the poor as the sum of all righteousness and religion; and those who deem that the mercy of God cannot permit suffering hereafter; and here, probably, are some of you, hoping for heaven, but not through faith, confident that you are candidates for eternal life, clothed in white robes by nature, or to be sanctified by the touch of death, yet not in Christ; and now I might bring many reasons to persuade you of the insufficiency of all such grounds of hope; but let me rather lead you back to the record which God hath given—eternal life in his Son.

If we do not accept this record we can have only light of nature and human wisdom concerning eternal life. If we doubt the gospel, however sincerely, we throw ourselves back on nature—dark, uncertain, tumultous nature—for our religious views, our philanthropic expectations, and our immortal hopes. Is that a safe venture? Is it better to present ourselves at last before Him who must be our final Judge, in our own names, having credentials of a human seal only, or to seek admission at the gate of Heaven as having eternal life in Christ?

There is a stronger consideration. To reject the record impeaches God's veracity. This is found in the passage, out of the bosom of which the text shines as the intense, focal light of the gospel. "He that believeth on the Son of God hath the witness in himself." That is: the believer having the real traits of eternal life in himself will distinguish them, and thus will have the witness or evidence in himself; but, "he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son." Hath made God a liar! Dare we make the impeachment? Dare we incur the guilt of that presumptuous sin? Can we defy the warning which follows, "He that hath not the Son of God hath not life." This is the stern alternative of refusing to believe the record of God. Are we not then fatally out of the way if we do not learn our doctrine at the cross, and come to Christ for life?

But some of you believe the record: you say you do. You

believe that Christ is the teacher come from God: you believe that his blood was shed for the remission of sins: you believe that there is a real and vital change in regeneration: you believe that there is a new personal relation to God when you repent of your sins and receive redemption, even the forgiveness of sins through the blood of Jesus. Why then do you forego by negligence, more inconsistent than unbelief, all the blessings of grace which brings salvation?

As children of time, we are only shadows pursuing shadows. The longest and most successful life, with all the blazonry of wealth and fame, what is it but a stupendous failure when we sink, as without a Saviour we must sink full soon, into the dark abyss of the unknown? How full of bitter mournfulness then is the short word we utter over our vanishing friends—"Gone—gone, forever."

But into this vale of mortality God has sent his record, ETERNAL LIFE IN CHRIST. All-glorious truth. Sublimest sentiment uttered by faith from the pale lips of corruption. Inscription of supernal bliss on all the crumbling walls of our earthly habitations. Arch of celestial light spanning a world of graves. Promise of the Creator boundless as the firmament of stars.

Mortals and sinners, embrace that record which God began to give at the gates of lost Eden, proclaiming which his Son ascended to open for us the everlasting Paradise. Let Christ be formed in you the hope of glory; then will your years or days, though few and sorrowful, or few and prosperous, be enough for trial and enough for joy, because steps to ETERNAL LIFE.

SERMON XXII.

BY REV. EDWIN S. WRIGHT, D. D.

PASTOR OF THE CHURCH.

TEMPERANCE AND THE WINE QUESTION.*

"And to knowledge, temperance."—2 Peter i. 6.

PETER is writing to those whom he supposes to have set out to make a clean escape from the corruptions of the world through

*The following sermon was preached in the Presbyterian church, Fredonia, N. Y., Sunday, July 15, 1866, in accordance with a Resolution passed by the General Assembly of the Presbyterian Church, N. S., recently convened at St. Louis, recommending to the Pastors of the several churches, that the subject of Temperance be soon presented before their congregations.

lust. He sets before us the sanctified character, and the several steps by which it is reached. "Add to your faith virtue," or manly courage.

Faith in God, faith in Christ, as the moral basis on which to start, and then out of the ruins of this poor, broken nature, man may begin to build. Charity, or perfect love, completes the structure. It makes us willing to cast out self and sin, for the good of man and for the honor of God, and is the finished result of the redemptive work of Christ. But we cannot leap at once from faith to charity. There is a life-work of toil and struggle lying between these extremes. We have a daily work to do in adding to our faith the practical virtue which it calls for; and then comes the search for knowledge to understand what virtue is; and then, that we may avoid the influence of appetite and avarice, and the whole train of the selfish affections, in blinding us to the truth, we must add to our knowledge temperance, else patience will not follow, nor brotherly kindness, nor charity.

Many have begun this race toward the goal of a perfect manhood, and have run well as far as temperance, and then halted and fallen. Some of the brightest lights in the pulpit, men sound in faith, and eminent for their eloquence and learning, having failed to add to knowledge temperance, have gone out in darkness at the very noontide of life. Others of equal eminence have been saved from the same fate only by a timely warning to abstain from even the moderate indulgence of an appetite which cries "give, give," 'till the vortex of an irrecoverable ruin is reached, and there is no strength to draw back from the angry whirl which drowns in perdition.

In the early period of Temperance Reform in this country, there was a difference of opinion among good men in regard to total abstinence. And it was not till facts were brought to show the danger of the least indulgence in the use of anything that can intoxicate, that the friends of temperance were united on this question. The late venerable Dr. Nott, in a course of lectures delivered during the winter of 1838–9, says, "Years have gone by since I first became acquainted with the late Rev. Dr. Hosack, of Johnstown, gone to his rest. During a journey taken with him, soon after our acquaintance commenced, I observed that he used a little brandy and water with his dinner to aid digestion; and took a small glass of bitters before breakfast to insure an appetite; and though much younger than himself, I ventured to question the propriety of such a practice. He heard me patiently, and answered me playfully, as his manner was, 'Your logic tells me one thing, my experience another, and in the absence of other evidence I shall continue my former practice.' He did continue his former practice. We often afterwards met and discussed the matter. At length a public dis-

cussion of the whole question took place, at which both of us were present, when I was as delighted as surprised to find that my old friend Hosack had come over to our side. Said he, 'I continued to drink intoxicating liquor without apprehension until I saw one, and another, and another, (naming three distinguished individuals) become intemperate, when, thought I, if such men, as life advances, cannot withstand its growing influence, it is time for me to abjure its use.' His whole weight from this time was given to the cause of temperance—till full of years and honored by the churches, he left the world without a blot upon his character."

This openness of the mind to conviction, and this Christian-like willingness to change our opinions or our habits, if they are found to be erroneous, is a necessary condition of all thorough reform.

The word temperance, as used in the text, has a wide meaning. It covers the whole ground of the appetites and passions. The original meaning of the word is, strength within, or the power of self-restraint as opposed to self-indulgence. It implies a strength of purpose which can keep the body under, throw off the solicitations of vicious appetites, and which can hold in check all lawful indulgencies when their influence is detrimental to any human being. The true principle of temperance carries us as far as it took Paul when he said, "If meat cause my brother to offend, I will eat no longer meat, while the world stands."

Here, then, we have the true moral ground on which we ought to stand together on this great question of temperance. There are many things which God, in certain circumstances, has given us to enjoy, and which should be received with thanksgiving, which, in other circumstances, we should wholly abstain from—because of the perverted use which is made of them by our fellow-men, and because of the many offenses which they cause to good men. We can never come upon the true ground of temperance, as the subject presents itself in our times and in this country, except we adopt this principle, that there are some things which in themselves are lawful, which are not expedient; it is in such circumstances a moral wrong to use them or to encourage their use.

It was on the ground of a great moral inexpediency that good men gave up even the moderate use of alcoholic drinks in the outset of the Temperance Reformation. They were not sure that it was wrong in itself to take a table-spoonful of pure brandy and water before breakfast in the morning, and on rare festive occasions. But, when the evils of intemperance rolled up before them, in the appalling statistics of pauperism, crime and wretchedness, which were made public, and when they saw thousands swept into drunkard's graves, and into the drunkard's

hell—these good men said to themselves, "These were all once moderate drinkers. Human nature cannot be trusted with alcoholic beverages. Our example of moderate drinking will lead many to begin the same habit who will not restrain themselves within our limits. And so the awful offence will come, of crime, and poverty, and woe, temporal and eternal. It is not expedient for us to touch, taste or handle this creature of God, which, while lying in the juices of the fruit or the grain, was good, but which, now tortured into a maddening poison, is working such wide-spread ruin. We will no more taste this offending beverage while life lasts."

Thus these good men, from pure principle, and in the fear of God, having added to their faith virtue, or manly fortitude, and to virtue knowledge, when what they had deemed a lawful appetite was to be restrained for the good of their fellow-men—were ready to add to knowledge, temperance. The patience needful to resistance followed, and brotherly kindness and a more enlarged and universal charity crowned their closing years, till they were ripe for their reward.

So far as the use of brandy, rum, gin, and the whole class of spirituous liquors is concerned, commonly included in our temperance pledges, all temperance advocates have been of one mind. Total abstinence has been their only principle. And it is agreed, that the alarming signs of these times indicate the necessity of increased exertions on every hand, by personal example and by legislation, to stay the tide of crime and suffering which intemperance is now pouring in upon us.

But, at this moment of peril, a new difficulty is presented to our minds, which threatens to weaken the strength of our exertions. Within a few years past certain limited portions of the country have been found favorable for the culture of the grape. In consequence of the pecuniary profit to be obtained, these grape-bearing soils have been planted with this fruit.

For a time it was mainly sold as fruit in our cities and in our large market towns. But, as the business has expanded, the numbers who have entered into it have greatly increased. Among these are some of our best citizens, and a few of the members of our Christian churches. The ground has been taken that it is both expedient as a temperance measure, and also morally right to enter into the manufacture of the pure wines, thus pushing out of use the inferior wines of the country, and excluding the poisonous compounds now drank. To sustain this view, it is said that the Bible sanctions the culture and use of pure native wines. It is also maintained that the history of grape-growing countries, like France and Spain, is in proof that there is less drunkenness where the pure wines are most largely produced, and most commonly used by the people.

We do not propose to examine this position in the spirit of controversy, nor with an assumption of superior wisdom. But we wish simply to sit at the feet of Truth, with an unbiased mind and to embrace her utterances. After weighing carefully the whole matter, and having candidly considered the chief arguments in defence of this position, we are fully convinced that it is not tenable, and that if maintained, it will seriously retard the progress of temperance.

We are willing to allow what has been so fully argued by the defenders of the wine-culture, that the wines in use under the Old Testament dispensation were intoxicating. But, allowing this, we shall endeavor to show,

I. That the extensive manufacture and use of the pure wines would now lead to increased intemperance, and to a more general sensuality among the people, and

II. That a proper view of the Bible on this subject sustains us in this position.

1. From the tendency of our nature to excess in all that pertains to animal indulgence, we infer that the manufacture and general use of fermented wines will result in the increase of intemperance.

In reference to our own country we specially infer this, because we have passed through a general vitiation of the appetites by a long course of intemperance. Even among the now temperate classes, and in all our Christian churches, there are many who from previous habit had acquired an appetite for intoxicating drinks.

There is also among the young, in some cases, an inherited taste for stimulants, which is now held in check by the force of public opinion. Now it seems to us certain that if the temperance and Christian sentiment of the country should become changed in favor of wines, the effect would be to give freedom to this now latent appetite. The consequence would also be fatal to multitudes who would go from moderate to intemperate wine-drinking, and from this to absolute drunkenness.

Moreover, our influence as temperance men would be cast on the side of general self-indulgence instead of self-restraint. A fleshly appetite would rule, and a sensual life would result. Habitual wine-drinking is now confined to the pleasure-loving portion of society, and is usually associated with luxurious living. The same result will follow, on a wide scale, if we take off the restraint which is now laid upon the first elements of appetite for intoxicating stimulants.

But, it is said, the use of the pure wines will destroy a thirst for the poisonous mixtures—satisfy the thirst of our nature for some kind of stimulant, and thus lessen the evil of intemperance. But this position is not confirmed by facts. A careful investi-

gation will show that even in the wine countries of Europe, intemperance does fearfully abound—from the excessive use of wines as well as from brandies and other spirituous liquors. It is the law of our animal life to go from a weaker to a stronger form of stimulus. We do not find the brandy drinker going from brandy to wine for exhileration, nor the wine drinker descending from wine to water. The scale of appetite runs the other way. And, in examining facts, we should suspect some mistake, if we find this law reversed. For what is the subtle element in wine which so arrests the progress of appetite more than in other exhilerating beverages. Persons may have gone to the wine countries of Europe, who were favorable to the use of wines. They may have indulged in the use of them only among the higher circles, where restraint is practiced among guests. They may have traveled in a season of the year which is not the peculiarly wine-drinking season. I am informed that among the peasantry of France and Italy, as well as in other wine-producing countries, the season of the year when drunkenness most prevails, is about three months after the grape-harvest—sometime in November or December—after the wines have become sufficiently fermented to be exhilerating, and yet having the cheapness of new wines.

A correspondent of a religious paper—the Episcopal Recorder—who has resided some years in Italy, states that, while drunkenness is a vice almost unknown among Italian gentlemen, this is by no means true of the peasants, who are greatly addicted to drunken revelry and carousal after their day's work is done. A Swiss physician, in the Canton de Vaud, says that the curse of drunkenness has followed the culture of the vine in that region, and that a lamentable increase of sin and sickness has been the result, and he gives it as his own experience, that it is difficult to get a laboring man to do a day's work properly, for by the time the day was half spent, he would have made himself unfit to be trusted.

We have similar testimony from Rev. Mr. Cochrane, a returned missionary from Oroomiah, one of the most fruitful grape-growing regions of Persia. In conversation with him on the subject, I was informed that it is a universal custom among the people to lay up in large earthen jars, sealed with skins, a great supply of wine, soon after the grape harvest. In the month of December these jars are opened, and the people in the neighborhoods and villages go from house to house, having a general time of surfeiting and drunkenness.

The missionaries find the habits of intemperance from this cause a great obstacle to their work. They have been compelled to resort to special efforts to promote total abstinence among the members of the churches, and among the pupils of the Semi-

nary. The least encouragement from the missionaries which should lead to wine-drinking, would produce fearful moral results.

Such is the testimony of reliable witnesses in regard to the general use of wines as a beverage among the people of wine-producing countries. But even if there were any reasonable probability that gross intemperance might be lessened by casting out the more poisonous drinks now in use, the grape-producing territories in our country are so limited in their extent, and will be so slow in coming into large fruitfulness, that but little effect can be produced on a wide national scale, in reducing the quantity of the old poisonous wines and drinks. At the same time the license coming from the advocacy of wine-raising and wine-drinking, in those small portions of the country where the grape is produced, will speed and encourage the more free manufacture and use of the present poisonous beverages. And while the small quantity of wine produced in our own locality along this beautiful shore of the Erie will be only as a single drop cast into the ocean of the burning drinks now in use, the influence sent forth to encourage their increase, by the argument for the use of wine, will be as the ocean itself in its wide-spread and disastrous effect.

There is another consideration which lies against the position that the production of the native wines will be a reformative measure. The method of reform is too remunerative. All genuine reforms are so aimed at the sensual and selfish side of human nature, that they call for great self-denial on the part of those who would promote them. A method of temperance reform which proposes to yield large pecuniary profits for restraining the appetites of men is to be mistrusted. History has not such precedents of successful reform.

So far as the profit is concerned, it should not influence temperance men on a question of such vital moral importance.

But, where vineyards are already planted, they may become sufficiently profitable to the owners by the culture and sale of the fruit, while the united force of the abstinence sentiment will thus be preserved, and all harm to the temperance cause will be avoided. As a temperance measure, it is safer to aim at the doing away of all wine-drinking, as a beverage, than to attempt to lessen the evil of drunkenness by wine-producing. We are not called to promote a lesser evil, but to remove the whole evil of intemperance, by refusing even pure wine to the appetite for stimulus.

2. We now come to the chief argument which has been used in support of the general culture and use of the native wines. I refer to the Bible aspect of the question.

In the outset, we do not dispute, as we have before said, that

the wines which were made and used in Palestine under the Old Testament economy, and even during the days of Christ and the Apostles, were like the wine now made from the grape, capable of fermentation and productive of intoxication. It is not to be supposed that there was as yet sufficent light on the subject of temperance, to lead the people to take such pains, as some would suppose, to preserve wines without fermentation for the sake of avoiding exhileration.

There was nothing inherently wrong in planting vineyards then, any more than now.

But then, as now, the tendency of human nature was to excess. It was not only a tendency to the abuse of this particular industrial interest of grape-growing and wine-producing, but also to the abuse of many of the customs of society and the lawful relations of life. Thus the marriage relation ran into polygamy, and the relation of the servant to his master into oppression. In view of this abuse, God, foreseeing the final result, very clearly began to take measures to confine the people within such limits of abstinence as would save the original interests of industry and of life from abuse.

Laws of restraint were instituted, with such prohibitions as pointed to further advances in reform as the people should be prepared for it. Prophets were inspired to thunder their anathemas against drunkenness. "Wo unto the drunkards of Ephraim." "Look not on the wine when it is red, when it moveth itself aright in the cup. For at the last it biteth like a serpent, and stingeth like an adder." What is this but recognizing the danger of even the first look upon wine, lest excess be the result. But God did not choose to reform society at once, nor to avert the danger of drunkenness, by first commanding total abstinence, or by demanding that all the wine-presses of Israel should be destroyed. He did not choose to break in forcibly upon the great industrial interest of wine-producing by a positive prohibition of wines. Neither did he break up at once the system of polygamy, nor the system of temporary Hebrew servitude. But He did set measures agoing toward each and all of these reforms; and this by educating the people, under Moses and the Prophets, in the principles of all reform, and by setting forth a coming dispensation of greater purity and spirituality under Christ—a dispensation in which the lusts of the flesh, and all fleshly ordinances, were to give place to the fruits of the spirit, which are love, peace, purity, patience, temperance, godliness, brotherly kindness and charity. Thus the people were to be drawn out of slavery, polygamy and intemperance, by the growth of a higher spiritual life, rather than driven out by penal enactments which required them to change at once their courses and customs. God was preparing to write the law in their hearts.

But it is said that wine is classed in the Old Testament, with other natural productions, as a blessing. Among others, the case of the blessing of Jacob upon his son Judah, is quoted in proof. "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

Our answer to this is, that the patriarch is walking in the dim light of his age, in which wine was regarded as a choice blessing; just as half a century ago it would not have shocked the public sentiment if a good father had wished his son plenty of corn and brandy. Jacob blessed his sons according to the low grade of blessing prevalent in a more material and fleshly dispensation. The people were not yet prepared to appreciate the higher blessings of a matured spiritual dispensation. It would sound oddly at this day to hear a godly father, in his dying moments saying to his son, "God give thee plenty of wine."

A distinguished modern writer, in alluding to the progressive nature of the grade of blessing under the new dispensation, as compared with the Old Testament economy, very truly says: "There is certainly a considerable contrast in the ways of God, as presented in the Old Testament and in the Gospel of Christ. There he maintains a government more nearly political and earthly; here more spiritual and heavenly. There he is more legal, appealing to interest in the terms of this life; here he moves in the affections and covers the ground of eternity. Here he substitutes the inspirations of liberty and the law written on the heart." "Becoming at the first, in a certain sense, a barbarian people's God, he only submits to conditions of necessity by which he is confronted, in preparing to be known as the God of love and sacrifice, and Saviour of the world." *

Again, we are pointed to the New Testament, and to the example of Christ. It is said that the Saviour of the world drank wine himself, and favored its use.

Our reply to this is, that when Christ came he was preceded by a forerunner, who may be supposed to have indicated by his own habits of life, the general principles and character of Him whom he heralded, and to have given an outline of the nature of his dispensation. John was a perfect model of abstinence in all respects. And we have no positive proof that Christ was in the habit of taking wine himself. But if he did occasionally at feasts taste the wine, judging from his self-denying life, and from the nature of his mission, it is but reasonable to suppose that he did it to avoid the prejudices of the people, so that their unbroken attention might be fixed upon his moral teachings, which were laying the axe at the root of every moral evil. His

* Bushnell's Vicarious Sacrifice.

enemies were ready to misinterpret his motives for being present at a feast into an argument for wine-drinking and gluttony. Christ rebukes them by saying, "Wisdom is justified of her children." That is, all who were looking at his true motive and object would interpret all his acts according to his true character and mission, which was, in the wisest and best manner, to lead the people up to those higher principles of the gospel, where they would renounce the flesh and be filled with the spirit. It was not the immediate work of Christ to institute direct outward reforms in the customs of society. Neither was it the first and great work of the Apostles. Christ had but three years of public ministry in which to set forth the great truths pertaining to his redemptive work. These truths he mainly dwelt upon, knowing that in them lay the great principle of all reforms.

On the same principle we reply to the argument which is adduced from our Saviour's miracle at Cana of Galilee, when he turned water into wine. He took the custom of the people as it was, and made use of it the more strikingly to convey to their minds an idea of his Divine power, and to authenticate his mission as a great moral teacher. If water had been wanted, and wine had stood in the water-pots, he would doubtless have reversed the order and turned the wine into water. His object was neither to give to the world an argument for wine-drinking, nor water-drinking, but to show his power, as the Son of God, in circumstances which were best adapted to secure the moral result. Just as in allowing his miraculous power to be exercised in turning the rod of Aaron into a serpent, it was not the design of God either to favor or to rebuke directly the superstition of Egyptian magicians, but to show himself to be the true God, whose doctrines received would remove all superstition.

It is also said that the Apostles drank wine as a beverage.

We have no direct proof of this. On the contrary, their writings indicate great abstinence. "I keep my body under," was Paul's motto. In his advice to Timothy, "Drink no longer water, but take a little wine for thy stomach's sake, and thine oft infirmities," he speaks more like a physician who is relaxing a former prescription of total water-drinking, than like one who would either use wine himself as a beverage, or advise others to use it.

But not to dwell further upon these spots which seem to lie here and there upon the open face of truth, it is evident that abstinence from the manufacture and use of wines must be the principle on which we stand, if we would cast our whole weight on the side of temperance. It is a good rule in all matters of doubtful expediency, to take the side which can injure neither ourselves nor the public. Total abstinence is certainly safe; it

can injure no one; it may save thousands. Temperate wine-drinking is not safe; it may send thousands to drunkard's graves. Shall we not then as good citizens and as earnest Christians come together without division or dissent, and lay our hand to the great reform of temperance with new energy and zeal. The recent reorganization of the Temperance Society of the country, and the call to new sacrifices and exertions, prompt to a speedy onset against all the obstacles which lie in the way of this noble enterprise of humanity and religion.

If any who have formerly worked with us have for a time been drawn aside by abstract discussion, or by looking only at the culture of the grape as an important industrial interest, which is innocent, as a fruit-producing business, but evil when passing into wine-cellars to become fermented, or in part to be made into brandy for purposes of exhileration, let us yet be hopeful that, foreseeing the evil, all good men will hide themselves therefrom, so that seeing eye to eye, and joining hand to hand, we shall yet be one in this great work of reform, and our deluged and smitten country shall be wholly redeemed from the curse of drunkenness.

Finally, there is a providental aspect of the subject, which enables us to interpret the present will of God in regard to the great question of abstinence.

Wherever the religion of the Gospel has secured an influence, it has been promotive of reform in respect to the three great vices of society, viz: slavery, polygamy and intemperance. The tendency of reform, under the favoring providence of God, has been, not toward a moderate indulgence in these vices, but toward entire extermination. Slavery is now destroyed in this country. Polygamy, is confined mostly to heathen nations, and drunkenness is being removed in proportion to the active power with which the gospel is promulgated among the people.

It is not in accordance with the aspect of history, interpreted by Providence, to maintain that practices and customs are always expedient, which in a darker age were allowed. As well might we defend American slavery on the ground of Hebrew servitude, or advocate the custom of polygamy because God in a former period did not at once denounce and destroy it. There is great allowance to be made in favor of progress in all reforms, from an advancing civilization, and from the enlightening influence of the Christian religion. We all admit that the Gospel includes the principles of all true reform. But it has been slow and dim in the unfolding of its power for salvation from all the evils of sin. At first its light glimmered in types and shadows. Then it grew brighter as the coming of Christ advanced, who was to be as a refiner's fire and fuller's soap to all the vices of society. It is a law of his kingdom, that reform shall follow in the pathway of

light. No generation can with impunity go back to dwell in the darkness and sin of a past age of less light and knowledge. And shall we of the nineteenth century, upon whom wave after wave of light is breaking and pointing us to the heights of a nobler, purer, holier life, as a preparation and prelude to the coming and reign of Christ, in his spiritual kingdom, shall we now fall back and wrap ourselves in the antiquated vestments of a vanishing dispensation, in which some things now not expedient were allowed, for the want of clearer light and greater knowledge? God forbid it. Having, as a Christian people, begun in the spirit, are we to be made perfect in the flesh? Or, rather, having advanced beyond the rudiments of the world toward a higher and more spiritual life, shall not our motto be as we lay aside a fleshly life, "touch not, taste not, handle not."

Charity suffereth long and is kind up to the last extreme of darkness and want of knowledge on every question of morals, where we are sincerely desirous of the truth. With great numbers avarice and appetite are stronger than reason and conscience in turning the scale of an argument. Even good men are not impervious to the sophistry of self-interest and the love of gain. But if the light of honest conviction is quenched through the bias of self-indulgence, or through pride of opinion, neither the example of Christ, nor his teachings, warrant us to expect either personal prosperity or a preserved Christian influence.

Let us look for light, and walk in the light, at whatever cost. Let us rise to higher planes of virtue till the circle of the Christian grace is complete. From our character and life let the pure light of a perfected Christian manhood go forth to illuminate and bless the ignorant and the degraded children of vice and suffering, even as the blended colors of the sun fall in winning purity and warmth upon every man that cometh into the world. Let no ray be left out of this perfect orb of light, which comprehends within itself all the graces of the Christian life. But let us add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

SERMON XXIII.

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THE PLACE OF THE BIBLE IN A SYSTEM OF EDUCATION.

"The entrance of thy words giveth light."—Ps. cxix. 130.

We all recognize the Bible as the source of every thing which distinguishes us from the heathen. It is the fountain of knowledge, happiness, and holiness. When we consider how admirably it is adapted to produce these results, the question forces itself on our attention, Why has such a book, though known and read for centuries, hitherto accomplished comparatively so little? The general answer to this question is, no doubt, to be found in the depravity of men. But there are specific causes of this lamentable fact which should be pointed out, and, if possible, counteracted or removed. To one of these, it is the object of this discourse to call your attention. It cannot be denied, that it is only a comparatively small portion of the inhabitants of Christendom, even, which has hitherto been brought under the direct and well applied influence, of the word of God. It is in this fact that we find one of the principal causes of the little effect which the Scriptures have hitherto produced on the character and condition of men.

In every country there are three classes of persons who, in very different degrees, are influenced by the prevalent religion. The first includes those who sincerely receive its doctrines, and endeavor to live according to its precepts. The second embraces those who, although acquainted with all their religion professes to teach, do not make it practically the standard of faith or rule of conduct; and the third consists of those who, being ignorant of its doctrines, are only indirectly affected by its influence. The first of these classes is always small, and the last large, in proportion to the truth and excellence of the religion. Because the clearer the light, the more do those who love darkness recede from it. In Christian countries, accordingly, the number of those who in faith and love embrace the religion of the Bible is very small; while the number of those who are only indirectly brought under its influence is very large. We do not mean to assert that this indirect influence is a matter of little moment. We believe, on the contrary, that it is difficult for any man to live in a Christian community, no matter how remote he may keep himself from all the direct means of religious

instruction, without having more correct views of the Supreme Being, of moral obligations, of the nature and destiny of the soul, than were ever enjoyed in heathen lands. He is, therefore, brought under a higher moral influence, he is elevated as a rational being, and freed from the degrading tendencies of the thousand absurdities which enter into every false system of religion. Notwithstanding, however, the extent and value of this indirect influence of the Bible, the effect is slight, compared to what may reasonably be expected from its being brought to bear directly and constantly on the character and conduct of men. It is to effect this object, to bring the word of God to bear effectually on the formation of the human character, and the regulation of human conduct, that is the end of all Christian institutions and efforts. We wish to subject the minds, the hearts, and lives of men to the Bible, that is, to truth and righteousness. This is the goal of our race, the prize of our high calling, the consummation and reward of all our labors.

How, then, is this object to be accomplished? How is the Bible to be brought to bear most effectually on the intellectual and moral character of men? We venture to answer, by employing it in the education of the young. We do not mean to disparage the preaching of the gospel, or any other means of religious instruction, but we mean to say that, if we can learn anything from the nature of moral causes, or from the general course of God's providence, if men are to be subjected to the Bible, they must be educated by the Bible; it must be made the great instrument of their intellectual and moral culture. That this has never yet been extensively effected, is an anomaly in the history of our race, and the opprobrium of christendom. Ever since the revival of letters we have employed, in the early stages of education, heathen fables; and in the more advanced stages, heathen poets, historians, orators, and moralists. These have been, and still are, the instruments most extensively employed in the education of Christian youth. Need we wonder at the result? Notwithstanding partial exceptions, it is certainly true that the Scriptures have been systematically excluded from the places of education; and that the great majority of Christian youth have been brought up more under the influence of heathen minds and models, than under the inspired minds and models of the word of God. We have said it was an anomaly, that the professors of one religion should employ, mainly, works imbued with the spirit and principles of another in the education of their children. This assertion will hardly be questioned. Every Mohammedan child, who is taught anything, is taught the Koran, from the Straits of Gibralter to beyond the Ganges; wherever the religion of the false prophet prevails, there the standard of religion is the great instrument of education. The

result is what might have been expected. The religion of the land is really the religion of the people. Its influence is diffused through all departments of society, and its spirit and precepts are practically regarded. The fact, that the followers of Mohammed employ thus extensively their sacred writings in the business of education, is not to be accounted for on the supposition that their literature is confined to the Koran; the reverse is notoriously the case. In romance, in poetry, in history, in original and translated works, their authors have been abundant and successful. But believing the Koran to be of God, they have acted accordingly. They have not professed one religion, and brought up their children under the influence of another.

The general neglect of the Bible, for the purposes of education, cannot be accounted for on the ground of its want of adaptation for this work. The object of education is to fit man for his duties and destinies; so to exercise his intellectual faculties, and so to mould his moral feelings, that he may be prepared to do and suffer what God requires at his hands. For this purpose, it may be shown the Bible is pre-eminently adapted. It is, in fact, the history of God's plan of educating the human family, and therefore furnishes us at once with the model and the means of intellectual and moral culture. The Bible commences with the simplest truths; communicating knowledge in the form of history, interspersing biographical details, with general narrative; employing symbolical actions and instructive parables; reducing general principles to sententious maxims; at one time reasoning with men in a manner to tax all their powers, at another addressing them in such strains of sublimity or beauty, as to waken up all the finer feelings of the soul. It everywhere addresses the moral feelings as the noblest attributes of our nature. It thus furnishes us with all the materials we need for this great work. The memory, judgment, imagination, may here all be exercised. Every power of the soul finds endless and boundless matter for the most strenuous effort, while every sympathy and feeling of our nature is brought under the purest and most effective influence.

We would now call your attention to some of those special considerations, which would secure for the word of God that place in the education of the young, from which it has been so long and so generally excluded.

1. The word of God is truth. It is truth in opposition to fiction in history, to error in doctrine, to false principles in morals, to all exaggeration in description. As every other production must, to a greater or less extent, abound in misstatements of facts, or erroneous views of truth, or false principles of action, or false models of character, need the question be asked, whether it is not desirable to avail ourselves of a book, so well adapted

for the purpose in every other respect, of which, and of which alone, it can be said, it is truth?

2. The word of God is not only truth, but it is infinitely important truth. The history which it gives is the most important of all histories. It gives us an account of the creation, fall, and redemption: it traces the development of the purposes of God's mercy from the first promise through all the institutions, events, and prophecies of the old dispensation. It unfolds the history of the birth, life, death, and resurrection of the Redeemer, and the establishment of his kingdom in the world. Is it meet that Christian youth should be sedulously taught the history of ancient kingdoms, or modern dynasties, and left ignorant of this history of the origin, apostacy, and redemption of their race? And yet, thousands who learn the one never learn the other.

Again, the doctrines of the Bible are beyond comparison important. They relate to the nature and works of God; to the nature, character, and destiny of man; to the rule of duty and the method of salvation. Are these topics less worthy of investigation than the laws of motion, or the opinions of philosophers? And yet, Christian men become skilled in the sciences, though they remain ignorant of God and themselves.

3. The contents of the word of God are not only true and important, but their influences are all healthful. As the great object of education is the adequate development of all the faculties of our nature; the great desideratum is the discovery of means by which the intellect may be exercised, while the moral susceptibilities are properly impressed. The great majority of the subjects of study, in the ordinary course of education, either do not address themselves at all to the moral feelings, or their tendency is deleterious. The natural sciences may be considered neutral; as a man may become an adept in them all, without having one moral emotion called into exercise. Ancient literature, the poets, historians, and orators of classic paganism, is in many respects positively injurious. In the Bible we find truth, adapted at once to enlarge the intellect and purify the heart. The idea of God, in the infinitude of his perfections cannot enter the mind without expanding all its capacities, while it sheds into the inmost recesses of the soul its sanctifying influence. As in the rays of the sun, light and heat are inseparably blended, and by being thus blended create and reveal all the beauty of creation, so the knowledge of God at once enlightens and purifies the soul. I speak as unto Christians, judge ye what I say. Is it not when you have the clearest conceptions of the divine character, that you have the most ardent aspirations to be like Him? Is it not by beholding His glory that you are transformed into his image? It is, then, under this same influ-

ence we would have every infant mind to expand. We would not attempt to raise flowers in a cave, nor make smoky torches a substitute for the sun. We would let the light of heaven in upon the soul.

There is probably no one idea of so much consequence, in its influence on character, as the conception of God, none which acts so powerfully on the moral feelings of men. It is therefore of the last importance that, from the first, this knowledge should be imparted to the mind. In the Holy Scriptures it is so presented, that a child can understand, though Gabriel cannot comprehend it.

Though the same remark, as to the purifying tendency of divine truth, might be made in reference to all the doctrines of the Bible, we specifiy the description which it gives of the character of Jesus Christ. It has long been admitted that truth, when exemplified in the life of an individual, is more effective than when stated in abstract propositions—that biography is more useful than moral essays. It is more intelligible, more interesting, and more exciting. It enlists other feeling than the moral ones on the side of virtue. We love the man as well as his excellencies.

We believe Christianity is as much indebted to the superhuman loveliness of the character of Jesus Christ, as to any one of its doctrines. There is in this faultless model of human excellence, a moral power which few are able to resist. The lips of the most abandoned infidels have generally been closed when this was the theme. They could revile his apostles as impostors, but deliberately to speak evil of the Son of God, requires a degree of depravity to which few have ever attained. Let the child, then, be made acquainted with the Saviour, let him learn his history, let him contemplate all the varied exhibitions of his character, let him see how he felt towards God, and how he acted towards man; how he treated the poor, the afflicted, the ignorant; how he bore afflictions, and sustained injuries; how he lived, and how he died—and he will know more of morals than all the world can teach him; he will have an evidence of the truth of Christianity more persuasive than all external testimony; and he will have a more salutary moral influence constantly operating in his mind, than all the systems of morals can exert.

Again, the Bible contains a perfect rule of moral duty, and on this account is adapted to exert the happiest influence on the mind. God has created the human soul with moral susceptibilities, which are as much an original part of its constitution as its intellectual faculties. Both classes of our constitutional powers need to be cultivated to secure their being rightly exercised. Were it possible a for man to live without anything to

inform or exercise his intellect, his mental powers would be almost dormant; and if they were as much neglected as his moral sense commonly is, he would be as dull in his perceptions, as imbecile in judgment, as erroneous in his inferences, as he is insensible or perverse in his moral sense and judgments. But as it is impossible for a man placed in an active world to avoid having a thousand objects which daily exercise his intellectual faculties, so it is impossible for him to escape the influence which the circumstances in which he is placed, and the opinions of those around him exert over his conscience. In every age and nation, therefore, we find that the character of men, their moral sentiments and course of conduct, are determined partly, indeed, by individual peculiarities, but mainly by the tone of the society of which they are members. Such has been the effect of these circumstances in diversifying the moral judgments of men, making one class regard as virtues what another condemns as vices, that many have been led to doubt whether conscience was really an original part of our constitution. But the diversity is no greater here, than on other subjects. What is truth to one mind is error to another, what is beauty to one eye is deformity to another. But, as to all men some things are true and others false, as to all eyes some things are beautiful and others the reverse, so to all hearts some things are right and others wrong. The diversity is not as to their being a difference between right and wrong, for this sentiment is absolutely universal, but as to what is to be considered right or wrong. How is this all-important subject to be determined? As the class of intuitive truths is very small, so the class of acts intuitively right or wrong is small. Conscience can no more infallibly decide on duty, than reason can on truth. As, therefore, reason must be istructed, so must conscience. And as conscience is one of the most powerful and imperative of our principles of action, as it, of necessity, decides in favor of what the understanding perceives to be right; and as the character and destiny of men depend on the correctness of its decision, it is of infinite importance that it should be rightly directed. This, however, is a difficult task. We need not advert to the state of degraded tribes or individuals, to illustrate the fact, that the moral sentiments of men are frequently erroneous; it is rare to find in the most refined and Christian societies, a man whose moral sense is on all subjects rightly informed.

If, therefore, there be any where revealed a perfect rule of duty, it is self-evident that it should be universally known. This rule is found in the Bible, and no where else. It is there presented in every form. It is reduced to one all-comprehensive principle, love to God and man. It is summed up in ten perspicuous commandments. It is expanded into innumerable

special precepts and prohibitions, so as to meet every supposable case. That such a rule should be so neglected, that men should be carefully instructed as to other matters, and left to learn as they may, what is sin and what duty; what will secure the favor of God, and what his frown, is indeed strange. It is the more strange, because all men need this knowledge, and they all are susceptible of the acquisition. Moral truth contains its own evidence; as soon as it is clearly presented to the mind, it is perceived to be truth, and at once and for ever enlists conscience in its support. The moral law, moreover, comes not only in its own self-evidencing light, but with the authority of God. It is pronounced in the ear of conscience by that voice which alone conscience feels bound to obey. Its penalty (which is included in the very nature of law) is, therefore, viewed, not as a result probable from the operation of moral causes, but as fixed and inevitable from the purpose of Jehovah.

Obedience to this law is solicited, by motives addressed to every right principle of our nature; to the dread of misery and degradation; to the love of happiness and excellence; to a sense of duty; to gratitude and benevolence. These motives are not only diversified; they are each the highest in its kind. The evil threatened is infinite; the good promised is eternal; the duty enjoined is obvious; the appeal to gratitude, when apprehended, irresistible. If one died for all, then are all dead, that they which live should no longer live unto themselves, but unto him that loved them, and gave himself for them. This is the peculiar and most powerful motive of the gospel. It is one of the principal means by which the doctrine of redemption operates on human character and conduct. Did the Bible contain no other doctrine, and present no other motive, it would embody more moral power than all other books besides. The Bible, then, sheds on the soul all the influences of heaven. Shall we shut these influences out? Shall we carry our children out of their range, and place them under those perverting, blinding, and degrading influences which from all other sources act upon them?

4. We have said the word of God should be employed in the education of the young, because it is truth, important truth, and truth of the most purifying moral tendency; we now add, it is divinely authoritative truth, resting not on the deduction of reason, nor on the testimony of men, but the authority of God. The effect of this consideration is great and varied. Its influence on the mind of a child is in all respects favorable. It produces the habit of relying on the testimony of God, which is one of the highest acts of obedience of an intelligent creature, and the best preservative from that fatal spirit of skepticism, which destroys all peace of mind, and unsettles all principles of action; which makes its victim the miserable creature of circumstances.

It produces, therefore, a fixedness of character, by presenting a firm foundation for all our most important opinions. It confers the inestimable blessing of a settled faith, which is in no way so likely to be attained, as by being brought up in habitual converse with a book recognized as of divine authority. By giving certainty to all the declarations of the Holy Scriptures, it adds immensely to their power. It is not a matter of conjecture that God is, and is what the Bible represents him; that the soul is immortal and responsible; that Christ died, the just for the unjust, to bring us unto God; that the threatnings and promises of God are expressions of his purposes; but these are settled truths in view of such a mind. It tends also to produce humility; to destroy the spirit of self-dependence and self-confidence, so characteristic of those who walk each under the guidance of his own taper.

If the ingenuity of man had been permitted to decide on what would be the most desirable of all books by which to form the human character, it would probably have said, it should be one whose contents are true, important, of a good moral influence, and, if possible, of divine authority. These are the attributes of the Bible, and of the Bible alone. If it is desirable that such a book should exert an influence at all on men, it is self-evident that it should be brought to bear on the mind in its earliest years. Then opinions are adopted, habits formed, feelings moulded, principles fixed. If all this is done under evil influence, the evil and injury can never be entirely remedied. On this subject, however, there can scarcely be any diversity of opinion. We must all admit that it is desirable to have our children brought up under the influence of the Bible. The question is, How is this to be accomplished? It is not very easy, in a country like ours, to answer this question. It is probable that no one plan will ever be proposed adapted to the purpose, but we shall have to avail ourselves of various methods, according to the peculiar circumstances of different sections of the country. The object, however, should be constantly kept in view, and frequently presented in its magnitude and importance. It should be the definite purpose of every Christian and philanthropist to do all he can to have every child in the land, every child in Christendom, and every child in the world, made acquainted with the Word of God. This is the great result. For this end, every Christian parent should see that adequate provision is made in reference to his own children. But as the number of parents who have leisure and inclination to attend to this subject is very small, if left to be accomplished in this way it will never be done. Ministers of the gospel have a larger field, and a higher responsibility. I presume not to say how the duty must be performed; but that every pastor of a flock is bound to see

that every child within his charge is taught the Holy Scriptures, will hardly be denied. He may do this through the instrumentality of personal instructions, or by Bible-classes, and Sunday-schools. In whatever way, it is evidently one of the most imperious of his duties, that the thing should be done.

There are, however, so many who do not stand in relation to any particular congregation, that a large portion of the children of the country will grow up ignorant of the word of God, if nothing more than pastoral instruction be resorted to. This has, hitherto, been the main reliance of the Christian church: the melancholy results we every where discover. It is probable, not more than one half, perhaps not a fourth, of the inhabitants of Christendom, or even of this country, are regular attendants on public worship; that the children even of this portion are very imperfectly instructed in religion, whilst those of the remainder, on this plan, are left, and have been left, almost entirely unprovided for. Relying on parental or pastoral instruction, the church has permitted the great majority of the children born in Christian lands to grow up ignorant of the contents, and emancipated from the influence of the word of God. This, which after all is the most crying evil of the Christian world, can, we doubt not, by steady and wise efforts, under the blessing of God, be corrected. In a Christian community there is such a general respect for the Scriptures, that the cases are comparatively rare in which any serious opposition would be made to their introduction, as a regular subject of study in the common schools: not merely to be read, but to be studied as they now are in our Sabbath-schools. Let any one imagine what would be the influence on the population of this country, if one hour a day should, in all the common schools of the land, be devoted to this purpose. What an amount of Christian knowledge would be communicated, and what a healthful moral influence would be exerted. Every child who is taught to read would be taught to know God, and Jesus Christ; the rule of duty, and the plan of salvation.

In our higher schools the same plan should be continued; if children learn history, let them include the history of the Bible; if they learn geography, let them study the geography of the Bible. Is it not preposterous, making the professions which we do, that we allow our sons and daughters to be taught the history and geography of profane antiquity, but make no provision for what we acknowledge to be of far greater importance? In classical institutions a regular exercise on the Holy Scriptures, in the original, might be introduced with equal advantage. And in our colleges, the study of the Bible is already, to a certain extent, attended to, and, as far as we know, without exciting in any quarter the least objection.

Though these, and other means may, and we think ought, to be adopted, to secure the grand object of raising up a generation of scripturally educated youth, yet the main reliance seems to be placed at present on the system of Sabbath-school instruction. A system peculiarly adapted to the wants and circumstances of the country, and which has already been crowned with the most encouraging success. It is the very object of this institution to do what has so long and so lamentably been neglected: to bring the light of divine truth to bear upon the opening minds of children. The work, however, is far from being accomplished: a large proportion of the children, even of this country, are still left to grow up, in a great measure, ignorant of God, and of the Scriptures. And when we look to other and less favored lands, the prospect is appalling. We should, therefore, contemplate the reasons which demand renewed exertion to promote biblical instruction.

1st. Its influence on individual character and happiness. If the remarks we have already made, as to the necessity of moral culture to the right exercise of conscience and the proper formation of moral principles, be correct, it is evident that the only possible way in which virtue can be maintained is by knowledge. And knowledge, not of speculative truth, which imparts no light, and exerts no influence over the moral sense, but such knowledge as the Holy Scriptures alone contain—the knowledge of God, of the moral law, of the plan of salvation, and the retributions of eternity. Such is the universality and power of the corrupt passions of our nature, that no external force can restrain their exercise. The power must be the moral power of truth, and the Spirit of God. Such, too, is the sluggishness of all good feelings, that no excitements other than those which flow from the Scriptures, are adequate to call them into exercise. The effect on the individual of the knowledge of the Scriptures is to expand his mind, to purify and restrain his moral feelings, to raise him in the scale of intellectual and moral being. Go into the abodes of ignorance; contrast the state of the immortal minds there presented, with that of those on whom the word of God has exerted its appropriate influence. How vast the difference between spirits of the same nature and of the same powers. The benefit, however, is not confined to this general elevation and improvement. It is the best possible preparation for the saving reception of the gospel. This is a fact which rests on long-continued and often repeated experience. The power and success of the gospel in the ordinary course of God's dispensations, (which is to guide our conduct) are uniformly, where other things are equal, in exact proportion to the attention bestowed on the religious instruction of the young. It is from the class of scripturally educated youth that

the church receives her largest and most valuable accessions. It is in those districts, countries, and ages, in which children are best instructed, that true religion most prevails. If this were not the case, it would be an anomaly in God's government, it would destroy all incentive to the duty which he has enjoined, to bring up our children in the nurture and admonition of the Lord; it would be falsifying the declaration of his own word, as to the general result of moral culture, and dissolving the connection which he has established, in the moral as well as the natural world, between causes and their appropriate effects. Of all the advantages which one man can bestow upon another, none can be compared with securing for him an education under the influence of the Bible. Of all the injuries which one man can entail on others, the greatest is to shut out from them the light of truth; to allow them to grow up far from the influence of the word of God. Let your minds rest upon this point. Let the conviction fasten itself upon you, that you can in no way do so much good—in no way more effectually promote the salvation of your fellow-men, than by educating them by the Bible. He who feeds and clothes the body does well; but he who furnishes the soul with the aliment of truth, and the habiliments of righteousness, does infinitely better. We are bound, therefore, in view of the value of the human soul, considered as an intellectual, moral, and immortal being, to do all we can to bring the truth of God to bear on the forming stage of its existence.

2d. Influence on society. The soul of man is not formed to commence and run its everlasting career between high walls; neither influencing others, nor receiving impressions from them. No individual is thus isolated. He acts, and is acted upon, in ten thousand ways; and the character of society is the result of this reciprocal influence of its members. The only way in which we can promote the virtue and happiness of the community, is by operating on the individuals of which it is composed. Every well-instructed and pious mind which we are instrumental in raising up, becomes a source of knowledge and healing influence to all around. Our own interests, and the interests of our children, and of the world, are deeply concerned in the increase of such morally educated men. On them, the order, purity, and happiness of society depend. In this country, where the majority of the people have in fact, and of right, all power in their hands, it is self-evident that our political existence depends on the moral character of the people. This is a sentiment on every man's lip, and should be in every man's heart. As the influence of free institutions, in elevating the intellectual character, and the social condition of the mass of the people, in developing their resources, and increasing their power of usefulness, is undeniable, it becomes a moral duty to ourselves, and to our coun-

try, and to the world, to do all we can to perpetuate them in the midst of us. We now stand forth the prototype of nations, imparting impulse and direction to their efforts. If we fail, and fail we must, unless our youth be made acquainted with the Scriptures, we shall be accountable for all the evil that failure must occasion.

The position of our country, however, is not only interesting, as it exhibits the first extended experiment of free institutions, but as here the church and religion are unincumbered, and left to sustain themselves, under God, upon their own moral power. We have not a doubt of the ultimate success of this trial. We would not for the world have it otherwise. If Christianity cannot live and thrive unsustained by the state, it is not of God. But how it shall live, and to what extent it shall flourish, God has wisely and mercifully made to depend on the fidelity of his people. It is through them he works in sustaining and advancing his cause. On us, therefore, rests the tremendous responsibility of carrying on this work. If we do not do our duty, the cause cannot, according to God's appointment, prosper. And in no way can we so effectually subserve its interests, as in promoting the cause of biblical instruction.

The career which we are destined to run as a nation is lofty; from our relative position; from our extent of territory; from the character of the people; from the nature of our institutions; from the identity of our language; from the state of civilization —our influence among the nations, and on the world, must be unprecedently great. Shall it be for weal or woe? Shall it be to disseminate error and vice, or truth and virtue? Shall it be to lead on the van in the moral conquest of the world, or shall it be to oppose the progress of its Redeemer, until we ourselves are cast off, and trodden under foot? The answer depends on the character of the young; and this, on the mode of their education, unless God means to convert the world by miracles.

We commend this subject to your hearts and efforts. We hold up the cause of Sunday-schools as intimately connected with that of religious education; as one of the main hopes of our country and the world. We call on all who love the cause of the Redeemer; who desire the virtue and happiness of their fellow-men, and the salvation of their souls, to address themselves to this great work, in humble dependence upon God, and in the full assurance that their labor shall not be in vain in the Lord.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON XXIV.

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THE BIBLE AND PANTHEISM.*

Behold I stand at the door and knock: if any man hear my voice, and open the door. I will come in to him, and will sup with him, and he with me.—REVELATION iii. 20.

EVERYTHING which God has made he treats according to the nature he has given it. Willing it to be, he respects its essential attributes, and concedes to it its own sphere. This he must do or each thing would either cease to be, or to be that thing. Take the smallest particle of matter. It enters into the conception and definition of this that it occupies space. This prerogative it must assert and vindicate to itself or cease to be. A crystal ground to powder would cease to be a crystal, and in thus grinding it its nature as a crystal would be wholly ignored.

But in governing matter God does not thus ignore any essential property. All physical problems he works out under physical conditions, and it would be an imputation upon his wisdom to suppose that mere omnipotence must be called in to

* Baccalaureate Sermon, delivered at Williamstown, Mass.

break down those conditions in order to the successful working of such problems. It belongs to our conception of the divine perfection that God should be able to govern his physical universe in accordance with the properties which he has himself bestowed. Accordingly, if we ascertain the essential properties of any material thing with which God begins to deal, we shall find that it will be through those properties, and not by ignoring or destroying them, that he will work out his purposes.

And what is thus true of matter that has properties, is also true of persons that have will and freedom and rights. Here the problems are higher. Grand and complex as are the problems connected with matter, taking hold as they do on infinity and eternity, unsolved, and apparently unsolvable by science, they are as nothing compared with those that arise in the government of beings conscious, free and responsible. And if in solving physical problems God always works under the physical conditions implied in the nature he has given, we may be sure that in solving moral problems he will not disregard any right, nor trench on any original endowment or prerogative on which such right is based. We may be sure that here too his purposes will be wrought out through the fullest exercise of those very prerogatives and endowments in which the problems originated.

Does God then govern man as responsible? Is responsibility the one element without which moral government could not be? Then we have only to ascertain what the conditions of responsibility are, and we may be sure that they will be held inviolate by Him.

And here we say that the one condition of responsibility is the power of rational choice. I do not say freedom, because that is ambiguous. Freedom is a condition, but that is involved in this power of choice. This is the central power in our personality, the point of moral responsibility. In this, all processes of the soul that precede it and pass into outward activity culminate. All that precedes this is spontaneous, irresponsible, subjective. All that succeeds this is but its projection into outward act, and its being mirrored there. In a true life, in all moral life as God sees it, the outward act is but the reflection and image of the inward choice. Without this power we cannot conceive that a moral nature should be brought into activity. We may, and must be constantly affected by events, as the rising of the sun, that have no relation to our choice, but we cannot feel responsible for them; and if God begins to govern us as responsible, we should, as has been said, anticipate with certainty that no crisis or emergency could arise in which he would not hold every condition of responsibility sacred. The point of harmony between the divine omnipotence and the divine wisdom

is that the omnipotence creates the conditions of every problem, physical and moral, and that the wisdom works within and under those conditions.

The statements thus made are signally confirmed and illustrated in the text. In this we have the grandest possible recognition of the fact, and the sacredness of this power of choice. In it we see Omnipotence arresting itself before a prerogative of feeble humanity. Him who styles himself the "Alpha and the Omega, the beginning and the ending, which is, and was, and is to come, the Almighty;" even Him, and that, too, when he would reach the highest result of his labors and sufferings, do we hear saying, "Behold I stand at the door and knock."

Under human government each man has his own sphere to which he has a right. It is a maxim of English law that a man's house is his castle. Within this nor curiosity, nor caprice, nor malice may intrude. Unless in the interest of the state, and armed with the authority of law, no one may enter unbidden. This is his home, it is his own. Bating crime he has a right to do in it as he pleases. He has a right to its exclusion and privacy, and if any one would enter, he must stand at the door and knock.

And so, under divine government, there is a deeper and more intimate sphere of the thoughts and affections and sympathies and choices. This is the true sanctuary of our nature, where are celebrated the nuptials of the soul with its chosen good, and which is known only to the man himself and to God. Into this even God himself does not come except with freest consent. When he would enter here, he does not merge the attributes of the moral Governor in those of the Creator and Proprietor, but, respecting the constitution he has given, he says, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

What then have we here? Have we not a prerogative that makes man independent of God? So it seems to some, and hence they hesitate to claim for it the entireness implied in the text. Let us then inquire after those limitations and conditions by which this prerogative is harmonized with the divine government.

And first. The power of choice is limited by endowments and capacities. A brute cannot choose between books, or statues, or pictures, or steam-engines, because it has no capaciey to know them as such. A man cannot choose between walking and flying. One born blind cannot choose between sight and touch. But capacities and endowments, both in kind and degree, are wholly in the hand of God.

Again, with given capacities there is a limitation to choice in

the objects presented. These as adapted to man, it was for God to create or not as it pleased him. In providing for physical wants and gratifications he might have held forever the orange and the melon and the peach in his creative capacity. The present variety is soley of his goodness. And so the objects and range of the desires and affections were provided and meted out by him. For the race, and on the whole, God may have created objects suited to meet every want, and to draw out every capacity. No doubt he has, but the limitation of choice through the objects presented is specially noticeable in his dealings with individuals. From birth, sex, education, health, the structure of society, the objects within the scope of individual choice are greatly limited and infinitely diversified. The objects of desire are numberless, of choice but few. Who of us has had it presented to his choice whether he would be President of the United States, or be worth a million of dollars? Capacities and opportunities seem thrown together promiscuously. Capacity often lacks opportunity, opportunity waits for capacity. All this God orders as seemeth him good. In this is much of his providential discipline, and through it his creatures are governed.

Again, choice is limited not only by capacity and the objects presented, but also by the time within which they are presented. Sometimes the time is long. "The long-suffering of God waited in the days of Noah," a hundred and twenty years. Sometimes the opportunity is given but for one bright moment and passes forever. In the history of every life, and in relation to every interest, there are periods within which the choice must be made on which those interests turn. There comes a last and decisive moment. After that the offer is withdrawn; the door is shut; the harvest is past; the opportunity is gone, and will return no more. This element of time God holds in his sovereign hand, abbreviating or extending as he pleases the period of choice.

Capacities, objects, time—controlling these God hedges choice within certain limits. Still, if we admit of plenary freedom within those limits, it may be said that we have an element if not irreducible under the divine government, yet capable of so setting itself against the will of God that that will shall not be done. And so we have; and the will of God is not done. If that will were done, there would be no sin; if that will were done, why did our Saviour command us to pray that it might be done? It is the one great characteristic of this world, controling all its moral and physical phenomena, that the will of God is not done in it. For what did Christ come, for what do his ministers labor, and the church pray, and the Holy Spirit strive, but that the will of God may be done? No, my hearers, the will of God is not done.

But if not, how is he omnipotent? Is it not said that "he do-

eth according to his will in the army of heaven, and among the inhabitants of the earth?" Here we need the distinction, made on a former occasion, between choice and volition, or between will as choice and will as volition. The choice of God is free, his volition is omnipotent. As volition, the will of God is always done, as choice it is not. His choice is indicated by his commands. If these do not indicate choice there is no meaning in words, there is no sincerity in God. The opposite doctrine would be monstrous. No man will dare to say that there is not indicated by his commands, a choice of God which the Bible calls will. But choice in itself, or as expressed in command, has no efficiency. It abides in the mind choosing, and a choice in the mind of God has no more efficiency beyond himself than a choice in any other mind. The choice of man, followed by his volition, originates that future for which he is responsible; and the choice of God, followed by his volition, and only then, originates that future for which, so far as we may apply the term to Him, He is responsible. Omnipotence pertains to the volition of God, freedom to his choice. To the volition of man, omnipotence does not pertain, but to his choice freedom does. Omnipotence may create a being with the power of rational choice, and fix the conditions under which choice may be made; but it must then stand in abeyance while that being is governed by laws to which omnipotence has no relation. It is not implied in an infinite attribute that it can perform contradictions. Omniscience cannot know the number of square feet in infinite space. Omnipotence cannot give solidity to thought or to time. By definition where a hill is, a valley cannot be; and so, where omnipotent will is exerted as volition, finite choice cannot be. If we make the ocean fluid by definition, then God cannot govern it by congealing it into ice by his omnipotence, for it would no longer be the ocean. And he does not so govern it. No. He respects that condition of fluidity by which it is the ocean. He permits it to heave and toss, and assay its utmost; he lets its billows assault the heavens, and wreck navies, and thunder upon the shore; and it is then, at the very moment when the tempest is wildest, and those billows are mightiest, that he says, "hitherto shalt thou come but no farther, and here shall thy proud waves be stayed." And so, respecting perfectly that power of rational choice which makes him man, does He govern man? "*He stilleth the noise of the seas, and the tumult of the people.*" It is the glory of his government, not that this earth and these heavens are marshaled by omnipotence in an order that is faultless, but that he so governs a universe of free intelligences without trenching upon their freedom, that the glory of the physical heavens shall be as nothing compared with that moral glory which shall illustrate forever in results of unspeakable beauty and joy, his wisdom, his justice and his grace.

But can such results be reached by God through the choice of his creatures with no control by him except through the above limitations? No. Whatever may have been true originally, we fail to reach, through these limitations, a full conception of the dependence of a *sinner* upon God.

As a sinner, man must be wholly dependent upon God for forgiveness. Forgiveness is God's act, and must rest with him. Grace must be free, or it would not be grace, and as free, it must be sovereign.

As a sinner *dead in trespasses and sins*, man must also be dependent on God for quickening. His death is not one of mere negation, requiring omnipotence to originate a new mode of being, but a death of chosen and intense activity in trespassing and sinning. So intense is this death, so absorbing the activity in it, that left to itself it would go on forever. Hence the necessity of positive interposition on the part of God, and, in connection with that, of the doctrines of grace. Hence the necessity that Christ should stand at the door and knock.

What, then, is this knocking? In its broadest sense it consists of every influence that addresses man's higher nature, and tends to bring him into right relations to God. Christianity is a great redemptive and remedial system. Under it, not only is a way of salvation opened for those who may, of their own accord, choose to enter, but there is also provided a system of means and influences to bring men to enter into that way. It is, indeed, for this that the world stands. The end of this world is not, as some seem to think, progress—the boasted and hackneyed progress of this age—progress, and an ultimate state of high civilization, or even of millennial perfection and glory for that portion of the race that may then live. No. Christianity respects the whole race with its myriads from the beginning, and its object is to bring together in one permanent community, and with surroundings corresponding with their moral character, all who have affinity with each other through the love of God. To this end God weaves the bright lines of his beneficence into the web of his providence. Suffering all nations to walk in their own ways, he yet does not leave himself without witness in that he does good, and gives them rain from heaven and fruitful seasons, filling their hearts with food and gladness. To this end he revealed himself to patriarchs and prophets. To this end Christ came, and taught, and suffered, and died, and rose again. To this end the Holy Spirit, in his powerful and special influences, is given. And now, throughout this whole system, whether under what is called providence or grace, whatever ought to appeal to the moral nature of man, and, with his co-operation, would lead or fit him to be a member of the great family of God, is God's voice, as, in the person of Christ, and

under a mediatorial system, he stands at the door of man's heart and knocks.

In the call implied in this knocking, two things are required, just those that respect the two great crises in the spiritual history of every Christian. One is that he should hear the voice of the Saviour; the other that he should open the door.

For the most part, men are engrossed in the things of time. So intense and exclusive is their devotion to them, that their insensibility to the things of the Spirit is, as I have said, characterized by inspiration as death. Seeing they see not, and hearing they hear not. Now it is an era in any life when this engrossment and limitation of thought are broken up, and the powers of the world to come assert their claims. Before, the man saw only the river on which he seemed to be sailing; now he sees the ocean, and feels the ground-swell of a mightier movement than that of time. Now the Saviour knocks, and hearing, he hears. He hears his voice.

And now comes the second great crisis in his spiritual history. Can he, will he open the door?

That he can in the proper sense of that word is implied in the fact that Christ knocks. If he do indeed knock, then to argue the queston of ability is an impeachment of his sincerity.

But if he can, and do not choose to do it, can God so knock as to bring him thus to choose? Can God, without infringing upon the prerogatives of choice, cause all choices to be coincident with his? We think he can. The term omnipotence we do not regard as applicable here, because moral results must be reached by moral causes, and within the sphere of freedom; but yet we do not believe that God has let loose a power which is either in itself, or in its results, beyond his prevision and control. We prefer to say that the limit of his interposition has been from the beginning, and is now, not the limit of his resources, but one imposed by his infinite wisdom. What do we know of the possible modes of interaction between spirit and spirit? Between the Infinite spirit and finite spirits? What do we mean by the drawings of divine love—the drawing of the Father? What by the power of the Holy Ghost? These cannot be physical. Omnipotence cannot be predicated of them, and yet, if God so please, they may be made as adequate within their sphere as omnipotence is in its sphere. God can come to his creatures, and can manifest himself to them and in them ineffably. He can work in them "*to will*" as well as "to do," and yet such working may not be, it is not, a limitation of freedom; it is its purification and exaltation to that point where it reaches the certainty and the security of heaven. It may be effectual, and yet of all that pertains to it God may be able to say, "Behold I stand at the door and knock."

It is now, my dear friends of the Graduating Class, thirty years, longer than any of you have lived, since I commenced with a Class, as President of this College, that general course of instruction which is completed to-day. Since that time, with two exceptions, one from sickness, and one from absence in Europe, I have met every class as I now meet you, and have given them my parting instructions and blessing. In stating this, I wish to record my grateful and adoring sense of the goodness of God to myself and to the College. Especially would I do this with reference to higher results than those of mental training. Such results we have sought, and God has not withheld them. In other respects the period has been, and is now, one of inadequate means, and of struggle.

No one can be more sensible than I am of the imperfection of what has been done, and yet there is large room for congratulation and thanksgiving. The Classes of these thirty years have numbered more than twelve hundred men; and of this large number it is with great thankfulness that I am able to say that few, very few, have not made for themselves an honorable record, while many have been greatly useful and distinguished. My first class numbered seventeen, of whom twelve are still living. Of these, one is President of a college, and one a Judge of the Supreme Court of the United States; while, of the five who have died, one gave his life in battle at the head of his regiment in the service of his country. Of my second class, numbering twenty-three, one is a Judge of the Supreme Court of this State, and a Trustee of the College; one is Lieutenant Governor of the State of Illinois; one is editor of the chief paper of one of the most intelligent and active bodies of Christians in the land; one is Professor in a Medical College, and two have been members of their State Senate. These classes furnished thirteen ministers of the gospel. I need not go further. As a body the men of these classes have been, and are, instinct with the spirit of our institutions. In the day of darkness they rushed to their defence, and now, seeking to diffuse universally, and to combine intelligence, freedom and Christianity, they are everywhere throughout this great country, strengthening the foundations, and seeking to realize the highest conceptions of a Christian State; while numbers of them are on the other side of the globe preaching the gospel to the heathen. It is with pride that I point to them to-day as the fruit of that wise system of education which seeks, through our colleges, to render the highest advantages accessible to all; and challenging scrutiny, I ask the country to show the same number of men trained in any other way, of whom fewer have failed, or of whom a larger number have done as good service.

It is, my friends, the ranks of these men that you are now to

join. You have done well with us. Pleasant, and I trust profitable, have been the hours we have spent together. We shall remember you, you will remember us, with affection. You go with our blessing. Go, and "show yourselves men." In all that does honor to humanity, and that brings glory to its Creator, I charge you be not behind the foremost of those who have gone before you.

But while I do this, I have a special charge for you as educated men, and in connection with the text and subject to which we have now attended. It is as the basis of such a charge that that text has been chosen, and that subject has been discussed.

You are entering life at a period when the thought of the world, so far as it separates itself from the Bible, tends towards pantheism. Modern infidelity has various names and forms, but the substance is that; and under whatever form, it is sure to chill and dwarf man, and disintegrate society. Of old, with the uniformities of nature unknown, and her forces unsubdued, pantheism was impossible. The tendency then was to polytheism, and idolatry, and superstition. But as science advanced, and that sense of uniformity which has been called the scientific instinct, prevailed, pantheism became possible. Going in the direction opposite to polytheism, and not accepting one personal God, this is the last term which a mind alien from God can reach, and which, without the Bible, it is sure to reach. Polytheism, idolatry, superstition, on the one hand; or pantheism on the other, I regard as inevitable for man without the direct revelation and recognition of a personal God. Against both these the Bible guards equally and marvelously. Its denunciation of idolatry could not be more contemptuous and terrific; its antagonism to pantheism and all in affinity with it, could not be more absolute. During the height and pressure of the first tendency it was the Bible alone that preserved in the world the knowledge of the one God, with such attributes as to make him a worthy object of worship; and it is the Bible alone that now holds men back from pantheism.

Of pantheism as a system the mass of the people as yet know nothing, and for it they care nothing; but, through conversation, the press, the lecture, the tendency reaches them, coming in like a mist, and affecting, chilling, deoxydizing their whole atmosphere of thought. It comes in two forms, with different origin, but similar result. Beginning at the lowest point and working up, the pantheism of Natural Science is reached, which attributes all things to principles, and laws, and to *development*. Of this man is the highest result and expression. This is the heathenism of science, and is just as much opposed to the religion and God of the Bible as the polytheism of old, or as fetichism is now. Beginning, on the other hand, with God, and working

down, a metaphysical, or theological pantheism is reached, that, either from the difficulty of conceiving of creation, or under the guise of exalting God, merges all things in him. It makes God virtually the only being, and his will the only will. But it matters little whether you make God everything, or everything God; whether you destroy the freedom of something called God in exalting man, or the freedom of man in exalting God. In either case, instead of freedom, with responsibility, and moral government, the majesty of a personal God, the beauty of holiness and the joy of willing obedience, you have a system of blind tendencies and dead uniformities; or, under the name of will, of an iron and remorseless fatalism.

Against both these you are to be guarded, against both to guard others, and both your shield and weapon will be found in that revelation which God makes of himself in Christ, and in the attitude towards man which he assumes in the text. "Behold *I*—." Ah, that word *I*, that little word! Nature does not know it. Except through man, pantheism does not know it; in its high sense fatalism does not know it; positiveism does not know it. Behold I—. Who? "Immanuel, God with us." Not from works now, not from laws, blind laws bringing all things alike to all, not by inferences do we know God; but, both condescending to our weakness, and meeting our wants, He stands before us, "God manifest in the flesh." This is the highest expression of personality which it is possible God should give. This will hold men to their moorings when nothing else could. If God has appeared "in fashion as a man" and spoken to us, to doubt his personality is no longer possible. Thus has he appeared and spoken.

And not only has he thus affirmed his own personality, but in saying, "Behold *I stand at the door and knock*," he recognizes the distinct personality of others, and all the conditions of responsibility. Everywhere the Bible asserts the distinct personality and supremacy of God; everywhere the separate agency and responsibility of man. These are the truths to be received. Settle as you please, or not at all, let others settle as they please, or not at all, the questions that grow out of a transmitted life, of an inherited nature, of the relations of spirit to matter, and of the finite to the infinite, questions about which the Bible never troubles itself at all, but hold you fast to a personal God, a Father in heaven, and to his supremacy; and also to a realm of freedom and supernatural power wide as his works, and as much grander than they as spirit is higher than matter. You cannot reconcile the two. Then let the legitimate supremacy of the practical nature assert itself, and with entire faith act on both. This must you often do in life. Often, with limited capacity, must your whole rational nature demand that you should act

upon facts well authenticated, though seemingly discrepant, without waiting to reconcile them.

Finding rest then either in full comprehension, or in rational faith, with such a God above you, with a cloud of witnesses around you, with your freedom of choice respected even by omnipotent power, with the love that is in Christ taking, in its higher sphere, the place of omnipotence in that which is lower, your whole nature is met. It only remains for you to choose for yourselves what guidance and companionship you will have. What I desire for you all, the one thing, is the guidance and companionship of Him who offers himself to you in the text. These words are for the race. "If *any man* hear my voice." You, my friends, need not, you cannot fight the battles that are before you—the battles of life, and the battle with death,—alone. It is the one great fact of our human life that its Giver and Lord offers himself to us in a form in which we can apprehend him not merely for redemption, but for help and guidance, for companionship and sympathy. In taking our nature upon him he has come near to us; having been tempted he knows how to succor us; in him "are hid," for us "all the treasures of wisdom and knowledge." And now, as you look out upon life, full of interests so precious, and forward to the future life, with issues so momentous, He, the Saviour of men, offers himself to you. With infinite tenderness he stands at the door of your hearts and knocks. O, open the door. Open it fully. In this is all your wisdom. Open the door, and He will come in to you, and will sup with you, and you with Him.

SERMON XXV.

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THE OBLIGATION OF A SKILLFUL DIVISION AND FAITHFUL APPLICATION OF THE WORD OF TRUTH.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIM. ii. 15.

A DIVINE Revelation was never given to man, in order to save him the trouble of thinking. The great object is, to enlighten the mind, and direct its faculties, not at all to supersede its most

vigorous exercise. Without a revelation, it is true, that no effort of the human mind would ever arrive at an adequate knowledge of the plan of salvation; but with a revelation, it is also true, that no man will become an enlightened and efficient Christian without reflection and study.

It may not be necessary that every Christian should be able to give a connected view of the whole system of revealed theology, or answer all the captious objections that ungodly men shall urge against it; for the love of God shed abroad in the heart, and the teaching of the Holy Ghost, will lead to the conscientious discharge of religious obligation, in the practical concerns of common life, without it. But it is necessary that some, and especially every gospel minister, should be able to do this; nor is there any subject, where a greater variety of sanctified talent, more patient investigation, and intense thought, are required, than for the successful illustration, defence, and application of the doctrines and duties of Christianity. Jesus Christ requires of every one of his ambassadors that he "be able, by sound doctrine, both to exhort and convince gainsayers." "In meekness, instructing those that oppose themselves." "To show forth sound speech, that cannot be condemned," and thus, "by manifestations of the truth, to commend himself to every man's conscience in the sight of God." And to meet this demand he must PRAY MUCH, and STUDY MUCH, and THINK MUCH. He is bound to conform in all things to the Bible; but that bond imposes no fetters upon the intellect.

The text decides for the gospel minister *what* he shall preach, and *how* he shall preach; and bids him bring up all the faculties of his mind, and the affections of his heart, to the performance of the duty. "STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH."

It is difficult, by any translation, to give the full force of this apostolic charge. The expression, "rightly dividing," is, in the original, a word which bears an allusion to the method of dividing and distributing the portions of the sacrificial victims, according to the nice and scrupulous direction of the ceremonial law. The priest was required not only to divide the body of the victim, in a particularly specified manner, but also to distribute the various portions, in accordance with their divinely appointed purposes. And the force of the direction—"STUDY to show thyself approved unto God"—may perhaps be more fully felt by referring to the use of the same original word in other parts of the Bible. In this same epistle, under the grief of desertion by his former friends, and with the terrors of martyrdom in full view, Paul gives vent to the earnest desire of his heart, that Timothy would hasten his coming to him in the use

of this very form of expression, and which is translated, "*Do thy diligence* to come shortly unto me." Peter, when he would urge the Christian to make the highest efforts for the salvation of his soul, uses the same word, which is thus expressed in our version: "Wherefore, my brethren, *give diligence*, to make your calling and election sure." And then, again, Paul to the Thessalonians: "But we brethren being taken from you a short time in presence, not in heart, *endeavored the more abundantly* to see your face with great desire." The application of this word in these different places plainly marks the force of its signification; that the full and highest efforts of the whole man are to be put in requisition for the accomplishment of a given object. Referring the whole, then, to the duties of the sacred office, it implies the *necessity*, while it enforces the *obligation—to exert every faculty in the skilful division, and faithful application of the word of truth.*

The *necessity* of this exertion arises from the difficulty of thus dividing and applying the word of truth, and the *obligation* arises from the magnitude of the results. The whole design, therefore, will be accomplished by showing—

I. What it is rightly to divide the word of truth.

II. The important results which it produces.

In showing, *what it is rightly to divide the word of truth*, I remark:

1. It is requisite that the whole truth should be presented. No minister is allowed to divide some part of the word of God that may be more pleasing to himself or to some of his hearers, from other portions not as congenial to the feelings, and dwell upon the one to the exclusion of the other. A separation of divine truth that consigns one portion to perpetual silence, is any thing rather than *rightly* dividing it.

In the great system of doctrines and duties which the Bible contains, there is nothing superfluous; and it is a direct impeachment of the wisdom of his sovereign, when, for any reason, the ambassador suppresses a part of his message; for, if God had not seen it to be important, its wisdom would certainly have withholden the superfluous portion. Every revealed doctrine, every duty, plainly expressed or plainly inferred, he is bound to inculcate; and by every motive of hope or fear, of tenderness or terror, which the Bible discloses, to press them upon the heart and conscience of his hearers. How does he know, so long as one impenitent sinner remains in his congregation, that a neglected doctrine is not the very one which should reach his heart and save his soul? How can he know but the endless wailings of some lost soul shall thus become the eternal monument of his unfaithful ministry.

It is in vain, in this day of light and inquiry, for any minister of any denomination to hope that he shall maintain the cordial respect of his hearers by keeping back the most searching truths of God's word in accommodation to their desires of carnal security. God has thrown the light of his revelation too strongly around those doctrines which humble the pride of man and agitate a guilty conscience, to permit them to lie in darkness by their studied exclusion from any minister's pulpit. They stand out; they are too prominent to be overlooked, but at the conscious expense of the preacher's fidelity. The love of ease may prompt a sinner to praise the man who has "prophesied smooth things" to his soul; but in heart that very sinner feels that this man has been faithful neither to *himself*, his *Bible*, or his *God*. So deeply has the finger of heaven engraven these truths upon the tables of his word, and so strongly impressed an answering counterpart upon human consciousness, that they cannot be always overlooked and forgotten. God has explicitly told man what he *is* and what he *must* be, or perish: and he knew all the consequences of proclaiming this when he put it into the commission of his ambassadors; but he laid all the weight of his authority upon them, notwithstanding, to preach it plainly, "whether men would hear or whether they would forbear." Never may the gospel minister *thus* divide the word of truth—preach one portion and reject another.

2. *There must be an accurate discrimination in preaching the truth.*

Those truths which relate to God and Christ, holiness and sin, heaven and hell, are harmoniously combined in one general system; but each still retaining its own identity, and possessing its own distinct characteristics. The mind ought to possess a clear comprehension of the whole through a separate examination of its distinct portions. It should be able to take out one part and examine it abstractedly, and see its nature, its proportions, its tendencies, and then to put it back into the system and see its adaptation to its place and the relation it bears to the whole. Like some skilful artist, who is competent to take his machinery apart, and put it together again. The want of this is the fruitful source of much obscure and unprofitable preaching.

The great doctrines of man's depravity, and dependence, and accountability—of God's sovereignty, and governmental authority—of the atonement by Jesus Christ, and its application through the faith of the believer, by the Holy Ghost—can never be clearly explained, and skilfully applied, without understanding both their individual properties, and their mutual relation to each other. These doctrines bear directly upon those principles of our moral nature which we *feel;* they stand connected with the good man's prayers and hopes, and the sinner's fears

and remorse; and the preacher ought to know *when*, and *how*, to bring them down, with all their weight, upon the moral sensibilities of his hearers. When he tells them of their depravity, it must be in such a manner that they feel it *theirs*, and that he is describing *them*. When he preaches repentance, there must be something more than the mere name. He must show its nature, its necessity, its obligation, and with so much point and discrimination as shall oblige the sinner to feel, that without it he *must* perish not only, but that he *ought* to die. And when he speaks of dependence, or preaches immediate obligation, let it always be done in such a manner that despondency shall be excluded on the one hand and presumption on the other.

What gave to Jesus Christ and his apostles such power over the conscience? Why was it, that they so surely hit the mark they aimed at? Oh! it was because they knew which arrow of divine truth to select. With an accuracy of discrimination they chose the proper weapon for the occasion, and so used it that their hearers always felt it—the Christian's heart thrilled with joy—the sinner's conscience was stung with remorse. God lays the same instruments *now* before his ministers, and they must learn their nature and their use, or they can never wield them skillfully or successfully.

3. *The truth of God must be kept distinct from the wisdom of man.*

If a minister wishes to speculate, let it be in his study, but let him keep his pulpit altogether ignorant of it. Even in reading the word of God, a thousand subjects, fruitful in speculation, may present themselves to a fanciful mind, but which common sense, and especially ardent piety, at once forbid should be agitated in the house of worship. There may be a *right* and a *wrong* in relation to them; they may be capable of proof or refutation; but after all the labor and ingenuity of the discussion, no Christian's heart has been warmed, and no sinner's conscience touched by it. Immortal souls have been pressing down the broad way to perdition, unchecked and unalarmed by it all. It is not vain philosophy—not rash, or curious speculation—but the plain truth of God, which edifies a Christian, and brings a sinner humbled to the foot of the cross.

Equally necessary is it, to keep the word of truth unobscured by gaudy ornaments of style, or profusion of glittering imagery. This is disgusting to good taste, as well as destructive to all salutary impression. Truth is to be preached, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The plain, simple, direct language of the Bible is always a good model for its commissioned ambassadors. The *sentiment* is made clear; the *thought* is held out distinct and prominent; and the manifest design of every word that is used, and every

figure of speech that is selected, is to exhibit the *sense* effectually and explicitly. No matter how earnest the preacher is, no matter how deep and strong the sacred feelings of his heart, or the real eloquence that this glow of soul shall transfuse into all his sermons, but let it not be of that false and sickly nature which comes from the polish of a period, at the expense of plain truth—scattering flowers in the sinner's broad pathway to perdition, when it should be aiming its blows directly at his heart. Oh! a misguided minister may for this purpose waste his strength at the midnight lamp, and thus charm and delight his audience; but without plain, direct, honest dealing with the conscience, he will continue to address an unawakened and an unsanctified people.

4. *He must keep the truth distinct from himself.*

There is danger to a minister, man as he is, "of like passions with others," that something of himself—that which relates neither to God, or the souls of men, but which is entirely selfish, should mingle with his preaching, and thus exclude or obscure the truth.

He is sent with a message, which he knows is unwelcome to many of his hearers, and he is bound to declare it so plainly, that even those who hate it shall feel its personal application. He must lay the humbling doctrines of the gospel upon the pride and sensitive self-complacency of the moralist and the self-righteous, and point them to the dust at the foot of the cross, among penitent publicans and sinners, as the only place of *their* salvation. He must carry the prohibition of Almighty God to the man of pleasure or ambition, and lay it, with all its awful penalties, in the very pathway to his gratifications. The long-cherished hopes of the self-deceiver must be beaten down, and the specious garb of the hypocrite torn off. Often must those very objects, on which he knows the affections of some of his hearers are the most strongly fixed, meet his unsparing rebuke, and unqualified reprehension; and then, when he knows that the odium of the message is often thrown back upon the messenger; oh! there *is* danger lest the selfish desire of popularity, or the chilling fear of hate and scorn, should throw their palsying influence over him, and seal his lips in silence, when the loud voice of warning or rebuke should be uttered. Against the influence of every selfish feeling must he stand guarded. He must learn to separate the word of truth from his own interest; he must keep the sacred treasure a distinct thing from the earthen vessel in which God has placed it, and while he faithfully presents the treasure, let him leave it submissive to his Master, whether men shall honor or dash the vessel that contains it. His business is to bring glory to Christ, not reputation to himself—to gain the consciences and souls, not the mere ap-

plause of his hearers—to stand behind his subject, and let the truth be seen—to sink himself, and exalt God.

As a messenger of the King of kings, he *may*—he *must* stand far *above* the fastidiousness, or captious criticism of man; but as a frail, sinful child of the dust, let him always keep *below* the proud aspirings of ambition, and popular applause. Let him in his dying hour be enabled to say—"I have not shunned to declare the whole counsel of God." "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake."

5. *He must give to the truth an appropriate application.*

Many a sermon, that might have produced a powerful impression on another occasion, has lost all its force, because it was wrongly timed. There are ever varying shades of feeling, and changing circumstances in a congregation, and particular providences, that throw a temporary influence over it, which the minister ought to watch, and adapt his message to the occasion. That kind of preaching which abounds in generalities, aiming at no particular object, and possessing no definiteness of application, which may be preached in one place, and at one time, as well as another, is seldom of much value anywhere. The *place*, and *time*, and *occasion*, must all be consulted.

In regard to *character*, also, the same skilfulness of application is necessary. In every audience there may be discovered a diversity of character. There will usually be found a wide variety of feeling, reaching from the point of warm and holy devotion, down to the most cold and hardened indifference. "Each one must have his portion in due season." That which is applicable to one, has no direct relevancy, and will probably produce no salutary effect, upon another. If the preacher here deals only in vague and general remarks, and without a distinct delineation of any man's moral features; just throws over the whole the obscurity of some broad and general description, not a single individual among all his hearers will probably make a salutury application to his own soul of one word that he has uttered.

But let him, from time to time, single out his object and bring the truth, with a definiteness of purpose, and a distinctness of application, to bear full and direct upon it, and sombody feels it. It finds its way to some slumbering conscience—it disturbs some sinner's carnal security. This skilful application of truth separates the precious from the vile, obliging the conscience to take sides, and determine for itself, whether the man is the friend or the enemy of God. It turns the eye of the sinner in upon himself, and makes him read his moral character, as if alone in the presence of his Maker. He feels that the hand of the preacher has raised his strong hold, and is pulling down his hiding places, and leaving him unsheltered to the righteous retributions of God's violated law. The clear, emphatic voice of truth cries—"*thou art the man.*"

All this is necessary to meet the demand of the text, and if any one suppose that it is to be accomplished without much *thought*, and *labor*, and *prayer*, it is the evidence of much ignorance, or overweening self-confidence. The whole man must be given to the important and laborious work of *rightly dividing the word of truth.*

The sacred OBLIGATION to do this, is seen—

II. *In the important results which it produces.*

1. *It alarms the sinner.*

Impenitent sinners are so much absorbed in their attention to "the things that perish," that, if left to the influence of their own propensities and pursuits, they would never wake up, and flee from the wrath to come. Dealing with them at a distance, through labored essays upon the excellence of virtue, or the general odiousness of vice, where timid and feeble appeals, if any at all, are made to the conscience, does not meet the desperate exigencies of their condition. Their immortal souls are soon to lose their hold upon the privileges of probation, and go away into eternity, with all the awful issues of the judgment dependant upon their moral character. With all their frailty and responsibility, they manifest an inherent repugnance to the message of salvation, and even when partially aroused by its light and conviction, tending back again to the slumbers of sin and moral death. Oh! the messenger sent by God to warn them, *must be in earnest.* The solemn and searching declarations of the Bible are the only means he can use to save them; let him determine, therefore, to seek the heart and conscience, and, if possible, to lodge the truth so deeply there, that the soul cannot rest under its pungent application. While it is the effectual working of God's spirit that brings the sinner to submission, let the preacher feel, too, that this is to be expected just in proportion to the plainness and faithfulness with which the truth is applied. That God has fitted it to this end, and given it "his power unto salvation," and made it "as the fire and the hammer which breaketh the rock." Rare indeed is that hard heart to be found, that can remain altogether unaffected when brought directly beneath its mighty influence. And if anything is to reach and rescue the sinner, the plain truth of God, thus pointedly applied by the preacher, and blessed by the Holy Ghost, must do it. Its unyielding claims must be made to follow him up from one hiding place to another, till he yields the weapons of his rebellion, and bows in allegiance to his rightful sovereign.

2. *It points the convicted sinner to a Saviour.*

The full and clear exhibition of the doctrines of the gospel is the only method of setting before the sinner his *remedy*, as well as his *danger*. Jesus Christ must be presented as the centre of

the great system of gospel truth, and all the lines of direction turned towards, and meeting in his atoning sacrifice. This is the only preaching that can ever meet the sinner's wants, or minister to the sinner's safety. The heart of the most deeply convicted man is still "deceitful above all things and desperately wicked," and unless the plain doctrines of the cross be kept distinctly before him, he will, most assuredly, run off into some one of the ten thousand by-paths which lead downwards from the way of life, and, dying, leave his blood on the skirts of that unfaithful watchman who neglected to warn and guide him. He must preach plain truth, and deal with souls in solemn earnestness; and while trembling under the deep conviction of their sin, *they* cry—"Men and brethren, what shall we do to be saved?" *he* must be ready to give the explicit answer—"Behold the Lamb of God which taketh away the sin of the world."

3. It reaches the hiding place of the deceiver.

We may be cautious as we will in the reception of members to the church of Christ, but such is the deceitfulness of the human heart, and such the impossibility for mortal eyes to read its secret character, that the self-deceiver and the hypocrite will get within the fold. There is reason to fear that all our churches contain some, perhaps many, to whom the judge, at the last day, will say—"Depart from me, I never knew you."

But dark as is the concealment in which the character of the heart is often veiled from the eye of man, the preacher has always the opportunity of bringing the searching light of divine truth to shine in upon this darkness. It is his duty to do it often. With all the clearness of the inspired word, let the features of *true religion be delineated as distinguished from all counterfeits*—let him tell, from the Bible, how a renewed heart *must* feel and a renewed man *must act;* and let him put the touchstone round to every member's conscience, and self-deception is undeceived and hypocrisy unmasked. The truth becomes "a discerner of the thoughts and intents of the heart;" and by it many a mask is torn off and many a false refuge pulled down.

4. It reclaims the backslider.

Oh! how often have we occasion to heave the sigh over the returning coldness and indifference of those whose glowing zeal seemed once so quenchless! How often—to apply the apostrophe of the affectionate apostle—"ye did run well, who did hinder you?" Many begin fair, and with glowing love and zeal in the cause of Christ, "run well" for a season. But alas! a returning absorption in the business and pursuits of the world throws its chilling influence over them, and the warmth and glow of spiritual life seems well nigh extinct. A faithful and affectionate pastor weeps over their sad condition, and grieves under the disc ouragement of their withering example.

But thanks to God, if they are the real children of his grace, he hath put within his word an influence to thaw and melt their frozen hearts—a power that shall rouse them from their guilty slumbers. *And he will do it*—but oh! it may be by laying his heavy hand upon them, and smiting the heart with so deep an affliction that it shall throb for life. The truth *will* come home, but the chastising stroke of the rod may make way for it. God has said "woe to those who are at ease in Zion," and *the woe denounced* may soon be to them *the woe executed.* The minister of the Lord Jesus Christ is bound to great faithfulness on this point. He must use the word of God with a plainness and distinctness of application which shall reach the object. Let him set before them their violated vows—their broken covenant—their destructive influence—the awful doubt which hangs over a once hopeful experience—and the dishonor done to Him whose holy name they bear; and, under the blessing of Almighty God, he shall have the satisfaction to see them return with weeping, confession, and renewed dedication to the Saviour. The sheep that had strayed away, and long wandered upon the mountains, shall thus be found and borne back rejoicing.

5. It makes decided, practical Christians.

So far as preaching can minister to the establishment of the Christian, it is in presenting the word of truth plainly and applying it faithfully. From the cares and toils, and perhaps trials of the week, he takes his seat in the sanctuary on the Sabbath to be fed with the bread of eternal life. The preacher sets before him the plain doctrines and duties of the Bible—warms his heart by the clear illustration of the truth as it is in Jesus—cheers his soul by some distinct delineation of that "hope which is set before him in the gospel"—and throws the light, and life and joy of salvation all around him in the bright illumination of some precious promise of his Saviour; and oh! from that consecrated place the holy man goes home refreshed, comforted, strengthened, "able to give a reason for the hope that is in him," and testifying that—however it may have been with *others*—the Sabbath has been *his* delight, and the sanctuary, *to him*, "the gate of heaven." Oh! I had rather hold this privilege of thus "feeding the church of God" than to sit at the treasury of nations: I had rather be blessed with the opportunity of thus dispensing the glad hopes and promises of the gospel to those who love them than to hold kingdoms in my gift and crowns and thrones at my disposal.

Here the meek and humble Christian, from the plain, serious, faithful preaching of the gospel, gains clear apprehensions of truth and duty—becomes "mighty in the scriptures"—receives a directing, quickening, sanctifying influence; and thus, "strong in the Lord and in the power of his might," he lives a *decided*

Christian—a *practical* Christian a *happy* Christian—the faithful minister's "star in his crown of rejoicing."

REFLECTIONS.

1. The minister of the gospel should feel his own, and his hearers' dependence upon the Holy Ghost.

Let the church or the ministry renounce their entire dependence upon the spirit of God, and the day of revivals has gone by—the glory is departed—the gospel, with all its aptitude to move and melt the human heart, is powerless. So "fully set in them to do evil," are the hearts of the children of men, that with all their powers of free agency—their obligations and their opportunities—they "will not come to Christ that they might have life."

The preacher needs this divine influence to enlighten an otherwise darkened understanding, and warm an otherwise cold heart. Talent, and learning, and eloquence, are all in vain in his great work, without the help of God. He will prove but "a blind leader of the blind." When Paul planted and Apollos watered, God must give the increase; and much more in the decay of primitive zeal and faithfulness is the necessity of this holy influence manifest.

The people need this influence. Without it, no matter how great may be the zeal and earnestness of the preacher; how glowing his descriptions; or how warm and tender his entreaties and expostulations; they will *certainly*, but as *freely* as certainly, resist the truth, and go down to death their own destroyers. Let, then, neither preacher or hearer ever separate the word of divine truth from the Holy Ghost, who inspired and applies it.

2. The preacher should feel, that the truth he delivers is as applicable to himself as to his hearers.

God has not sent angels to bear the tidings of peace and pardon to a ruined world. He has put this commission into the hands of those who lie under the same condemnation as the men to whom they bear it. They are bound by the same authority—amenable to the same tribunal—and dependent upon the same grace. Dying men, preach to dying men. How unseemly! how revolting it is! if the preacher appears to stand apart from his hearers; and, elevating himself above them, speak the promises, or proclaim the threatenings of the Bible, as if from a sphere without, and beyond, their personal application.

When, then, the preacher goes forth to this great work, and bears the message of his Master to dying men, let him always feel that his own eternal interests are involved in the reception of the same offers he bears to them; and that his own salvation

depends upon a hearty compliance with the self-same terms of mercy. This will spread its influence over all his ministry. It will infuse a softening influence through all his appeals and warnings. Every subject will then be invested with the importance and earnestness of a kindred interest, and a personal application. The realities of the sinner's guilt and danger will then be disclosed with all the melting tenderness of his own deep experience; and the high hopes, and holy joys, of God's redeemed will flow out from a heart that feels, and a soul that glows with the same heavenly aspirations. The deep sincerity of his own emotion sends a softening influence round—arrests attention—and helps to fasten conviction on the conscience. It is the way to "save his own soul and those who hear him."

3. The weighty responsibilities resting upon both the preacher and the hearer of the gospel.

A burden, such as no other creature bears, is laid upon the gospel minister. Undying souls are committed to his charge, and he is required "to watch for them as one that must give account." He will be "a savor of life unto life, or of death unto death" to them all. His influence, either for good or for evil, will be wide-spread, and powerful. Deathless spirits will go off into eternity, bearing the stamp which his hand has put upon them; and the impression will last, unfaded, away beyond the issues of the final judgment.

But this responsibility comes not alone upon the minister. The execution of his official duties imposes corresponding obligations upon his people. They can no more shake off *their* responsibility than he can *his*. If he must *preach*, they must *hear, believe and obey:* and if the day is coming when *he* must give up his account to God, "how he has preached," so the same day will lay the necessity upon *them* to give an account "how they have heard." And let it be remembered, that the *same truth* he is bound to deliver, they are bound to receive. Neither he, nor they, can exercise their own choice in this respect. God has long since settled this whole question, by saying to his ministers—"Go ye into all the world, and preach *the Gospel* to every creature"—and by saying of every hearer—"He that believeth shall be saved, but he that believeth not shall be damned." That same gospel, which he must preach, they must believe, or perish. Those feelings which rise up against the preacher, for the plainness of his dealing with your consciences, rest assured, my hearers, strike a higher object, and are directed against a holier Being, than the mortal man whose faithfulness has excited them. God has put his own "mind and will" into his revelation, and it is His authority that will sustain and defend it.

Look onward, then, both pastor and people, to that great day

when there shall come forth the grand developement of all the results of that interesting relation now to be consummated. Before an assembled universe shall the awful issues of that day be awarded, just in proportion to the improvement you make of this solemn relation. Oh! keep that day in view, both you who preach, and those that hear; and may God in his mercy grant, that then shall come to us *all* the welcome admission to the endless glories of his kingdom.

SERMON XXVI.

BY REV. J. M. SHERWOOD, N. Y.

THE DEW OF ISRAEL.

"I will be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—HOSEA xiv. 5–7.

THE Classic authors of antiquity are justly admired for their beautiful and sublime imagery. Subjects in themselves mean and unimportant, have been dignified and made attractive to cultivated minds by the power of genius and the aid of language. But the Bible, however despised by an unsanctified literature, is incomparably superior to any human production, both with respect to the dignity, beauty, and sublimity of its thoughts, and the character and importance of the subjects of which it treats. Its moral and intellectual character transcends all other writings. Its conceptions, for holiness, loftiness and grandeur, are nowhere equaled. Its imagery is rich and magnificent beyond comparison; while the intrinsic interest and value of the subject-matter stamps it with an excellence truly divine. Where, in the whole compass of heathen literature, can you find a passage so full of beauty and richness of thought and imagery, and at the same time so instinct with noble lessons of moral truth, as the passage chosen for our present meditations? The heart of man cannot conceive, or the language of man express, a more abundant and glorious display of the divine goodness than the God of Israel here promises. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots at Lebanon. His branches shall spread, and his beauty shall be as the

olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." Let us consider the blessing so largely promised under various metaphors.

I. "I will be as the *dew* unto Israel." The metaphor is simple yet expressive. *We* cannot fully appreciate it. A temperate climate and frequent rains render the dew comparatively unnecessary to us; and hence our dews are light, and not much esteemed. But in Palestine, where the sun's rays scorch the earth, and where the rains are periodical and infrequent, the life, beauty, and fertility of the country depended almost entirely upon the dew. And the God of nature has mercifully provided for such regions of the earth copious dews, and at the season when most needed. In ancient times we read that Gideon filled a basin with the dew which fell on a fleece of wool in a single night. And at the present day we are assured, that during the months of June, July and August, a cloud is seldom seen in Palestine, and scarcely a drop of rain descends; but to supply this deficiency the earth is moistened by nocturnal dews, which are so copious as to resemble small, thick, penetrating rain, and a person exposed to them will soon be wet to the skin.

Hence there is frequent allusion to dews in the Scriptures. The bestowment of the dew is spoken of as a great blessing from God, and the withholding of it a curse and calamity to be dreaded. Isaac, in blessing Jacob, wished him the dew of Israel which fattens the field. And David, in imprecating judgment on the spot where Saul and Jonathan were slain, says: "Ye mountains of Gilboa, let there be no dew upon you." The abundant dews preserved and nourished the vegetable kingdom, and made Palestine, in the days of her glory, one of the most beautiful and fruitful countries in the world. The dew being one of the chief natural causes of Palestine's extensive productions and beauty, it was natural that the nation should regard it as among the choicest blessings of Heaven. The Hebrew prophets, too, enriched their instructions with frequent reference to the dew and its effects, and made it a type of the wonderful grace of the gospel. The reviving, fertilizing, and blessed influence of the gospel, and the richness, freeness and abundance of its blessings, are set forth under this figure. By the mouth of his prophet the God of all grace promises to be as the dew unto Israel. By the timely communications of his grace his people shall be kept from decay and barrenness, and made morally beautiful and fruitful. Regular and constant as the laws of nature which fattens their fields, should be the visits of his love and the operations of his grace. Though noiseless and un-

seen in its agency as the dew itself, his spirit should descend upon them with the power of a great and perennial fertility.

And how signally was this promise verified! For many hundred years God was as "the dew unto Israel." He was their refreshment and life. He kept alive their national existence. He made their rocky country as the very garden of the Lord. He did not suffer his people to pine away in their iniquities. Oft-times did they forget his goodness, pervert his blessings, and provoke him to anger; still he bore with them; continued his favor to them; caused the heavens to drop fatness on them, and made them to flourish, while all the world beside was a scene of moral desolation. Literally was the promise of Isaiah performed: "For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer."

But the promise of the text is *general* and God loves to remember it. His heavens are as rich in blessings now as in the day that he so favored Israel. The same sun shines on us today that shed his beams on the hills and along the valleys of Judea. And the same Redeemer, whose ceaseless flow of grace and love poured such streams of plenty, and spread such scenes of beauty over that favored land, reigns still in Zion. If we really belong to God's husbandry, and if we keep our minds and hearts open to the influences of the gospel, what the dew was to Israel, God will be to our souls. We shall never be cursed with barrenness. Our spiritual graces shall never decay. This vineyard will always be fresh and green; we shall grow as the lily, and cast forth our roots as Lebanon.

II. Let us pass to observe the analogy between the Dew of heaven and the grace of the Gospel.

The dew, although little observed, is one of the most interesting and wonderful phenomena in nature. There is a good deal of curious and instructive philosophy in it, simple and common a thing as it is. The benefits of the dew, also, are far greater than is commonly supposed. Without it the earth would lose its fruitfulness and become a desert.

1. There is nothing miraculous in the dew. The exact cause or causes which produce it may not be known, or cannot be scientifically explained; still we believe and know it to be the effect of natural causes. It is produced by the operation of fixed laws in nature. The dew does not drop down mysteriously from the skies every night, according to popular language and the belief of the unlearned; but it is drawn up from the bosom of the earth by some hidden force, or by the state of the atmosphere, and then silently dissipated over the vegetation on the surface of the earth. The agency is unseen, and even mysteri-

ous, yet it is a natural, established agency, and adequate to produce the wonderful effects which we daily witness.

So conversion and sanctification is not a miraculous work. Grace is never arbitrary, and forced in its operations, however sovereign in its modes and subjects. Salvation does not fall down from heaven upon the soul indiscriminately, irrespective of the laws of mind and of divinely appointed agencies. The heart must first be laid open and exposed to the action of the appointed means and influences, or the dew of heaven will not be produced and gathered to it. House your plants, or cover them with a bushel, and the dew will not touch them. So cloister your piety, or hide it under a bushel, and it will pine for the open air, and the wind and sunshine of heaven, and die out for lack of moisture.

2. Divine grace, like the dew, is silent, gentle, and progressive in its operations. How noiseless is the labor of nature in bringing forth this daily blessing to man! Not a leaf is stirred —not a flower is shaken—not a sound is heard—and yet the mighty change is wrought and the effect produced. All night long the wonderful process is going on: the tiny particles of moisture are drawn to the surface and caught up by the atmosphere, and the law of attraction forms them into drops, and silently the moisture falls over the surface of every plant exposed to its touch: and when you walk forth in the morning, myriads of little crystal globes sparkling in the sunbeams attest the powerful action of an unseen hand, while nature has profoundly slumbered in the bosom of night.

Equally noiseless and gentle are God's gracious visits to his people: they are known only by their effects. He comes not in the tempest which rends the mountains and prostrates the trees of Lebanon; nor in the earthquake which rocks the world, and convulses nations, and terrifies men; nor is the fire which illumines the sky and desolates the earth; nor in the ways of human observation and expectation; nor yet along the line of conspicuous agencies, or by the mouth of mighty trumpets. No. God mercifully hides his power and glory from view, when he draws nigh to his people. He lays aside all that is terrible, and approaches in a way to excite only our confidence and joy. It is rather by the secret voice of his Spirit speaking to the soul, that he communes with his people; it is by gentle and resistless influences insinuating themselves imperceptibly into all our thoughts, and moods, and feelings; it is by unseen and insignificant agencies that do not attract attention, that God ordinarily works in the kingdom of grace. Gently and unobserved by the eye of sense as the dew in all its processes, are the operations of divine grace on the soul. It finds its way to the inmost heart; it penetrates every secret thought, feeling and purpose; it

quickens every grace; it moves every spring of action; it reaches the principle of immortal life, and gives it vigor and youth. We cannot see God nor hear his voice; but we know he is present with us; our spirits are refreshed; we are lifted into a higher state of being; there is a striking deeper of the roots of knowledge, grace and experience in the soul, and a spreading out of the branches of the new life.

Call to mind, Christian, the hour of your conversion. A terrible darkness hung over you. A sense of sin distressed and agitated you. A fearful load of misery and fear lay upon your heart. You felt that you was sinking into despair, and in the height of your distress, it seemed to you that nothing short of a *miracle* could deliver you—nothing less than an audible voice from heaven assure you that you was forgiven. But a *change* passed over you. It was a surprising, a wonderful change. You knew it; you could not doubt the fact. Though no angel had announced it—no voice whispered it—no vision revealed it—no miracle declared it, yet you *knew* that your sins were forgiven. You felt on your heart the effect of divine grace. Everything without told of a change within. All nature seemed lovely and joyful to you. The heavens shone over you with new glory. You heard sweeter music in the song of the birds, and saw new beauty in every tree and flower. All attraction and beauty seemed to centre in Christ. A peace such as language cannot express, flowed in upon your soul. A joy such as angels feel, filled your heart. And with tearful eyes and bursting emotions you hastened to tell what God had done for your soul.

How gently and sweetly did God come to you in that first visit of his forgiving mercy! And thus he always comes to his people. We must not seek him or expect him amidst the noise and bustle of the world; nor in the tumult and excitement of the crowd; nor along the pathway of miracles and stupendous displays of power and glory. But rather must we look for and seek God our Saviour, in the holy quiet of the closet, in the peaceful contemplations of the Sabbath, in the silent and unconscious action of truth on the inner man, in the quiet thoughts of the mind and the heavenly desires of the heart, in the way of ordinary and established means, along the unseen and unobserved channels of the blessed Spirit.

III. God's gentle visits are not only refreshing and adorning to the spirit of piety, but they produce a *sanctified* effect on the heart and life of his people. They increase the depth and scope of their religion and add to their fruitfulness. The dew is indispensable to the earth's fruitfulness, and especially in such countries as Palestine. So the bestowment of divine grace day by day is an essential blessing. It is indispensable to Christian

life, to progress in religion, and to the bringing forth of fruit. Privileges and outward blessings are important in their place; but this alone is *vital*. This touches the very springs of spiritual life. Without this all the sunshine, the culture, and the rich fields of the gospel are in vain. This always produces growth in the divine life. "I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon." Two things are promised under this figure: rapidity of growth, and beauty, firmness and durability of character. The lily of Palestine, we are told, is a noble, fragrant, and most beautiful flower, growing wild and in abundance in the fields and valleys of that once beautiful land. It furnished king Solomon with many of the charming illustrations in his inspired "Song," as well as with graceful ornaments in the fabric and furniture of the temple. It has ever been regarded as the emblem of purity, and when in full bloom is said to afford one of the most beautiful sights in nature. It was to this very flower, unfolding its delicate and magnificent beauty to the sight of his listening hearers, that our Saviour pointed when he affirmed that "Solomon in all his glory was not arrayed like one of these."

This figure then suggets the rapid growth of the Christian, and the beauty and loveliness of his character when the Spirit of God is imparted to him. His graces are revived and made to shine forth to the world; his sanctified nature is expanded and its principles are invigorated; his habits of piety are confirmed; and his spirit and life made to put on more and more the type of heaven.

But the lily is a transient flower; like the summer glory, it fades quickly away. The promise hence is, that Israel shall not only grow as the lily, but cast forth his roots as Lebanon. Not only come early and quickly to maturity and unfold to view the beauty and excellence of moral purity, but at the same time grow strong and hardy, and put on incorruptibility.

The cedar of Lebanon has ever been regarded as an object of unrivalled grandeur in the vegetable kingdom. It was a favorite image or symbol of the Hebrew prophets to denote things of greatest strength and durability, and kings and potentates of highest rank. It is a large and majestic evergreen. It grows often in Palestine to the height of 100 feet and spreads out its gigantic branches over an immense circumference. As a shade and a shelter it is highly prized, while the wood is remarkable for its beauty, solidity, and incorruptible qualities. A tree of such lofty height and majestic dimensions, crowning the heights of Lebanon, where the winds of heaven assailed it during the lapse of many centuries, it required large and far-reaching roots to sustain it. Beautiful emblem of the real Christian as he abides in Christ! So he towers up above all other men towards

heaven. In the "mountain of the Lord," among "the trees of righteousness," he casts forth his roots in the soil of grace, and pushes out his branches in the sight of all men and unfolds the life of God. Deep down in his soul strike the principles of God's unchanging truth; his union to Christ sends the vital and energizing flow of spiritual life to the utmost extremities of his being, while the grace of God nourishing his faith and hope, and developing his inner life, keeps him always alive and makes him a noble object to look upon. Unlike the frail flower of the field, whose beauty and life quickly perish, the lively Christian perpetuates his verdure and excellence through all changes and seasons; his graces are incorruptible. The drought of summer which withers the frail and delicate beauty of the valley does not affect the glory of Lebanon. So that which often blights the sign and hope of good in a child of this world; that which causes a falling away among false professors, and a decay of zeal among mere enthusiasts, does not destroy the life, nor mar the beauty, nor hinder the growth of a true child of grace. Clouds and darkness gather at times on Lebanon and hide its glory for a season, and the tempest breaks over it, and the cedars tremble and roar in the fury of the mountain blast; but the clouds roll away, and nature is hushed, and the sun again gilds the mountain top, and there the stately cedar still stands, unscathed, serene and majestic as ever, the pride of Lebanon. So the darkness of trying Providences may gather in the sky of the Christian; the winds of adversity may howl amid his branches, and the storm beat long and fearfully; but when the trial is passed, and the sunshine of peace beams on his soul again, the serenity of his look, the sweetness of his temper, the rejoicings of his faith and hope, will prove that he has not been harmed, but remains "steadfast, immovable:" nay the very trial has developed new life and virtue in him; the roots of grace have gone down deeper among the rocks of the everlasting hills; higher has his soul mounted up; deeper and purer has his experience become.

Look at the true Christian when you will—in summer or winter, in times of drought or of revival, in circumstances of trial or prosperity—and he wears the same lovely aspect: his graces possess perennial freshness, and he brings forth every fruit in its season. Such a character, find it where you will, and under ever so forbidding an exterior, is precious in the sight of Heaven, and has a value which is not appreciated on earth.

IV. His branches shall spread and his beauty shall be as the olive tree. We have the stability and gracefulness of the good man's character set forth here under still another figure. The olive tree was the symbol of all that was fresh and graceful, and so valuable was it considered that, from king to cottager, every

landholder had his olive-yard. Nothing could convey to the mind of an Oriental a more expressive image of the beauty and fragrance of Christian character.

The true Christian is the highest style of man. So far as religion moulds and controls the character and life of a man, it tends to make him a perfect and glorious being. True, there are many who profess religion, who are unlovely and repulsive, with nothing in their character to please, or in life to attract; and the world unfortunately accepts them as specimens of piety. But such unlovely specimens of humanity are rather examples of the *want* of religion, and not examples of its power or genuine fruit. Could we see man as religion is fitted and meant to make him, we should see a beautiful specimen of manhood. Religion *adorns* as well as saves. Religion imparts grace and fragrance as well as strength and virtue. Indeed there is a peculiar grace and dignity in the man who walks with God. The tenderness of feeling, the sweetness of spirit, the carefulness not to injure the meanest creature, the benevolence and sympathy of heart, the glow of piety, and the studious aim to promote the happiness of others, are traits which no mind, however lacking itself, can behold in others without respect and admiration. Like begets like. And the man who holds intimate daily intercourse with God in meditation and prayer, will come to reflect not a little of the beauty and excellence of the Divine mind. What a Divine lustre beamed in the face of Moses when he came down from the mount! He had seen the Lord, had communed with him face to face, had caught some rays of "the excellent glory," and his face shone like the sun when Israel beheld him. The world took knowledge of the primitive disciples "that they had been with Jesus." Bad as this world is, it is not wholly insensible to the attractions of moral goodness. It cannot fail to mark the superiority of the man of God to other men. His pure example, his winning character, his self-denying and benevolent life are in marked contrast with the vice, the selfishness, and the moral ugliness which he sees elsewhere. So meek, so gentle, so full of kindness and good will to all men is the real Christian that most men will respect his character. Wickedness is often disarmed by his exhibition of goodness, and unbelief is constrained to admit the truth and power of religion. And such is the state of his affections towards God, such his humility, love and obedience, that God himself finds complacency in him. "A meek and quiet spirit is of great price" in his sight.

And the beauty of moral goodness never decays. The olive, too, is an evergreen, and hence never loses its freshness and beauty. In this respect it is a lively emblem of the live Christian, whose graces bloom in perpetual verdure; they are never so lovely as in a ripe old age; never so transcendent, so truly

divine, as in the hour of dying! No matter what changes come over the outward man, or over the face of nature, or upon society around him; "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in its season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

V. Piety is as fragrant as it is beautiful. "His beauty shall be as the olive tree and his smell like Lebanon." Lebanon was not more distinguished for its princely cedars than for its odoriferous vines. The numerous vineyards which adorned the mountain slope and covered the lesser hills perfumed the valleys below and sent their fragrance to a great distance. Beautiful imagery to express one of the effects of grace on the heart of man! True piety is more fragrant than "the smell of Lebanon." It gathers its sweetness not from earth but from heaven. Its perfume is emitted from the tree of life, from the throne of God, from the breath of angels, and is wafted to earth on the breezes which blow over the paradise of God. That celestial fragrance distills its subtle influence upon the heart and upon the mind of the child of God, and breathes out its sweetness into the conversation, the actions, and into the very looks and manners of a man. There is a heavenly sweetness in the spirit and life of true piety which is both pleasing and grateful to a true moral taste, and at the same time balmy and refreshing to the spirits as the gales of paradise. It is good to be with one whose life is hid with Christ in God; whose being is subdued, moulded, chastened, adorned and enriched by the grace of God. The life of such an one is from heaven; his speech is of heaven; and the power of his attraction draws you towards heaven. You see and feel in his presence that goodness alone is of any real value. And how pleasing is such a soul to God! How he loves to lavish upon him the dew, the sunshine, and the early and latter rain! "Awake, O north wind, and come thou south! blow upon my garden that the spices may flow out."

VI. The crowning blessing of grace is fruitfulness, and this is also promised. "They shall revive as the corn and grow as the vine." The corn and the vine are Scripture symbols of fruitfulness. These in time of drought wear a most unpromising appearance; they lose their freshness and vigor; they droop and seem ready to die. But when the clouds drop rain on the parched fields, and the dew returns, how quickly and wonderfully do they revive! Life and freshness return, and they yield a liberal increase. So the Christian sometimes falls away from his first love and promise. He grows cold in his affections and negligent in his duty. And thus the Spirit of life is grieved away for a season and his soul languishes. All is now a scene of desolation

and decay, and the prospect for the future is dark and dreary. But when "the time of refreshing comes from the 'presence of the Lord" his soul is among the first to catch the reviving presence and show the blessed effects of the Divine visitation. Now his soul revives like the corn after a drought, and grows as the vine. His Christian graces put on new life, and all is a scene of beauty and verdure and lively interest. And when the time of gathering and of vintage finally comes, there will not be wanting the full corn in the ear, and the rich and ripened grape in numberless clusters.

How rich, how abundant, then, is the promise treasured up in this single Scripture! And it is just the blessing which meets our wants to-day as a church.* It is a season of drought. The divine influences are suspended. The dew is withheld. The early and the latter rain have not fallen of late. The corn and the vine are in a drooping state, and there is no ingathering of souls.

But the mercy of the Lord is not clean gone forever. The heavens are full of blessing. There is dew and rain and sunshine in glorious abundance treasured in the gospel. Look to God by the eye of faith and the heart of prayer, as in the days that are past, and once more will the clouds drop fatness on this now desolate heritage of God, and we shall, as in those days of blessed remembrance, again "grow as the lily, and cast forth our roots as Lebanon."

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* Preached by the Author to his people at a time of general declension.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10: 15.

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SERMON XXVII.

BY JEREMIAH DAY, D. D.,

FORMER PRESIDENT OF YALE COLLEGE.

THE CHRISTIAN PREACHER'S COMMISSION.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from my mouth, and warn them from me. EZEKIEL xxxiii, 7.

THE prophet who is here addressed, had received a commission from the Lord of Hosts, which carried with it life or death to himself, and the people to whom he was sent. As he would hope to deliver his own soul, as well as theirs, he was called upon to execute faithfully the trust committed to him. In the words immediately following the text, God addresses him thus: "When I say unto the wicked man, thou shalt surely die; if thou dost not speak to warn the wicked man from his way, the wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

It becomes him who bears a message of such fearful import, to look well to the charge which he has received. No licence

is given him to rely on his own inventive powers, to furnish the subject of his communications. "Thou shalt hear the word from *my* mouth," saith God, "and warn them from *me*." The ambassador of Christ has *his* commission from the same high authority, which gave this charge to the prophet; and for the same momentous purpose. God has set him as a watchman to the house of Israel; and has enjoined it upon him, to hear the word from *his* mouth, and warn them from *him*. The word which the preacher is to hear, is the will of God, revealed in the volume of inspired truth. The people who are to be warned by it, are those who attend on his ministrations. How simple, how definite, and how imperative is his commission.

I. *He is to resort directly to the Scriptures, to learn what the will of God is.*

II. *This is to be the subject of his communications to his people.*

To illustrate these positions, will be the object of the present discourse.

I. *It is the duty of the Christian minister, to derive the truths which he preaches directly from the Scriptures.* This is the fountain from which he is to draw his religious doctrines, his rules of duty, his views of the human heart, his evidence of Christian character, and the sanctions of eternal retribution, by which he enforces his exhortations and warnings. He is not merely to call in the aid of scriptural authority, in *confirmation* of opinions which he has first derived from others, or formed from his own reasoning. He is to *commence* his search after religious truth, by opening the sacred volume, and yielding his whole soul to its teaching and its influence.

In one respect, he is placed in a different situation from that of the prophet in the text. The preacher at the present day has a written communication of the will of God, while the prophet might be directly instructed by a voice from heaven. But this is only a circumstantial difference. If the word of God has come to us, it has the same authority, whether addressed to our hearing, or placed before our eyes. The law which was written upon tables of stone, was as binding on the tribes of Israel, through all their generations as upon those who heard it, amid the thunders of Sinai.

Addressing, as I do, a Christian audience, I go upon the supposition, that a revelation from heaven has actually been made to us; that it is contained in the book which we call the scriptures; that this is truly the word of the living God. This book of inspiration, the watchman on the walls of Zion is bound to regard as the source of his religious opinions, and the guide of his instructions, because God has commanded him thus to do—because its author is a being of boundless knowledge and eternal truth—because it is exactly adapted to the design of his minis-

try—and abundantly sufficient for the great purpose of salvation.

1. The preacher is bound to derive his opinions and instructions from the Bible, in obedience to the *command* of its divine author.

"Thou shalt hear the word from my mouth," saith God. Thus saith the Lord, "Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them: diminish not a word."*

Who is it that thus commissions the prophet to speak in his name? It is the God of heaven; the King of kings, and Lord of lords. Were an ambassador from an earthly potentate, sent with a message to some remote portion of his dominions, would the servant venture to substitute the suggestions of his own reason, for the instructions of his sovereign? But he from whom the minister of Christ has received his commission, is the ruler of all worlds. In this lower province of his empire, the race of men are the subjects of his righteous authority. He has given them his law. He has made known its awful sanctions. And yet they have refused to obey. They stand condemned before him. If not saved by his grace, they must perish forever. All souls are his. Our eternal interests depend on his will. And now, when in the riches of his mercy, he has sent to us the message of reconciliation; when the ambassadors of Christ are furnished with the offers of pardon; when the terms of acceptance are distinctly opposed; are these divine communications to be subjected to the modifying power of human philosophy, before they are delivered to those for whom they were made?

2. The minister of Christ is bound to derive the doctrines which he preaches directly from the Bible, because it is the word of a being of *boundless knowledge* and *eternal truth*. His plan of moral government which, in its provisions, embraces the successive generations of men, extends to other worlds, and reaches down through the ceaseless ages of futurity. He comprehends, in a single view, all the relations which the parts of this boundless system bear to each other. He knows how the different portions of his vast empire are effected by an example of apostacy in our world. He knows upon what conditions mercy may be extended to us, without endangering the safety of his kingdom. He knows perfectly the nature, the operations, the thoughts and the purposes of the human mind; and the truths which are best calculated to influence and control its affections. He has a full comprehension of the powers of human language; and of the

*Jeremiah xxvi. 2.

modes of address which will most effectually reach the heart. "Such knowledge is too wonderful for us. It is high; we cannot attain unto it." We cannot penetrate the deep recesses of the human heart. We cannot look through distant worlds, and distant ages, to sit in judgment on the divine administration, which embraces them all. "As the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts than our thoughts."* He is a God of eternal and perfect truth. "Heaven and earth shall pass away; but his words will not pass away." He has no occasion to practice deception to accomplish his purposes.

On the veracity and omniscience of God rests the peculiar evidence of revealed truth. It is the word of him who cannot err, and who will not deceive. "If we receive the witness of men, the witness of God is greater." It is a point of the highest moment to the Christian teacher, that he keep steadily in view, the broad line of distinction between this kind of evidence and every other. Different sciences are built upon different foundations. Mathematical propositions are supported by intuition and demonstration. Philosophical truths are established by observation and experiment. Our belief of historical facts depends mostly on the testimony of fallible men. But the evidence of Scriptural truth is the testimony of God himself. Here human reasoning has no right to interfere. It is bound to stand aside, and hear what God the Lord hath said. Reason decides, indeed, and decides intuitively, that the word of the God of truth is to be believed. It is also the office of reason to inquire whether he has actually spoken to us; whether the Scriptures are really his word. And it further belongs to reason, to interpret the language which we find there; to determine what God hath said. Thus far may reason go in this case, but no farther. It is bound to submit implicitly to the divine declarations, whatever they may be. Here is the distinction between faith and mere reason. Not that faith, in divine testimony, is opposed to reason. But the objects of faith are frequently above unassisted reason. The highest efforts of the human mind could not reach them without a revelation from heaven. Reason conducts us to the infinite fountain of knowledge, but does not itself discover the truths which are made known by inspiration. These are to be received on the simple testimony of God. Reason points to the foundation on which our faith must rest. Faith reposes on this immutable support. Divine testimony is the highest of all evidence, unless it be intuitive and demonstrative certainty. There is no demonstration superior to the "demonstration of the

* Isaiah lv. 9.

Spirit" of God. Inspiration can never demand our assent to what is demonstratively false. But it discloses to us many truths, which to mere reason, unassisted by revelation, would appear highly improbable. This is owing to the immeasurable distance between the divine understanding and ours. What to our limited powers appears to be true, a God of boundless intelligence often knows to be false. Especially are we unable to penetrate the depth of his own designs. "How unsearchable are his judgments, and his ways past finding out." Mysteries gather around us whenever we attempt, by our own reason alone, to investigate the arrangements of his vast and eternal kingdom. The truths which he reveals to us, may or may not accord with the opinions which we ourselves had formed. Their previous probability or improbability, is, therefore, no ground on which we are to receive or reject them, when we find them in the word of God. The deepest mysteries are to be received with as full an assent as the most simple and obvious suggestions of reason. No considerations can give to the latter a higher degree of evidence, than that which the declaration of God affords to the former.

3. The Christian preacher is to derive his religious opinions directly from the word of God, *because this is so exactly adopted to the design of his ministry.* His great object, if he is faithful, is the salvation of men. This is the very purpose for which the Scriptures were written. They come from a God of infinite benevolence. They relate to his government over us. They unfold to us his dispensation of mercy for the recovery of a fallen race. They make known to us the great sacrifice of atonement for sin. They propose the terms on which we may be restored to the divine favor. They furnish perfect rules for the guide of our conduct. They offer us the assistance which we need from the spirit of grace. They disclose to us the retributions of the eternal world. All this is done by him who is earnestly engaged in seeking our salvation. Is the system of means which he has devised for this purpose defective? Who will venture to propose improvements on the plans of infinite wisdom?

4. The treasures of religious truth in the Scriptures, are abundantly *sufficient* for the great purpose of the Christian Ministry. "All Scripture is given by inspiration of God, and is profitable, —that the man of God may be *perfect, thoroughly furnished* unto all good works." There is no deficiency in this book of Revelation, to be supplied by the aid of human philosophy.

Perhaps it will be said that philosophical knowledge is necessary, to enable us to *interpret* the Scriptures; to learn from the written word, what is the mind of the Spirit. It must be admitted that the divine will is communicated to us through the medium of *human language;* that the writers were men who ex-

pressed themselves according to their own peculiar habits of thinking and speaking; and that what they wrote was adapted to the understandings and circumstances of the persons whom they addressed. Though inspired of God, they were themselves men, speaking to their fellow-men, in the language of men. They spoke and wrote with the intention of being understood. That kind of learning, therefore, which explains the language of the Bible, which shows the design, the views, and the situation of the writers, which places us in the condition of the persons addressed, which makes a skillful application of the correct rules of interpretation, is of the highest importance in directing our inquiries after the true meaning of Scripture. But it is not a sound principle of interpretation, to determine beforehand what doctrines *ought* to be found, or are probably to be found, in the Bible; and, therefore, to make it speak a language in conformity with our preconceived opinions. Of the truths contained in the Scriptures, there are some which are evident, or probable, from the light of nature. There are others, which, till they were revealed, the mind of man had not even thought of. There are others again, which natural reason would have pronounced to be improbable. "God revealeth deep and secret things." "He doeth great things, which we cannot comprehend." The Scriptural evidence, therefore, in favor of any doctrine, is wholly independent of the probability furnished by reasoning alone, without the aid of revelation. This evidence is the simple testimony of God. It is neither weakened nor strengthened by any previous opinion which we had formed on the subject revealed.

Philosophical speculation, therefore, has nothing to do in ascertaining the meaning of Scripture, except by explaining and applying the common principles upon which language is to be interpreted. The *doctrines* of metaphysical philosophy ought to have no influence in determining the doctrines of the Bible. If the language of Scripture is to be so explained as to conform invariably to probabilities suggested by reason, then is it no revelation? It makes known to us no new truths. It can decide no controverted point. For each contending party will give the passages referred to as proofs, the meaning which accords with its own opinions. This is the great reason why the various denominations of Christians make, ordinarily, no approaches towards agreement in doctrine, by discussions, which professedly, refer to the Scriptures, as a common rule of faith. In truth, each party, instead of making the Scriptures the only standard of belief, makes his own opinions, to some extent at least, the standard of Scripture. This is very commonly done, by interpreting particular passages either literally or figuratively, as best answers the purpose of the disputants. Only grant to a theological combatant the option, of giving to the

texts which he quotes, either a literal or figurative meaning, and he will find no difficulty in supporting, by an appearance of Scriptural authority, any doctrine whatever. If the book of God is to be interpreted according to preconceived philosophical opinions, it will not be *one* Bible, but *many*. It will be made to contain as many different systems of doctrines, as there are different schemes of philosophy brought forward to give a construction to its contents. Its meaning must vary, as one plan of speculation becomes unfashionable, and give place to another.

But it may be asked, Did not the writers of the Scriptures address themselves to the common understanding of men? Did they not accommodate their language to the opinions of those for whom they wrote? Did they not, like other writers, proceed on the supposition, that many things were already known to their readers? And is it not proper, that this knowledge, which had such influence in modifying the composition of the sacred penman, should be brought into view, in searching for their meaning? To this I answer, that it may be very necessary, in interpreting the Scriptures, to take into consideration the opinions and modes of thinking of the classes of persons to whom they were originally addressed. The true point of inquiry is, how did *they*, if they were candid, understand what was said to them. How did the children of Israel understand Moses? How did the primitive Christians understand Christ and his apostles? But the words of Scripture were not spoken to modern metaphysicians. Paul did not reason with philosophers of the present age. Their speculative opinions are not the standard according to which the Bible is to be interpreted.

II. I proceed to the consideration of the second branch of our subject: that *the truths which the preacher hath derived from the Scriptures, are to be the substance of his communications.* "Thou shalt warn them from me, saith the Lord." This is the great purpose for which he is to apply himself so diligently to the study of the Scriptures, that he may make known to the people of his charge what the will of God is. He is bound to do this.

1. Because nothing else will accomplish the design of his ministry. It is Scriptural truth which is the great instrument of sanctification. The prayer of Christ to the Father is, "Sanctify them through thy truth; thy word is truth." The preacher may entertain his hearers with fine speculations on the powers and operations of the human mind. He may trace, with the hand of a master, the connection between motives and actions. He may gain their admiration, by exhibitions of his own powers of invention and reasoning. Every link in the chain of his logical deductions, may be rightly placed; and firmly connected with its antecedent and its consequent. His philosophical theology may be wrought into a finely proportioned and compacted sys-

tem. But all this will not be effectual to salvation. And why not? Because human philosophy is not the truth of God. It is "the wisdom of this world." I am aware, that even the light of nature is sufficient to enable us to read our sentence of condemnation. But it cannot devise a plan of redemption. It may show us a world in ruins; but can discover no way of repairing the desolation. It may conduct the guilty soul to the chambers of perdition; but cannot open to it the glories of heaven. The plan of redeeming mercy, is disclosed to us by revelation only. "When the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save those who believe. Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for those who love him. But God hath revealed them unto us by his Spirit." And what he has revealed is sufficient, without the aid of human philosophy.

It is admitted, that even Scriptural truth, though preached in its purity and simplicity, will not save the soul, unless made effectual by the sanctifying influence of the Spirit. But we have no sufficient ground for expecting that renewing grace will accompany the speculations of philosophy. "Thus saith the Lord of hosts, Hearken not unto the words of the prophets, that prophecy unto you; they make you vain, they speak a vision out of their own heart, and not out of the mouth of the Lord. They shall not profit this people at all. But if they had stood in my counsel, and had caused the people to hear my words, then they should have turned them from their evil way. Is not my word like a fire, saith the Lord; and like a hammer, that breaketh the rock in pieces."*

Some may be ready to ask: In what then consists the difficulty of the preacher's office, if he has nothing more to do, than merely to deliver to his people what is ready furnished to his hands in the sacred volume? Does it require years of preparation, and a life devoted to study, to enable a man to read portions of Scripture to his audience? To this I answer, that the preacher's duty is two-fold; in the first place, to investigate the true meaning of the word of God; and secondly to communicate this meaning to his people. He is to perform the office of the Levites, who explained the law to the children of Israel. "They read in the book of the law distinctly, and gave the sense, and caused them to understand the reading."† This is what the Christian preacher is bound to do; to give the sense of Scripture, and to cause the people to understand it. Each of the two parts of his duty, calls for high attainments and efforts. But

* Jeremiah xxiii. 16–32 † Nehemiah viii. 8.

the qualifications for one and the other, are of a different character. In investigating the meaning of Scripture, he derives assistance from a knowledge of the ancient languages. To make this meaning understood, he must possess a command over the powers of the language in which he speaks. For the former object, he needs a familiar knowledge of the local situation, modes of living, customs, and habits of thinking, of the people who originally received the oracles of God. For the latter, an acquaintance with the peculiar circumstances, feelings, pursuits, and opinions of the members of his congregation. He first learns how Paul spoke to Greeks, and Romans, and Jews; and then considers how he would have spoken to an English or American assembly, at the present day. By searching the Scriptures, he is to enlighten and impress his own mind. In addressing his people, he is to communicate instruction and emotion to them. These two parts of his duty are sufficient to occupy his time, and the resources of his mind, without the addition of curious speculations on philosophical theology.

Still it may be urged that, although logical discussion may not be necessary for the purpose of discovering new religious truths; yet it may be of great service, in defending the doctrines which are the subject of revelation. If nothing more is here meant, than supporting the doctrines of Scripture by Scriptural evidence; comparing, elucidating, and applying the different parts of this evidence; this is included in what has just been described as the preacher's duty. It is the very purpose to which his reasoning powers ought to be pre-eminently devoted.

Will any one say, that it may be well to confirm this Scriptural evidence, by considerations drawn from other sources? And shall we attempt to confirm that which we admit to be the testimony of God himself; that God who has given us all our powers of reasoning and judging, and who, if he were willing to deceive us, could stamp deception upon the very faculties of the soul? Are we to suspend our belief of a doctrine revealed by God, till we can prove it by other evidence? "And I, brethren," says Paul to the Corinthians, "came not to you, with excellency of speech or of wisdom, declaring unto you the testimony of God; but in demonstration of the Spirit and of power;—that your faith should not stand in the wisdom of men, but in the power of God."

The harmony which exists between the truth presented in his word, and the light which shines upon us from his works and his providence, is a very proper subject of devout meditation, and of practical preaching. But God is to be believed, when he speaks to us; whether we can or cannot trace the connection between his declarations and the operations of his hands.

If, then, metaphysical phylosophy is not allowed to lay the

foundation of our religion; or to interpret, or modify, or add to the revelation of God; has the preacher no occasion for the cultivation of his logical powers? no use for the science of mental philosophy? Is the time devoted to this portion of a liberal education, to be regarded as all lost to him? By no means.

There is a purpose, to which, with due caution, acquisitions and skill of this nature may be very properly applied;—meeting the cavils of those who pervert the Scriptures, or who reject them altogether. One of these classes accommodate the meaning of the Bible to their own pre-conceived and erroneous opinions. The other set aside the whole book of God, because it contains some things which do not accord with their own philosophy. Both are to be met, principally by presenting the direct evidence of the truth; but partly by showing the fallacy of their own reasonings. "The fool is to be understood according to his folly, lest he be wise in his own conceit." The caviler is to be taken on his own ground, and driven from the positions in which he is attempting to fortify himself. But in doing this, it is of the utmost importance, to keep steadily in view, the difference between the foundation on which the truth is supported, and the weapons which you use in combating error. You may confound the objector, without bringing him to a conviction of the truth. There is reason to fear, that when driven from one stronghold of delusion, he will take refuge in another. The course of measures adopted in opposing him, if not managed with great caution, may carry this danger with him. The attitude of attack which you assume, may seem to him to imply, that so long as he can fortify himself by starting new objections, he can maintain his ground. This may confirm him in permanent error. For some of the most important truths are inseparably connected with difficulties, which no human sagacity can wholly remove. The very being and perfections of God, and even our own existence, involve mysteries, which our limited powers can never fully explain. A proposition is not of course false, because it is attended with difficulties. Nor, on the other hand, is its freedom from difficulties, any proof that it is true. The real design, therefore, of attempting to confute the objector to sound religious doctrine, should be to shake his confidence in his own unaided reasoning;—to prevail on him to submit his judgment to the direct evidence of the truth; and that is Scriptural evidence, the testimony of God and his inspired messengers. The object should be, to bring him to feel the force of the expostulation, "Who art thou, that repliest against God?" It will be in vain, that you drive him from one resting place after another, if you do not persuade him to fix his reliance upon the "rock of ages." The forms of error are endlessly varied. Confuting a thousand heresies, does not necessarily establish the truth. This can be

done only by direct and positive proof. And in the case of evangelical truth, no evidence is sufficient, but that of revelation. No other foundation can here be laid, than that which is already laid. Life and immortality are brought to light only by the gospel. Metaphysical reasoning may be sufficient to overthrow metaphysical error; but not to establish the truth as it is in Jesus. Believing merely because we have reasoned out a proposition, is not believing on the testimony of God.

Let the preacher, then, be furnished with philosophical weapons, to ward off the attacks of philosophical opposers. Let him be versed in mental science, that the enemies of the truth may not triumph over him, on the ground of their boasted superiority in this respect. Let him study it early; that it may not first come upon him, with a fascinating and bewildering influence, in the midst of his parochial ministrations. Let him study it deeply; that he may understand its proper use, its limits, and its perplexities. On no subject, perhaps, is a little more learning dangerous, than on this. The deleterious qualities of metaphysics lie mostly on the surface.

2. The preacher is to make the truth of Scripture the burden of his communications to his people, because this is a message which can be easily understood. It is brought down to the comprehension of a common religious assembly. It is the simplicity of Scriptural truth, which adapts it to all classes of hearers. "To the poor, the gospel is preached; to men of common life, and of common education. It will not be denied, I trust, that it is possible for the omniscient Creator through the medium of ordinary language, to make a revelation of his will, which can be understood by men of plain common sense. Such is in fact the revelation of the Scriptures.

But of all modes of communication, the language of metaphysical philosophy is the least adapted to the understanding of an ordinary congregation. Philosophical preaching requires a philosophical audience. It is true, there are some things even in the Scriptures hard to be understood. But the great doctrines and precepts which are the means of sanctification and salvation, though they may be indistinctly presented in some passages, are clearly exhibited in others. Not only the meaning of the statements is easily seen, but the evidence by which they are supported. The declaration, "Thus saith the Lord," can be instantly understood and applied by a whole congregation. Here is no necessity for a long logical process to bring conviction to our minds. We may believe a fact, on the testimony of God, without knowing the train of causes from which it has proceeded. We may believe a doctrine without tracing its connection with a system of doctrines. We may believe in the foreknowledge of God, without being able to explain the

manner in which he foresees all events. We may believe in the resurrection of the dead, without knowing how they will be raised, or "with what body they will come." We may believe in the influence of the spirit, without being able to explain the mode of his operation.

But how is a plain man to arrive at a knowledge of religious truth, by the refinements of metaphysical reasoning? Suppose he make the attempt. He has a new science to learn; a science abounding in nice distinctions, requiring an analysis of the faculties and operations of the mind, and embracing a knowledge of the relations of cause and effect, powers and susceptibilities, motives and actions. When examining a particular proposition, he finds that this is dependent on another, that other on a third; and that he is to follow out a chain of dependencies and logical deductions. To establish a single truth, he must show its connection with a whole system of truths.

If he looks to the pulpit for instruction on these subjects he is involved in the mysteries of metaphysical phraseology. His minister speaks to him in an unknown tongue. He finds that he has not only a new science, but a new language to learn. The language of common life, and common business, has not the philosophical precision which is requisite for nice metaphysical investigation. Here again a new difficulty is presented. The language of metaphysics is far from being settled. In some sciences, the peculiar precision which is required is in a good degree attained by a general agreement in the use of terms. But this is by no means the case in metaphysical theology. Even the classification of the powers of the mind is not agreed upon by writers on mental philosophy; some enumerating many original faculties, others reducing them to a very small number. This must of course lead to a great want of precision, in the application and use of terms. Such indistinctness, where the language ought, if possible, to be settled with mathematical exactness, is a source of endless misapprehensions. It always furnishes to a disingenuous disputant an opportunity of retreating, under the cover of indefininite phraseology. Metaphysical controversies become interminable except from the weariness of the contending parties, or of their readers. There is reason to believe that another generation, at least, must pass off before the language of mental philosophy will become settled. In this chaotic state of metaphysical phraseolgy, how are the common people to establish their religious opinions by a course of philosophical investigation?

But if they turn to the word of God as the foundation of their faith they are relieved from these perplexities. The evidence of religious doctrines, as it is there presented, is of such a nature as not to require the use of philosophical expressions. God

has spoken to us in the language of common life; "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." He who gave to the human mind its existence and powers can surely speak to it in such a manner as to be understood. The language of Scripture is often figurative; but the figures are mostly drawn from the business and scenery of common life. The original communications were chiefly made to a single people, occupying for many generations the same spot of ground, and remarkably simple and uniform in their modes of living. So that, with a moderate acquaintance with their peculiar circumstances and history, we may place ourselves in their situation, and understand the most important parts of the Bible, as they understood them. If metaphysical philosophy had been necessary to salvation, it would seem that the Bible would have given us a new metaphysical language.

It is true, there are controversies respecting the meaning of Scripture. But these are, in a great measure, owing to the fact that different and opposite philosophical opinions are applied to the interpretation; that we are not satisfied with receiving implicitly the testimony of God, without knowing the reasons of his declarations. In this way we give to the Bible various and contradictory meanings instead of deriving the true one from the book itself. The preacher ought so to address his hearers as to put them upon searching the Scriptures for themselves; bringing every doctrine which he teaches to the trial of this unerring standard. This is the most effectual way of establishing them firmly and unitedly in the truth. The best of all commentaries on the Bible, is the Bible itself.

3. The preacher is bound to make the Scriptures his guide, not only in the doctrines which he teaches, but in the practical exhortations which he gives to his people. Thou shalt warn them from me, says God to the prophet. The preacher has two classes of hearers to address, the righteous and the wicked. To each of these, he is called to give appropriate instruction and admonition, derived from the word of God.

The Scriptures are the only safe guide, in giving directions to impenitent sinners; particularly when their attention is excited to the great interests of salvation. This is no time for hazarding experiments upon the conflicting emotions of the trembling inquirer; no time for trying the efficacy of favorite philosophical theories. When the question appears to be on the point of being decided, whether the sinner shall turn and live forever, or harden himself in a hopeless continuance in transgression, the spiritual guide who has any just sense of the worth of the soul, will deeply feel his own need of assistance and direction from on high. Who would venture, in such a situation, to substitute the suggestions of refined speculation, for the counsels of infinite

wisdom? God only knows the hearts of all. He only knows the means of turning them, as the rivers of water are turned. He knows the truths which will most frequently be accompanied with the sanctifying influence of the Spirit. We may safely adopt the directions which we find in his word, whether we are able or not to determine their proper place, in a system of speculative theology.

The Christian minister, in faithfully warning the people of his charge, is called upon to discriminate between the saint and the sinner. This is one of the most important and difficult parts of his duty. The traits of Christian character ought to be so delineated, that each individual may apply them to his own case; and determine whether he is a friend or enemy of God. But how is this to be done? The only safe way, is to follow the directions given in the word of God; directions from him who has a perfect knowledge of the human heart, and of the grounds on which he will make the final separation between the righteous and the wicked. We may form rules for the trial of character more conformable to systematic theology than those which we find in the Scriptures; stated with greater logical exactness, and seemingly better fitted to expose the refuges of self-deception. But is it possible that human sagacity can furnish more decisive tests of character than those which are given by Infinite wisdom? Can philosophical acuteness penetrate deeper into the recesses of the heart, than he who understandeth all the imaginations of the thoughts?

Inf. 1. The view which has now been taken of this subject, naturally suggests the inference, that the preacher, whenever he thinks proper to introduce philosophical reasoning into his discourses, ought effectually to guard his hearers against confounding his own speculations with the simple truths of revelation. "The prophet who shall presume to speak a word in my name," says God, "which I have not commanded him to speak; —that prophet shall die." The people have a right to know what doctrines are supported by the testimony of God; and they should be taught how to distinguish between these and the inventions of uninspired men. But the two are so often blended together, in discourses from the desk, and in religious publications; metaphysical reasoning is so interwoven with Scriptural declarations, that no marked line of distinction is preserved between them. A doctrine is found in the Scriptures. A philosophical theory is proposed to explain it. The doctrine and the theory are exhibited in such intimate union, that they soon come to be considered as indissolubly connected. He who doubts the one, is believed, of course, to have renounced the other. We forget what has come to us from heaven, and what from the wisdom of this world; and in point of importance, re-

duce them to a common level. No wonder, then, that philosophy should greatly corrupt the simplicity of revealed truth.

2. Another inference which may be drawn from the subject is, that ministers and Christians who are agreed in their belief of the great truths of revelation, ought not to be alienated from each other on account of their different philosophical explanations of Scriptural doctrines. The differences of opinion which occasion such animated controversies among the numerous divisions and subdivisions of parties in the Christian world, are frequently nothing more than different modes of accounting for doctrines in wh ch most of the combatants are agreed. Now there would be some reason for this zealous adherance to philosophical theories, if these constituted the evidence by which the doctrines are supported. Rejecting the former, might be considered as removing the foundation of our belief in the latter. But with truths supported by the testimony of God, the case is widely different. We may equally believe them, whether we adopt this or that mode, or no mode, of showing their connection with other truths. Shall I then denounce a man as a heretic, because we have adopted different metaphysical theories, in explanation of Scriptural truths which we both receive? I may suppose that if I were to admit his hypothesis, I must, to be consistent, reject the doctrine to which it is applied. And are the divine declarations to be set aside unless they can be shown to accord with my favorite philosophy? If he who differs from me, claims that his speculations are essential to salvation, that they are necessary additions to revealed truth, that without them the word of God cannot be supported or believed; then let him be admonished for his presumption. But the great danger to the cause of religion is not so much that this or that unfounded theory may be advanced, as that any metaphysical theory, whether true or false, should be relied upon, as the foundation of our faith. It is the dependence upon philosophical speculations which opens the flood-gates of error. Points of metaphysical theology may be amicably discussed, if they are not allowed to usurp the place which belongs exclusively to revealed truth. But we so elevate their importance, and so fiercely contend for them, that a doubt respecting a speculative theory, as certainly draws upon a man the imputation of heresy, as a rejection of the faith once delivered to the saints. Is it proper, that the peace of the churches, and the harmony among faithful ministers, should be violated, by contests for victory, between systems of curious speculation? If these points of ardent contention are Scriptural truths, they can be supported by Scriptural evidence. If they are not doctrines of Scripture, let them have their proper rank among other inventions of philosophy. Is it right, that the simple truths of the gospel should be so in-

terwoven with questions of doubtful disputation, that plain Christians cannot separate the one from the other. Let us have the river of the water of life, as it comes to us, pure from the eternal fountain, unadulterated by mixtures of human philosophy.

3. The real improvements which have hitherto been made, or which are hereafter to be made in religious opinion, consist not of additions to the doctrines of revelation, but of a more exact understanding of the Scriptures themselves. The progress of Christians in the knowledge of God, and the truths relating to his kingdom, is much more rapid in one age and country than in another. This progress, however, is not proportioned to the advances which are made at the time in refined speculation; but to the earnestness, the humility, and the teachable spirit, with which the Scriptures are studied. Periods in which the pride of philosophy has been most exalted, have often been distinguished for the wildest departures from the simplicity of Scriptural theology. We need no additions to the inexhaustible treasures of inspired truth. They are sufficient to occupy the researches, not only of the longest life, but of successive ages. When Christians of every sect and name, instead of wasting their strength, in building and fortifying walls of partition in the church, shall set themselves down to the study of one and the same divine book; when the instructions which they draw from it shall be prized above the highest attainments in sciences merely human; when the spiritual riches thus accumulated in one age, shall be transmitted to succeeding generations; then may we expect that the different denominations, as they approach nearer to a common standard of faith, will be brought nearer and nearer to each other; that the influence of the spirit will be given abundantly, to bless the discoveries of heavenly truth; that increasing light will be accompanied with increasing holiness and peace till the earth shall be full of the knowledge of God, and the glory of his praise.

SERMON XXVIII.

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THE UNION OF BELIEVERS.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—JOHN xvii. 20, 21.

THE Scripture, of which this passage is a part, is usually described as our Lord's "intercessory prayer." For popular usage, no better designation, perhaps, can be employed. Yet we must be careful to remember that it is not exact. Dr. Owen very justly observes that "Christ did not ask these blessings for his disciples, as a man asks the favor of God for himself or his fellow-man. It was the Eternal Son who here addresses the Father, and his prayer is to be regarded as a great *declaration of his will*, in respect to those who have been given him in the solemn covenant of redemption."

With this explanation, our present purpose does not require any departure from the common phraseology. We must only bear in mind that what Christ here asks, is not merely the good desire of a holy heart, but a grand and certain result of his mediatorial work.

The theme of the text is the *Union of Believers*. It can hardly be said that recent agitations have invested it with a new importance; but they have at least served to turn the thoughts of Christians towards it with a more than ordinary frequency and interest.

Let us consider, then, how these words of Jesus bear upon certain questions with which every one of us is practically concerned, and which are giving direction to the speculations, and shaping the efforts of many in the church of God to-day.

Thus far the Lord had been praying especially for his disciples who were with him. His thoughts now took a wider range, as he declared, "neither pray I for these alone, but for them also which shall believe on me through their word." His petitions had reference, not only to the present, but to the future as

well. They comprehended not merely the little band of personal followers, but all who should, as the result of their ministry, be brought to exercise faith. There is something to us inexpressibly sweet and strengthening in the reflection, that the affection and solicitude of the Saviour, on the very eve of his sufferings, were thus manifested toward believers in all coming time. They, who are his friends to-day, were included in the wide reach of the sympathy and love which found expression in this intercessory prayer.

But to what end was this supplication? "That they all may be one." Here, as we often find to be the case, the word "that" is ambiguous, denoting with equal correctness, the immediate object, or the logical result. Either of two meanings may then be the true one. (1.) I pray for the oneness of my disciples; this is the distinctive blessing that I desire them to enjoy. Or, (2.) I pray for them, that they may be sanctified, so that, as the ultimate result, they may all be one. The difference, verbally, is very decided, but practically, it amounts to but little. On the first supposition, the unity of Christians is shown to be a matter of so great importance, that our Lord specifically prayed for it. On the second, it is equally shown that a true progress in piety will infallibly lead to this unity. And in either case, this remains the prominent and emphatic thought of the passage, that Christians *are* to be one. Their unity is to be regarded as an object at once practicable, desirable, and necessary, whether because Christ immediately prayed for it, or prayed for such blessings and graces as would certainly secure it.

The next clause gives the model or example of this close relationship: "As thou Father art in me, and I in thee." Observe here that Christ's oneness with the Father is not always spoken of in the same sense. The expression, in its emphatic use, denotes a oneness of essence. The three persons of the Godhead are the same in substance, equal in power and glory. Christ declared to the Jews, "I and my Father are one," by which they understood him to claim equality with God. And this is a vital doctrine of our Christian faith, to which we tenaciously adhere.

But elsewhere a union is referred to, which is one of agreement, sympathy, love; and the text seems to be an example in point. For, besides the fact that a *mutual* indwelling is here described, the relation intended is set forth as the great pattern for the church, whose members cannot possibly be one in essence, but one only in the exercise of perfect mutual affection. And what stronger statement of the privilege and duty of believers could be framed into words? Christ and the Father were in absolute concord. They were and are forever one in love. And with this divine example before them, Christians are to desire and seek after unity.

This oneness is in God and Christ: "that they also may be one in us." For this is the great issue of the Holy Spirit's work, not only that believers may be joined to one another by a real and comprehensive bond, but that they may together dwell in God, and enjoy that blessed communion with him, which implies sympathy, love, and obedience.

The text expresses last of all a great moral end to be gained by this unity: "that the world may believe that thou hast sent me." While the happiness of the believer and the glory of God are both promoted by the oneness of the church, the testimony thus given to the world is of too great consequence to be overlooked. When Christians heartily agree, and show themselves to be united with one another and with Christ, it is an unanswerable argument in favor of Christ's claims. And the contrary is therefore to be inferred, that their disagreement and separation are hurtful to religion, and lead men to speak lightly of the Son of God.

The *reason* of the thing, therefore, its manifest *excellence*, and its moral *effect*, are all powerful motives to seek the fulfilment of our Lord's prayer. Nothing can be more just and seemly than that those who believe in the same Redeemer, receive the same gospel, and journey towards the same heaven, should be drawn together in the closest possible union. Nothing, surely, could be more delightful than this to Christians themselves. And we should find it difficult to say what would operate with mightier effect upon the world around us, than for Christian churches to live and labor without discord or alienation, their members exercising universal charity, and glorying in the same profession. On the other hand, are we not all conscious of the hurtful influence which results from the putting up of barriers, no matter of what kind, or on what pretext, that keep any two Christian hearts apart? Do we not blush in our shame, when we look at the church as it is, and then read these wonderful words of her great Head, "I pray that they all may be one; *as* thou Father art in me, and I in thee, that they also may be one in us?"

I. Keeping this exposition in mind, let us endeavor to gain an intelligent view of what is involved in a true union of believers.

The pattern given us, as we have seen, is the oneness of love subsisting between the Father and the Son. In this case the unity is absolute and perfect, because the persons embraced in it are perfect. There is nothing partial in their sublime concord. It is not an agreement on some things, coëxisting with disagreement on others, or a consent to leave certain subjects in abeyance. It is a complete, all-inclusive unity, restricted by nothing, and incapable of being impaired.

But men are imperfect. And out of imperfection differences

necessarily grow. Were all men perfect, all men would see the truth substantially alike. But as they are not, different views and different modes of expressing them are but natural consequences.

What, then, does the text mean? Are we to let it down from its high eminence? Are we to resort to any partial interpretation? Are we to modify its sublime sense? Not at all. It expresses the end to be desired and aimed after with all the heart, while it does not disregard facts, or imply that there are no difficulties to be overcome.

Put by the side of this a somewhat similar case. Men are required to be holy. The infinite holiness of God is set before them, and they are enjoined to imitate that. But it is still true that the Christian is only partially sanctified at any stage of his probation, and that he will not be completely sanctified until he passes from his probation to his reward. Are we to infer, then, that the believer is to be satisfied with imperfect holiness, and is to seek after this as an end? By no means! He is to desire and aim after perfect purity, knowing this, that no limit is assigned to progress in sanctification; that he has no right to prescribe one for himself; that he may approach indefinitely near the high standard of gospel piety; and that his proper growth depends on his persistent reaching ever after something higher.

The same reasoning applies to our present subject. The church is to strive perpetually to realize the image of union which our Saviour drew. Disagreement may result from human infirmity, but none the less does it contradict the high ideal of the Scriptures; none the less is it to be rejected and removed as far as possible from the boundaries of God's earthly kingdom as an intruder. If radical diversity and opposition be accepted as right, piety must necessarily degenerate. If what is natural, be regarded as therefore best, the stimulus to improvement is at once destroyed. The Christian is under grace, and Christian development is a development by grace, and that which enables us in our private discipline and culture to crucify the fleshly lusts, can equally give us strength to break down those hinderances which keep men from seeing eye to eye.

Yet at the same time we need to learn that some things due to the limitations of our knowledge and piety are not necessarily prohibitions of union; that men may have features that distinguish, without dividing them or setting them against one another. It would be, and we believe it is to be the crowning glory of our religion on earth, that despite differences of opinion, and various habits of thought among Christians, they will all be blended in the oneness of a blessed charity, and in mutual helpfulness in the same great work. Among imperfect beings, absolute similarity can only be brought about at once by their be-

coming in effect mere machines. Men are not machines. They are not all run in the same mould, nor obliged to the same modes of thought and action. A mechanical unity is not adapted to their nature, and can become the source of no genuine and lasting good. What a triumph it will be, however, when the whole church shall find that, notwithstanding circumstantial varieties, her members are all one, without a feeling of hostility, jealousy, suspicion or rivalry! There would be nothing so admirable in this, could there be but one possible opinion on every subject. But the grandeur of the result will be seen in the substantial and universal accord of Christian sympathy and of religious life in this imperfect world. Our Lord's prayer contemplated a victory over difficulties that would inevitably grow out of the tendencies common to our humanity, and which grace alone can guide and control.

The grounds of distinction and separation in the church are chiefly two. They are found on the one hand in the differences of doctrine, and on the other in differences of government, with which mainly we are all familiar. Neither doctrine nor government is a thing of slight importance. Paul counsels Timothy to "hold fast the form of sound words;" which certainly implies the value of a thorough maintenance, and a clear and definite enunciation of the teachings of Scripture. Our Saviour prayed, "Sanctify them through thy truth: thy word is truth;" from which it is reasonable to infer that no man can be justifiable in holding loose views of that divine teaching which is so prominent an instrument of his sanctification.

And so also the church must be governed, for Christ has formally committed discipline to it; and our own reason tells us that a wise and efficient administration of discipline is all important to the purity and vigor of the kingdom of God on earth. But in both these departments there is a limit within which Christian liberty may be lawfully, if conscientiously exercised, as beyond that limit it may not. If a body of Christians should dispense with all external organization, do away with all discipline, and leave its members to the largest personal license, without any definite responsibility, it would be destitute of an essential feature of the visible church. But having government and discipline, it may arrange these according to an honest interpretation of the Bible. And as no particular form of church government is prescribed, it would be too much to expect that all would settle down upon the same plan. Honest preferences here do not involve, by any necessity, either the negative relation of non-intercourse, or the positive one of opposition between those who differ.

Hence, under distinct organizations, various names may be given to the officers and courts whose duty it is to care for the

piety of the people. Different modes of inducting into office may be enjoined. We prefer Presbyterial ordination by associated bishops, and believe it to be, beyond all others, scriptural. But another inclines to the laying on of hands by a single bishop, holding a separate office from the body of the ministry. There is no reason why we should not defer to his own choice, and acknowledge the substantial validity of that which is most agreeable to his own convictions; and if he in the same spirit of charity accords us the same liberty, there is an end of all controversy, without any surrender of preferences. And precisely so with the sacraments. To some the weight of testimony seems to favor immersion as the more valid mode of baptism. We need have no hesitation in conceding that validity. But by the same right of Christian judgment, we prefer the pouring of water as according better with our understanding of the Scriptures. Let them acknowledge the validity of ours, as we do of their baptism, and we differ still; but we do not disagree, nor feel any cause of alienation or discord. It is a mere question between the two little words "a" and "the." Sectarian narrowness lays claim to *the* exclusive and necessary mode. A genuine charity is satisfied, if what it prefers is at least *a* valid compliance with Christ's command. Particular forms and modes are not essential; for if they were, it is impossible to suppose that such vast masses of the church would have been left to fall into fatal errors upon these points; for with so many diversities there must be error somewhere: and incredible that, if they have fatally erred, God should have so perpetuated their numbers, influence and power, and so largely blessed and accepted their work, attesting it as with his own indelible seal.

In the matter of doctrine the same reasoning applies. If any deny the fundamental truths of the gospel, that is one thing; but if, holding to these, they differ upon difficult and obscure points, is there any necessity for, or any reason in, their separation and estrangement from one another? Surely no one can assert this. If any should shut out from view the cross of our Redeemer, then there is between them and us an insuperable barrier. For we are taught that of this great superstructure, the church, Jesus Christ is the chief corner-stone. But the man in whom dwells the love of Christ, and who is controlled by the law of Christ, is the brother of every other man who stands in the same relation to that Saviour. They may not interpret every passage of holy writ in the same way, nor have precisely the same systems of theology, but they are both the friends of Him who died for the sins of the world, and that should make them friends of one another. The Lord Jesus is the bond of union; a bond so strong, that if they are really and sensibly held by it, no separating influence should avail more to sunder them than would a thread of gossamer against links of steel.

It is conceivable that the time will come when even minor distinctions among the people of God shall be done away, and when Christians shall not only be one in love, but one in their organic constitution as a church. But the hope of real union is not to be abandoned, if we deem this result improbable. The differences of mental structure, and of local influences may, for aught we know, separate men into different branches of one great church to the end of time. But, if so, the separation will only be economical, and not vital. It will be something equivalent to the division of an army into cavalry, artillery, and infantry, which does not affect its unity, or require for it more than one head. If Christian hearts can all be welded together in love, there may be a wise practical end to be gained by denominational division without sectarian jealousies, affording a field for a more thorough development of the various qualities and energies of the church. On this point, we can offer only our conjectures, avoiding the presumption of dogmatic decision. But this is plain, that there is nothing necessarily hostile to union in each Christian working with all his heart in his own denomination, provided his end be the glory of Christ. There is at present no other way. The stronger each branch of the church is, in its *legitimate* spirit and work, the stronger the church is as a whole; and Christian union is not to be promoted by disloyalty to conviction, nor by idleness or sluggishness in the field where God's Providence has allotted our toil.

And it is equally clear that the end in view does not require nor warrant any toleration of vital error. Union is great, but truth is greater; and a union attained through the surrender of any *essential* doctrine, would be worse than separation. No calamity could befall God's people more fatal than to be swallowed up in a united church built upon great doctrinal errors, or great corruptions in practice. The history of the Church of Rome is a pointed example and a solemn warning.

The necessary conditions, then, precedent to Christian oneness, are simple and intelligible. First, there must be a common holding of the vital and distinctive truths of the Gospel. Secondly, we must have universal charity in respect to things not prescribed, and upon which men of equal honesty and piety may and do differ. And, thirdly, we must recognize denominational distinctions as only economical, and not of the essence of religion; as things which *may* disappear in time, but which, if they do not disappear, are meant not to divide and alienate, but to develop and energize the church.

II. That there are hinderances to this desirable union, we are all painfully aware. The failure to distinguish accurately between things essential and things not essential, the cultivation

of party spirit, the pride of reason, the stubbornness of prejudice, all these stand in the way of the whole church becoming one. But these, and all similar obstacles, may be resolved into the imperfection of human nature, and a want of that large measure of grace which it is the privilege of the Christian to enjoy. We must not forget that the church is composed of imperfectly sanctified men. We are not to expect that all error will be immediately rooted out from the midst of it, or that its members will at once cease to exhibit the marks and effects of human infirmity. Hence we are not to despair of union because it may not come swiftly. We are not to wonder that, under the pretence of schemes for union, the barriers of division are sometimes strengthened, the hands that should pull down being busy in adding new layers to the walls that are already too high and massive. Our Lord's own prayer seems to imply that there would be influences tending to separate his friends; and we are to rise above all discouragements and difficulties by our simple faith that what Jesus asked of his Father *will* be accomplished, to the glory of the Divine name, the joy of the church, and the confusion of all its enemies.

III. And, lastly, let us not forget, that if there are hinderances, so also there are helps. The progress of sacred scholarship will secure an influence on the right side, by the impartial investigation and unfolding of the truth. The advancement of science and the liberal arts, the increase of the means of communication between nations and localities—all tending to beget a more honest appreciation of each other among men, and a spirit of general toleration and mutual attraction, these will react upon Christianity, as they are themselves promoted by it. Revivals of religion will exercise an immense power in the same direction. And the Holy Spirit of peace and love is the Divine agent in whose grace and might we trust, to bring about the glorious consummation for which our Saviour prayed. What, therefore, can we as individuals do, better than to give ourselves vigorously to Christ's service, to cultivate the spirit of gospel love, and to pray unceasingly, and with an honest expectation and faith, that the church may become one? This will be better than to meet and discuss the question, as one of theory. The moment we attempt to do this, each has his project, or feels entitled to prescribe his own conditions of union; and the cause is sometimes hindered under the guise of promoting it. Let us rather come closer to Christ, and so closer to each other. Let us hold our several peculiarities, if they are worthy of being held, loyally indeed, but with eminent modesty and kindness. Let us hold out the hand of fellowship to all who are the friends of Jesus, and bear ourselves towards them, not jealously, but

with frank and open cordiality. Let us redouble our exertions in those Christian enterprises which bring members of different denominations together. Let us strive after a higher persoaln holiness, and a wider and more thorough diffusion of the saving word of God. Let us engage in efforts that, with God's grace, shall ripen into a revival, not circumscribed by the walls of a single sanctuary, or confined to one locality,—a revival which, succeeding the great preparatory strife that has been waged in blood upon our soil, shall spread through the land, and reach to furthermost limits of Christendom.

I need hardly, in conclusion, point out what has already suggested itself, I am sure,—the advantageous position which we, as Presbyterians, occupy upon this question of Christian union. With a system of government preëminently liberal, and a spirit wholly unexclusive, we have no presumptuous claims from which to recede, and no shibboleth which men must pronounce before we call them brethren. Adhering to our own revered symbols of doctrine with a sincere conviction, and upholding our polity with a loyal love to those principles which have stood the test of fiery ordeals, we yet glory in this above all, that we hold Christ as the Head, and rejoice in all that honors him.

Let us magnify that great Name which is the only true and enduring bond of union in God's earthly kingdom, the common Saviour and Leader of the Christian host. Let us labor, not for a mere external union, in the attempt to realize this theory or that, but rather for the MASTER, in that spirit of love, which, as it deepens and spreads, will join heart to heart, and church to church, and people to people, in a constant progression towards the end for which Christ prayed. Let us have, with all God's children, that Christ-like aim, in pursuing which we shall of necessity mingle in the same paths with all who love Jesus, and stand shoulder to shoulder under the same banner. Every genuine triumph of the gospel is a step towards the breaking down of the barriers of pride and prejudice that divide the church. And it is our duty, and not less our privilege, to pray, fervently and incessantly, with a real longing for the answer to come, that the church may be one in the Father and the Son, so that Christ may be glorified in his people as never yet he has been in the history of his kingdom, and that all men may believe in Him whom God has sent.

SERMON XXIX.

AUTHOR'S NAME NOT GIVEN.

THE INFLUENCE OF COMPANY.

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."—Prov. xiii. 20.

THE words *wise* and *fool* are used, in the book of Proverbs, as synonymous with *good* and *bad*, *righteous* and *wicked;* or in the language of the New Testament, with *believer* and *unbeliever*. The propriety of such terms when not applied to reproach the one nor flatter the other, but merely as descriptive of facts, is clearly evident. Whether we consider the happiness religion affords to its possessors in this life, or the reward it brings to them in another, it is equally true that the wicked are foolish, and the righteous are wise.

Every man's moral character, then, will be much the same as that of his intimate associates. This is a maxim which is contained in our text. To illustrate and apply it, therefore, will be the object of the following discourse.

First, then, it is abundantly implied in the Scriptures. The Psalmist, after giving an account of the holy exercises of his heart, and the daily devotions in which he was engaged, declares that he is a companion of all them that fear God, and of them that keep his precepts. (Ps. cxix. 63.) Such company he chose because their conversation and habits were like his own, their affections were placed on the same objects, and their kind admonitions and counsels were incentives to a godly life. To say that he was a companion of all them that fear God, it would appear, was the same thing in his view, as to say that he feared God himself. "Whoso keepeth the law," says Solomon, "is a wise son: but a companion of riotous men shameth his father." Here the inspired writer takes it for granted, that "a companion of riotous men" will himself be of the same character; for he uses the term as opposite to the keeping of the law. In our text also, he asserts, "He that walketh with wise men," that is, he that is their companion, "shall be wise: but a companion of fools shall be destroyed." Now it is obvious that no man will be punished for the faults of his neighbor. It is only because the companion of fools is himself a fool, and must therefore partake of the destiny to which that character is appointed, that Solomon says he shall be destroyed.

Not only is it the voice of Scripture that every man's moral character is much the same as that of his intimate associates, but all the principles of human nature with which we are acquainted, speak to the same point.

Man is very much a creature of imitation. However he may disclaim it in moments of pride and independence, it is still true that he imitates continually those whom he loves, or for whose company he has an attachment. The man of roughness becomes polished by continual intercourse with polished society. The man of refinement becomes coarse and indelicate by a familiarity with persons of that description. Let a man of piety permit himself freely to associate with a person of thoughtlessness and gaiety, and one or the other will change his character; will catch the spirit of his companion. Either the latter will become thoughtful and tender on the subject of religion, or the former will find the ardor of his piety abate, and the temper of the world get the ascendency.

This principle of imitation which thus assimilates people who associate together, begins with our infancy, and is never entirely eradicated in after life. The child, so soon as he notices the objects about him, looks to the people with whom he is most familiar for examples. He learns to talk by imitation; he learns to read by imitation; and when he arrives at mature years, he learns the practices of the world by imitation. If his parents, or those with whom he is early conversant are respecters of religion, so is the child a respecter of religion; if they scoff at holy things, so does he; and if they are votaries of pleasure, so is he. The companions whom he first chooses give another stamp to the character of his feelings and habits. He will not do what displeases his associates, because they would banish him from their society. He becomes, therefore, one with them in affections and pursuits.

On the supposition that this principle of imitation exists, proceed all the customs of life. To acquire the manners of polished society, your children are placed among polished people, that they may observe their actions and imitate them. To become merchants, they are placed in counting-houses, not only to learn their business, but that, by continual intercourse with mercantile men, they may catch their spirit and acquire their habits.

That this principle of imitation exists, is, moreover, evident from the similarity of manners and feelings which prevails in particular districts of country, and even in different circles of the same district. Now, this similarity cannot always, nor indeed generally, proceed from the local situation of the people, but from their intercourse with each other by which they become identified in their tastes, their prejudices, and their pursuits.

There is a principle of sympathy also, which operates to produce a similarity of character among those who associate together. We naturally mingle in the joys and sorrows of our companions, and feel as they do respecting the causes from which

they flow. Thus we do not, until our feelings are touched by the same things, the same motives excite us to action, and the same character is ours. A man, for instance, has entered on an important enterprise concerning the issues of which he is very anxious. That man is your particular friend, who is perpetually expressing in your presence his hopes and fears. Now you cannot but enter deeply into his feelings; and when the joyful news of his success arrives, you rejoice with him. So also in things of a moral nature. If your intimate friend is in the habit of rejoicing at the spread of irreligion, or the downfall of piety in particular cases, you will insensibly catch his spirit, and feel as he does. The principle of sympathy, like all others, which God has implanted in us for our comfort and preservation, may be perverted to the worst of purposes.

That every man's moral character is much the same as that of his intimate associates, appears, moreover, from the testimony of *facts*.

Show me the man who is profane in his conversation, or a despiser of religion, and I will show you a companion of swearers or of infidels. It is invariably the case. You never saw a modest amiable man who did not choose men like himself for his companions. Nor did you ever behold a hater of religion who did not associate with similar men.

From profane history, too, innumerable examples might be selected. Who were the associates of Voltaire? Infidels like himself. In whom did Robespierre meet with suitable companions? In men whose consciences, like his, were "seared with a hot iron," and whose characters, therefore, were blackened with the foulest crimes. Yonder gamester,—did he go to the gaming table alone, or in the company of the virtuous? That Sabbath-breaker,—in whose company is he when he walks the fields, or rides for pleasure, instead of appearing, as his duty demands, in the house of God? The man who spends his time in idleness, instead of attending to his proper business,—does he not delight in the company of men like himself? Who are the men with whom yonder despiser of religion continually associates? Not the blameless disciples of the Son of God, whose conduct would be a perpetual reproof to his wicked practices; but men like himself who are ready to go all lengths in iniquity to gratify a sinful heart. Who are the men that yonder humble worshiper of God chooses for his companions? Not the scoffer, the Sabbath-breaker, the profane; but those who pursue the same things that he does, and whose souls are of a kindred mould with his.

That every man's moral character is much the same as that of his associates, appears then from Scripture, from the principles of human nature, and from facts. In deducing practical instruction from this important truth, I would observe,

1. That we are here furnished with a criterion by which to distinguish characters.

There is no better rule to find out what a man is, in a moral point of view, than to inquire who the men are with whom he continually of choice associates. It has therefore passed into a common proverb, "That a man is known by the company he keeps." Does any reader of this, then, take to his intimate friendship disturbers of the peace of society by their midnight carousals? That man is to be suspected of similar practices himself. Does any one habitually consort with the profane, the lascivious, the idle? He is to be set down as no better than they. Does any one, of choice, daily associate with the man whose darling subject is the disparagement of religious people as the cause which they profess to love? Write him down as an advocate of impiety. Does any one choose for his companions, "fools," who "make a mock at sin," and who trifle at every religious consideration? He is one of their number. On the other hand, is any one generally found in the company of the pious? Either he is pious himself, or he is "not far from the kingdom of God."

2. We see by our subject the good influence of virtuous company.

It is not only the language of our text, but, as we have seen, of experience. "He that walketh with wise men shall be wise." The company of religious people tends to create and preserve those reverential impressions of eternal things which are absolutely necessary to our becoming Christians, or continuing such. He that from childhood, has been accustomed to look on religion and its concerns as matters of serious moment, is ordinarily more susceptible of salutary impressions of divine truth than others. Nay, the company of the pious often brings those, who have been taught to disregard religion, to the knowledge of the truth, and to the hopes of salvation. So far as religion influences its possessor, it makes him benevolent. He will therefore do all the good which lies in his power to his companions. The religion of the gospel is of a diffusive nature. It is not contented to reside in one breast; but sheds abroad its blessed influence. It spreads around it a healthful atmosphere which nourishes all that come within its reach, and diffuses life, and vigor, and joy, to them in abundance. It is the tree of life from whose wholesome branches proceed leaves for the healing of the nations. Can such a principle then exist in Christians, and not prove beneficial to their intimate associates?

In the company of the pious, too, will be found those real friends who will not forsake us in the hour of adversity. Their principle is that "it is better to go to the house of mourning than to the house of feasting;" and they generally act accord-

ingly. How often does the kind hand of Christian friendship wipe away the tears of woe, and rob the destroyer of half his sting! How often is the healing balm administered to the wounded spirit, and the smile of heaven made to animate the countenance! Ye that have drunk the cup of sorrow, know the value of the friendship which is regulated by religion. Ye that choose your companions among the servants of God, feel the worth of their society. You know that in adversity as well as in prosperity they are constant. Their councils direct you in the wayward path of life, and their prayers ascend to the throne of divine grace in your behalf, and bring down the selectest of heaven's blessings upon you. And when the bed of death shall be spread for you, and no earthly hand can help, their tender souls will be poured out before their heavenly Father, that he may receive you into the mansions of glory. Such is the benign influence of virtuous companions. But

3. We learn from our subject another lesson—the influence and danger of evil company, especially to the young.

As we are naturally prone to catch the spirit of our associates, we are much more so when that spirit acts in conjunction with the wicked propensities of our own hearts. It is quaintly observed by the excellent Richard Baxter, "that stones want no additional weight to keep them to the earth." As we are prone to evil, all the influence which company can afford, should be against it. Man is a social being; and, as such, must have society. As the company of the good sheds an influence whose tendency is to make us good also; so that of the bad awakens all the dormant energies of wickedness which the heart possesses, and calls them into action. Unlike the pious, too, their friendship is not genuine. While the sky is clear, they are with us; but when the clouds thicken, they stand aloof; and when the storm breaks out, they retire, and leave us alone to suffer its desolation. What is such friendship worth? It has no substance. It is the mere shadow that moves along the wall. We attempt to grasp it, and it eludes us; the sun retires, and it is gone.

Even in its best circumstances, the intimate companionship of wicked men is a real calamity. It speaks but to blast, spreads devastation among all within its reach, and kindles up the fire of divine wrath which will burn forever. That unhappy youth began his career in the paths of decency and sobriety, and seemed to all a fair candidate for the kingdom of heaven. He was lovely in his behavior, generous and noble in his heart, and his company was sought by the wise and good. The smile of contentment sat upon his countenance, and the joy of spring beamed in his eye. In an evil hour he met with one of his own age whose manners were not destitute of many attractions, but

whose heart was deeply rooted in the ways of sin. For the time, his conversation was lively and interesting, and mingled with no black spots to warn the devoted victim of his danger. The acquaintance is now formed, and another interview is soon had. The youth goes with his new companion to his accustomed places of resort, and finds them to be haunts of dissipation. His conscience remonstrates, but he deems it too late, for this time, to withdraw. He returns to his retirement, and perhaps thinks on his evil way and mourns, and resolves to visit it no more. Not many days after, he receives another solicitation, but he remembers his former remorse, and refuses to comply. Importunity, however, prevails upon him, and he goes with a failing heart. By the repetition of such scenes, he becomes at length divested of his salutary fears, and concludes that he is only indulging in the innocent pleasure which is proper for youth.

The first profane oath which he heard startled his tender conscience, and he felt that the wrath of God awaits all who thus trifle with their Maker. That oath is repeated until it passes by unnoticed. The breath of profaneness has lost its horror to his senses. At length he begins to question with himself whether such things be not a mark of superior courage and manliness of feeling. At first he rejected the idea with amazement; but by the suggestions of the great adversary and of his own heart, he again resumes it. He became more and more familiar with scenes of guilt, till at length he ventured to drop a profane oath himself; and as he perceived no immediate evil resulting from it, he ventured to repeat that sin with less emotion than before. His companions, by their example, if not by their advice, encouraged him to proceed in his career of wickedness, till he indulged in profaneness without remorse.

When he first heard religion and its concerns treated with levity, he noticed the awful profanation with abhorrence; and perhaps formed some faint resolutions to forsake the company where such things are heard. Bnt the example of his associates and the tendency of his own heart to catch their spirit, hardened his conscience, and now that monitor within, which was once faithful, leaves him in the quiet possession of his iniquities. She has now only fallen asleep, however, to awake beyond the grave, in the most dreadful agonies of despair.

This youth, then, who once appeared so pleasant to the eyes of piety, so fair a candidate for heaven, is now sunk in the depths of vice, and but little hope can remain of his being ever reclaimed to the paths of peace. Ah! how unlike to that first happy state!

O Ye, who who have thus been seduced from the society of the good, look from the borders of that pit into which you are just plunging, back to the gates of life. Say, are you willing to forego the pleasures of eternal glory for those sordid enjoyments

which only end in disappointment, and are followed, in your moments of reflection, by many a pang? Say, are you willing to take up your abode in the dungeon of despair, when you might walk beneath the light which beams from the throne of God? Say, is not the company with whom you associate, such as, if there is a hell, will lead you thither, and overwhelm you in that sea of trouble from which there is no deliverance? By the influence of your companions, when the voice of conscience disturbs you, it is soon fled. You resort to your pleasures, and drown the clamours within your breasts in noisy mirth. You fall asleep in your sin, and dream of happiness here, but put off the considerations of hereafter. It is an easy matter, with such consciences as you possess, to imagine that the wrath of God, because it is delayed, will never arrive. While surrounded by your companions, you can paint before your imaginations the delights of sin, and bury in a momentary oblivion the anguish which it must eventually afford. You can laugh at the salutary fears of piety, and commit those deeds of darkness to which your wicked hearts may prompt. And all this may serve as an opiate to lull you to repose. But

> ———Say, dreamers of gay dreams,
> How will you weather an eternal night
> Where such expedients fail?

Of such, however, as we have now addressed, there is little hope. Divine grace has power to reclaim them, but it need not be expected, except in here and there a solitary instance, for the sake of pious friends. Many undoubtedly are given over to work iniquity with greediness, and to reap its dreadful reward. It is to you who are yet free from the contamination of evil companions, that our hopes extend. Flee, then, the company of the wicked. "Their very touch is pollution, and their embrace is death." "Evil communications," says an inspired writer, "corrupt good manners." Seek ye then the company of such as fear the God of Heaven. If you have any regard to the interests of this world—if you have any regard to a "good name," which the Bible has pronounced to be "better than precious ointment;" and above all—if you have any regard to the interests of the world to come, to the joys or sorrows of immortality,—flee the company of those who would introduce you into sin. Be not deceived with outward appearances. How fair and promising soever the show of friendship which a vicious man can make, may be; he is only a friend clothed in the habiliments of an angel. He is only the serpent which promised with fair words, and drew his victim headlong into ruin. When an opportunity occurs, he will draw you away from all that is lovely in life, from all that can create peace in death, and happiness beyond the grave.

Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16: 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10: 15.

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SERMON XXX.*

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THE COMPLETE IDEA OF THE WORLD'S CONVERSION TO JESUS CHRIST.

"That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phillipians, ii. 10, 11.

THE conversion of the world of mankind to a godly life is exclusively a Christian idea. Avarice may dream of possessing the wealth of the world, ambition may covet the power of the world, poetry and philosophy may fondly talk of a golden age, but that this world of sinners shall one day become completely holy, is the grand idea no where found, save in the revealed gospel of the Lord Jesus Christ.

Ideas govern the world. Armies and navies are begotten of ideas, and they are used for nothing else than that they may

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make these ideas to become realities. And the power of ideas in controlling the church is quite as conspicuous as in governing the world. The church never rises above, and never goes beyond her idea of Christian life and duty, neither in her experimental piety, nor in her missionary zeal and effort. The idea once fully reached and the impulse is exhausted, and all further exertion ceases.

The text contains the general gospel idea of the world's conversion to the Lord Jesus Christ, and this even more comprehensive than our world, for it includes "things in heaven and things on earth and things under the earth," and thereby affirms of angels, men and devils, that either by constraint or willingly, they shall all bow to the mediatorial sovereignty of Jesus Christ. So far, however, as this is to inspire our work, the idea will be comprehensively attained and its missionary impulse exhausted, when all the dwellers upon our globe shall have been turned to the Lord. But the general idea is given in a peculiar form, enabling us to determine what is the essential completeness of this conversion itself. This is of deeper interest than any question of its comprehensiveness, since our satisfaction in the numbers converted must be found in the excellency and completeness of the conversion effected. When all are converted to the Lord, or so fast as any are converted, we need to know more especially what this conversion is when carried out to its full measure. This may be found from the text selected, more directly than perhaps from any other passage of Scripture.

The great importance of apprehending this Christian idea in all its completeness is, as we have said, because no one rises above nor goes beyond his completed idea. The man who has equaled his full thought of the Christian life in his own experience will make no further effort for higher attainments, nor will he urge others to any greater measures of growing sanctification. Our missionaries who go out to the heathen, and we who at home support them by our contributions and our prayers, have each of us some idea of what these heathen are to become when converted to Christianity, and neither our missionaries nor we ourselves will labor or pray to get our converted heathen conformed to any other standard than our own complete idea of Christian faith and practice.

Permitted, then, as we are by a kind Providence to convene so auspiciously on another Anniversary of our American Board of Missions, we may perhaps most profitably open our meeting by the important enquiry—What is the full import of the inspired declaration, "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father?" This will be equivalent to the question—WHAT IS THE INSPIRED IDEA OF THE CHRISTIAN LIFE IN ITS FULL MEASURE?

An old Rabinical Legend represents heaven as divided into seven concentric spheres. In the first, or nearest to the earth, are the souls least sanctified. Rising thence in ascent as in sanctification to the highest, in this, the seventh sphere, the perfected forever dwell amid the unclouded glories of Jehovah. All are accepted of God in every sphere, and the lowest may hereafter rise to the highest, but their appropriate spheres are determined by the specific amount of holiness attained. And here, perhaps, we might assume different degrees in sanctification, and plausibly illustrate their distinction, up to this perfect number of seven separate grades of holiness; but I shall have accomplished my present purpose, if I can secure your recognition of *three* pretty definitely marked phases of Christian character and experience. The last only is the gospel idea of the Christian life in its completeness, for the realization of which none of us should cease to labor and pray till it shall have obtained universal prevalence in the world.

I. *That form of Christian life which manifests itself mainly in kindness.*

Kindness, as the name imports, is a regard for the welfare of our kind. It may sometimes be known as humanity, an interest in human beings; or philanthropy, a love to man; or benevolence, a wishing well to our race; but by whatever name it may be known, we now fix our attention upon the thing itself, and attain a definite apprehension of what the Christian life is, when controlled mainly by the law of kindness.

Human experience has its frequent periods of joy and gladness. Ordinarily, life passes through many scenes brightened by plenty and prosperity, and sweetened with peace and social harmony. And yet, in our fallen world, human life is also through frequent seasons of sadness and sorrow. If not literally sighing and weeping, yet is a large portion of our experience darkened by disappointments and bereavements, wants and cares, so that often the shadows exceed the sunshine, and multitudes of every generation travel on perpetually "through a vale of tears."

Christian kindness will manifest its ready sympathy with both of these forms of human experience. It will gladden at the view of human happiness, and sadden at the sight of human wretchedness. It rejoices with the joyous, and weeps with the weeping. It identifies itself with others, and so lives in their life, that it will forget its own griefs in their joy, and refuse to taste its own abundance while it knows of another that is pining in want. And yet this Christian kindness will not exhaust itself in mere sympathetic emotion, however sincere and deep. It is eminently practical, and prompts to instant and untiring activity. It

stretches forth the hand of charity; it quickens the feet on their errands of merey; and loosens the tongue to give utterance to its messages of tenderness and counsels of love. It stimulates exertion so far as may be, to rescue the miserable, to relieve the suffering, to defend the injured, and to protect the weak.

The monuments of Christian kindness stand thick in all gospel lands. It has built and endowed hospitals and asylums, retreats and houses of refuge, and made public provision for the poor, the helpless sick, the deaf and blind, the insane and unfortunate of all classes. It has associated individual activity into combined exertion to aid in all benevolent supplies of bodily need, and is more especially Christian in widely meeting the spiritual wants and removing the moral maladies and woes of mankind. Perhaps Christian charity was never so active as now, and never pushing on its plans so systematically and comprehensively, to reach and remove all forms of human ill that come within the scope of human help.

But let us carefully attain a fair and clear estimate of the intrinsic excellency of this Christian kindness. What amount of genuine Scripture holiness, or hearty devotion to God, does it include? It is here assumed that it has its source in real Christianity, and that it is the exhibition of true experimental piety. A Mahometan may possess and cultivate great constitutional kindness; an infidel may give exhibitions of much philanthropy. All this may come from the sympathies and native sensibilities of our common humanity. But the kindness we here speak of, we suppose to be the grace of a new heart, and the fruit of gospel regeneration. It loves man because man is the creature of God, and the subject of divine redemption. It expects to make man happy only by making him Christian. All these public monuments of benevolence belong exclusively to Christian and not to pagan nations. And yet Christian as it is, how highly shall we estimate its holiness? Where is the real force of the disposition and feeling directed and exhausted? Evidently the most of it is absorbed in the merely human interest. The great evil felt is human suffering, and the great good sought is deliverance from suffering. The motives applied and the appeals made are mainly to human sympathy. The saddest story of human woe, the most touching tale of distress, is spontaneously assumed, and practically found to be, the most effective means to rouse the public mind and move the church to afford the desired help.

It is the same in our plans of associated benevolence. The cause of temperance is to be promoted by prayer and preaching truth, and yet when thus made a Christian cause, the prayer is made fervid, and the truths are derived, very much from the miseries of the drunkard, and the suffering and wretchedness of his family and the community, from his intemperate habit.

The abolition of slavery, though God's overruling hand has abolished it with us in a more terrible and summary manner, was all along steadily and strongly urged from considerations of its inhumanity, and the hope of success was made very much to turn upon vivid exhibitions of its injuries and cruelties. Our cause of Foreign Missions has taken deep and strong hold upon the Christian community, and yet this most sublime and most sacred Christian work is very commonly argued from the facts of heathen wretchedness and inhuman torture. We are made to shiver with horror at the terrible details of child-murder, the hook-swing, the suttee-burning, and the miserable victims of superstition crushed beneath the car of their bloody gods. Yea, even the salvation of immortal souls, both at home and among the heathen, is pressed as a matter for Christian prayer and labor, very much from considerations of human kindness only. Their misery in hell, and their happiness in heaven, are the great motives of appeal from Christian pulpits to Christian congregations.

The prominent evil is human misery; the great burden is human suffering from human cruelty and wrong; "Man's inhumanity to man." The grand consummation of Christian effort is human relief from human woe. Charity and prayer, the church and the Bible, are for man's happiness only, and even the Holy Ghost and the Saviour are needed, and are only to be valued, as means to exclude man's misery and minister to man's wants. Humanity is thus put as the ultimate end and measure, and even God and heaven come to be estimated for man's sake. If man may be relieved from suffering in this world and the next, the Christian's prayer is answered and his religion satisfied. There is much that seems to say, All that I value a crucified Saviour and the Divine comforter for is, they are seen to be necessary to redeem man from wretchedness and secure that he shall be happy. Here is Christianity exhibiting itself controllingly in the form of kindness. It cheerfully makes great sacrifices, and undertakes the most self denying enterprises, for human relief and human happiness.

Suppose, then, this religion of Christian kindness to be universally diffused through the nations. Every people, and every person amid all peoples, lives and loves in cordial Christian brotherhood. How great the change over the whole surface of our planet! War has ceased; the oppressor has thrown his broken rod away. And yet is this the complete idea of the world's conversion to the Lord Jesus Christ? Is the full import of the bowing knees, and the confessing tongues, to Him who is Lord of all, here brought out? Much as every Christian heart will rejoice to anticipate such a good time coming in our world, yet will not the enlightened and highly sanctified Christian hope

and expectation be in this completely satisfied. He cannot as a Christian have habitually and intelligently prayed, "Thy kingdom come," and then look round and say in this, thy kingdom Lord has fully come. If this is truly Christian attainment and experience, and herein is heaven begun below, yet surely must we say, that this is heaven only in its lowest sphere.

II. We advance in the completeness of the idea, *when we contemplate Christian activity in the exhibition of deep love to the Redeemer.*

A thoroughly convicted sinner, bowed down under his burden of guilt, crying out in the bitterness of his anxious spirit, "what must I do to be saved?" may graciously receive such a view of a suffering Saviour as shall immediately melt his soul in confiding submission and love. To such a soul, at once there appears a beauty and a preciousness in the newly-found Saviour, which his heart will want words to express. Every utterance of his lips will be joy and praise. His feelings may seem enthusiastic, and his joy extravagant, to such as have known nothing of his deep experience. He makes use of the most expressive Scripture language, and the words of the most impassioned poetry, to speak out his gratitude and love to Jesus. Christ is to him "the chief among ten thousand, and one altogether lovely." None in heaven but Him, and none on earth to be compared with Him. His life is a perpetual hymn of joy and praise. He testifies, in words none too strong for his emotions, that—

> "When Christ revealed his gracious name,
> And changed my mournful state,
> My rapture seemed a pleasing dream,
> The joy appeared so great."

His own praises are too poor to requite the wondrous grace, and he would have all others join in grateful thanksgiving. He wants all nature to conspire in his enraptured song.

> "Oh! for this love let rocks and hills,
> Their lasting silence break,
> And all harmonious human tongues,
> The Saviour's praises speak."

He lives on, thus, in faith and prayer, and while his emotions become more chastened, his love to his Redeemer grows deeper, and the joy in his salvation is the more abundant from day to day. "The love of Christ constrains him to live, not henceforth unto himself, but unto him who died for him and rose again." The heathen convert to Christ participates in all this admiring gratitude and praise.

And now in this experience, the principle in conversion works much deeper than the law of Christian kindness. The sanctify-

ing elements come out more distinctly, and control the life more strongly and more completely. There is as much Christian kindness as in the case of one under the former division; he feels and manifests as deep an interest in the happiness of his fellowmen as the other. He enters in to every plan of benevolence with as warm a zeal; he hates as intensely all cruelty and oppression; he gives and prays as abundantly for the heathen; he labors as painfully to "pluck sinners as brands from the burning." But all this is manifestly now, not so much for man's sake. The whole Christian activity is from a far more penetrating and all-pervading love to the Lord Jesus Christ. He would have the miserable to be happy; the oppressed to go out free; the ignorant to be enlightened; the guilty and condemned to be pardoned and saved; but all this is with him for Christ's sake, and in Christ's name, to the praise of his grace, and that it may magnify his redeeming love and mercy. His Saviour has done so much for him and for a lost world, and his gratitude is so full and deep for this, that he cannot permit anything to come in competition with it. If every human woe were relieved, and every wrong redressed, and every sinner pardoned; this could not fill his desire till he should see his Saviour have all the praise. Palms and harps and crowns of immortal glory; they are nothing to him except as every palm-branch waves, and every harp is struck, and every crown is cast down, to the honor of Him whom in his love he crowns Lord of all.

But we have here a careful, though a very decided discrimination to be made. Supreme love to Jesus Christ should be consistent with supreme love to the triune Jehovah, and thus stand in connection with that which gives Christian completeness, but it may often be in such a form as shall make the Christian life and spirit quite defective. In what aspect is the Saviour viewed, on which side of the Redeemer's face does the light shine, that he is so admired and loved? If it is looking at the constituted Mediator mainly in man's interest and on man's behalf, while there may be so much devotion to God as shall evince a genuine Christian conversion, still this Christian experience will come short of the fullness, and stand quite back from the completeness of the great gospel idea.

There is a view in which Christ is supreme. The sinner can look to nothing else. Hope and help can come to lost man from no other quarter. Man's morality, his legal obedience, his ritual observances and mortifying penances are utterly worthless. To expiate guilt and take the curse of the broken law away, nothing but Christ and him crucified can have any possible validity. God can pardon and justify for Christ's sake, but from no other consideration. Christ is "*all in all*" in man's salvation. But there is another view in which Christ and his mediation are su-

bordinate, and which view is important both for man and God. Here, he is means and not end; an instrument whose value is only in the use made of it. The incarnation and entire redemptive work form only the scaffolding by which to erect a glorious spiritual temple, and when that temple shall be completed, the scaffolding shall be taken down. "Then shall the Son himself be subject to Him who did put all things under him, that God (the triune Jehovah) may be *all in all.*" 1 Cor. xv. 28. Here, Christ as Saviour, and man as saved, are all made to minister to the higher end of the divine honor and glory.

Now, the form of Christian life and action, as considered under this second division of discourse, takes Christ and his great work of Redemption mainly in the interest of humanity. It loves him more in the view of what he has done for man, than in the view of what he has done for God. It is the deep emotional view as coming out in our revival scenes, and communion seasons, and in what is esteemed to be, and very probably is, the highest religious experience, and spiritual attainment, of the greater portion of the active Christianity of the present day. It is sincere and ardent love to Jesus and calling out for him and his cause great and willing self-sacrifices; but the Jesus that it so loves and serves is seen as weeping, bleeding, dying, and interceding for lost and ruined man. The Saviour, in whose praise the heart is so warm, is Christ in his pity, his travail of soul for the perishing, and is thus higher in exercise than Christian kindness, but is still love and gratitude for Jesus' kindness shown to sinners. It preaches Christ as the great orthodox central truth of the Gospel scheme, but it is mainly Christ as all in all for the sinners' salvation. It bows the knee, and confesses Christ is Lord, but is more in the gratulation of man delivered than "to the glory of God the Father."

Were there then such a Christian life brought out, and such a spirit of love and praise to Jesus spread over all the earth, it would doubtless fit for a higher heaven than the life of Christian kindness, but it is still mainly to the Saviour, as he brings "peace on earth and good will to men," rather than the full chorus of the upper heaven which keeps first in the song, "Glory to God in the highest."

III. *The complete idea comes out fully, in reverent and child-like communion with the Holy God as our Heavenly Father.*

A true conception of God, adequately apprehending his holiness, glory, and majesty, must necessarily awaken great fear and awe. All intelligences must stand in his presence in uncovered homage. Here angels bow, and reverently veil their faces. Cherubim and Seraphim cry continually, "Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of thy glory."

No mortal can stand before him without feeling the force of the direction to Moses before the burning bush, "Put off thy shoes from thy feet, for the place where thou standest is holy ground."

To every wicked man, the conscious approach to such a presence must be terrible. It is this which makes the view of present death so dreadful to the sinner. He then wakes from his long, delusive dream, to find this holy God directly before him. To all the guilty "God is a consuming fire;" and even to a good man, standing in his own name, such a meeting with God is awful. So terrible was the sight that Moses said, "I exceedingly fear and quake." An unsinning angel may appear with covered face before him, but sinful man must ever, as at the first transgression, hide from his presence.

And yet this very God, in his holiness, has also of his own mercy provided a way wherein sinners may come to him, and commune with him, and feel no tormenting fear. When we look to him through his own constituted Mediator, who has taken our nature and borne our sorrows, the terror of his presence is softened to paternal benignity, and our feeling becomes that of filial reverence. Distressing dismay subsides into child-like respect and adoring love. The redeemed sinner can now stand beneath that blazing eye which searcheth its deepest secret, and bow before him in whose sight the heavens are not clean; and yet here under the shield of his accepted Redeemer he loves to abide, and joyfully worships in the very holy of holies. With all his holiness and dread authority, the penitent soul has now learned also his Fatherly compassion and grace, and is not afraid to stand before him.

These emotions of filial reverence and love in communion with God can be realized by us sinners, only as we stand reconciled and accepted in the merits of our Mediator, but they do come in the hallowed hours of our intimate communion with our heavenly Father, and they are the most sublimely elevating and soul-satisfying emotions the immortal mind can experience. The soul of man never rises to the height of its dignity and bliss, till it can stand thus in glad and intimate communion with God. Not in seeking and giving human happiness, not even in praising Christ for his pity to man, do we attain our highest elevation; but worshiping delighted amid all this majesty and glory, and led here by the hand of our accepted Redeemer, precisely in this is the fullness of the Christian life brought out. These adoring frames of mind, and humble and sweet communings in his love and grace, sometimes vouchsafed to pious saints on earth, give to them the richest foretaste of the blessedness they are to inherit, when they shall dwell with God in the highest heaven.

Most surely, as they stand here in glad communion with the Father, and with their hand in the hand of the Son as mediator

they will love and thank the Saviour as deeply as when dwelling upon his compassion and sympathy for lost men. They will lose nothing of their tenderness and gratitude towards Jesus Christ, only they do not here look so exclusively upon the human side of his mediation. They are far more adequately taking into view the great work of redemption, and contemplating it much as Jesus did when he undertook and finished it. Not man only, nor man most, in his wretchedness and ruin, but God in his authority and majesty, God in his holiness and purity, so bright that all else pales and fades beneath it; and yet God, this awful God, made ours by his own plan of redemption, which Jesus has executed. The dreadful majesty has become not merely tolerable to us, so that we can look upon the glory and live, but it has become most intensely delightful to us, so that with the seraphim we burn with love while we adore. No where else is the glory so awful, and hence no where else is Christ so needful; nothing so elevates man, and hence nothing so magnifies the Saviour's worth as this communion of the reclaimed sinner with the forgiving Father, through the atoning Redeemer. Here will be kindness to man, and thanks to Christ for mans' sake, but beyond all this the glories of the Godhead appear. Mercy rejoices against judgment, while yet justice and judgment continue to be "the habitation of his throne." God remains just, while he yet justifies the believer. The fullness of the Father's heart in its justice and its mercy stands disclosed, and in the lasting communion our souls are "filled with all the fullness of God."

When all the tribes of men on earth shall have been thus converted, and confess Christ "*to the glory of God the Father*," then will the gospel idea of the world's salvation be attained in its consummated reality. The great voices in heaven will then say, "The kingdoms of this world are become the kingdoms of the Lord and of his Christ, and he shall reign forever and ever." Henceforth the redeemed will sing the eternal anthem, "Alleluia to God and the Lamb."

In closing, we will directly apply the conclusion now attained to our great missionary work.

Comprehensively, this work is, "to preach the gospel to every creature." The completeness of the idea is in bringing back all these aliens to near communion with God. Heathen society is everywhere wretched in its unkindness. Selfishness reigns unbroken; they "live in malice and envy, hateful, and hating one another." But the Pagan nations are still more miserable, in that they are "without God, and have no hope in the world." They have no conception of a Deity with whom it may be possible that man should hold joyful communion. Their gods are capricious and fickle, lavishing gifts in their fondness upon their

favorites, which stimulates them to only a selfish and mercenary devotion, and wreaking vengeance in their wrath in such a bloody way as only to excite horror and hatred. There is no blending of majesty and mercy, and tempering the divine character with dignity and amenity, which may at once inspire reverence and love. The god and the man cannot meet peacefully together. The god will despise the man, and the man will contemn the god. No pagan devotee ever worships a Deity in whom he sees "mercy and truth meeting together, and righteousness and peace embracing each other."

But what paganism never apprehends, the bible everywhere discloses. In the Christian economy, justice and grace ever meet and support each other. Authority is sustained, while benignity prevails. With all his terrible majesty on the smoking mountain, amid the thunderings and lightning, still the divine Lawgiver proclaims himself "the Lord, the Lord God, merciful and gracious." At the awful day of the last judgment, when he comes in clouds, with all his holy angels, there is still the softening of the scene in the expiatory mark of the spear; and we look on him "whom they have pierced." The mixed majesty and mercy perpetually strike the sinner's attention, and win him to intimate and joyous communion. The human heart is here hit by the flash of combined severity and tenderness, as was denying Peter by the look of his Master, and in heathen and Christian lands alike, penitence goes away alone and weeps bitterly.

Philosophy analyzes and accurately discriminates the elements in these Christian experiences, but the practical metaphysician takes the facts which are the fruit of the speculation, and simply and directly uses them to bring back lost humanity into communion with propitiated Deity. There must be apprehended the severity tempered by placability. The sinner is not made alive by the gospel, till first he has been slain by the law. Compassion will not effectually "persuade men," except as they also "know the terrors of the Lord."

Wherever this rational, as truly as evangelical, way of return to God is kept in obscurity or held in incompleteness, there will be, on any portion of the great field of benevolent labor, pagan or Christian, a large amount of religious effort utterly wasted. Much of that which is called powerful preaching, revival preaching, ardent missionary zeal, very soon exhausts all its efficiency. When the appeals are to the hope of human happiness mainly, or fear of coming misery, melting exhibitions of Jesus's sympathy with suffering humanity, there may be a quick interest excited, the freshness and force of which soon passes off, and the themes become idle and empty as the tales of the nursery; even the sacred story of the Saviour's dying love may be told with such an application, that the power of the cross shall be made weak-

ness. When put in the light merely of relief from wretchedness, or attainment of happiness, whether here or hereafter, the great transactions of calvary will quickly wear out as motives to action. To him who closely reads human nature, there will be no mystery, under such influence, that so much apparent "goodness is as the morning cloud and the early dew." He will not wonder that the sensational preachers and sentimental hearers so soon get tired of each other.

But on the other hand, that kind of dealing with fallen man, in any clime, which takes him into the presence of the heart-searching God, and obliges him to see the necessity of meeting and gaining preparation for communing with him; such preaching and dealing with the sinner never loses its power. It penetrates to the deepest fountains of the soul, and such motives never wear out. To these appeals the ear of saint and sinner ever opens, and the convicted man is forced to cry out, "Behold, I am vile, what shall I answer? I will lay my hand upon my mouth." "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes!" We shall make the most Christians, at home and abroad, we shall make the best Christians, when we constrain the most directly to the enquiry, "How shall I appear before God?" and when we bring the soul at length into the most intimate communion with God.

The nations of the earth wait for the day of universal peace, and all the families of mankind need to be brought together in love and kindness. Commercial intercourse will not effect this. Literature, philosophy, political diplomacy, will never kindle and diffuse Christian philanthropy. The love of Christ shed abroad in the heart by the Holy Ghost, and which brings into love and communion with God, will alone bring men truly to love one another. The greater contains the less, and communion with God holds within it also fellowship with man. We are to value communion with God not as the means to get the further end that man should be kind to man, but because godly communion is itself the highest grace in its own excellency, and includes and sustains within itself love to man and all lower graces. It is the great end of Christian conversion itself, and the consummation of the Christian life, that the sinning soul has been brought to dwell in peace with God. We shall have finished our missionary work, and prepared the heathen for all other good, and brought humanity to its highest excellency, when we shall have brought the feeling of the Psalmist to be universal, "My soul longeth, and even fainteth for the Lord; my heart and my flesh crieth out for the living God."

And now, brethren, this same thing, so important for the heathen world, is equally important for us in laboring for their sal-

vation. As co-workers with God for a dying world, our first need is, that we come close to him, and keep in habitual communion with him. We shall so "be changed into his image from glory to glory," and our love and devotion to him will grow deeper and purer from year to year. This communion with the Father will be through the Son, but in the mediation of the Son we shall read the very heart of the Father. All that the Son suffered and does for a lost world is but fulfilling the plan and executing the will of the Father. Distinction of office and execution in the redemption-work makes no distinction in design and disposition. "Here the whole Deity is known;" the justice and the grace have equal glory; and the justice and the grace have no distribution in property or degree among the persons of the Godhead. Our communion here is with God in his unity, and the fellowship is *equally* with the Father, and his Son Jesus Christ, and with the Holy Ghost. In giving our hearts to God, we receive in return a Father's embrace, an elder Brother's welcome, and the in-dwelling Spirit of perpetual consolation.

Here, too, we get our true and deep sympathy for the heathen. We shall pity their personal debasement, their social degradation, and most of all shall we pity their alienation from God. All other woes are as nothing compared with the absolute desolation of living without God. The same impulse will then move us towards them as that which sent the Saviour to our lost world. "Lo, I come, to do thy will, O my God; I delight to do thy will." Communion in God's will is our best preparation for all missionary service. Nothing else can make us so strong to carry help to the lost nations and tribes of men. When discouragements and disasters and delays press upon us, nothing else can keep us so hopeful, so enduring, so persevering. Amid all sorts of hindrances, this will make us patient, courageous, and at length triumphant. In every difficulty and trial we have but to say,

"Nearer, my God, to thee,
Nearer to thee,"

and we shall go on refreshed and unfaltering. Near to God ourselves, we shall not fail nor grow weary in bringing others to Him. We shall expect and choose not to rest till we reach the heavenly communion.

Out of this fallen world, God has revealed to us that he will gather a redeemed world of his own. "He will purify to himself a peculiar people." In all ages he has had a seed to serve him, and the promised age is coming "when all shall know the Lord." Our part, brethren, in the good work will soon cease. But all are one in Christ Jesus, "of whom the whole family in heaven and earth is named," and those who go up to their communion with God face to face, will have their places here filled

with other workers, growing more numerous, more zealous, more successful. The spiritual temple shall gather its living stones from every land, and grow up to its finished consummation. The voices of all the holy in heaven and earth shall shout the top-stone to its place, crying, "Grace, grace, unto it." "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

SERMON XXXI.*

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THE BIBLE, A BOOK FOR MANKIND.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."—Acts ii. 6.

We are often impressed, as we follow the narrative of the strange and mighty works of Christ, with the resemblance—may I not say, with the inward analogy—between the physical miracles which he wrought, and the more transcendent effects accomplished by him upon the minds and wills of men; effects which are still repeated in their experience wherever through the Gospel the Spirit, who represents the Lord, exerts his power.

When he poured light on eyes that had been sightless, he seems to have but typified therein the spiritual illumination that he equally gave to the souls which believed him, and which through that belief were brought to a wholly new conception of God, of Duty, and of the Hereafter. When he wakened in the ear whose nerve had been dead, a new sensibility to the harmonies around it, what did he but prefigure his more sublime office of making the soul behind that ear quickly sensitive to the voices of God, in the Scripture, in Providence, in his instructions, and in its own conscience. And when he loosened the cramped muscle, and bade the lame walk freely forth, or when he caused the leprosy to drop as a tainted garment from him on whom its scales were fastened,—yea, when he lifted the

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dead to life, and made the blood again to course through veins that had been fast dissolving,—still did these amazing effects run parallel always with those of the deeper spiritual freedom, the more profound inward cleansing, the new life developed amid moral death, which he imparted, and still imparts, to those who invoke and trust his power. His control over the winds reminds us of that which he yet exerts over the furious human passions. The power of speech which he gave to the dumb, is paralleled yet surpassed by the new song which now he puts into lips that were silent about him. And in even the curse, beneath which the fig-tree withered to its roots, we see foreshown the blight which he to-day incurs who by profession, without Christian action, reproduces the leaves that promised fruit, but held it not.

So everywhere the moral is prophesied by the physical in the works which Christ wrought; and by his operations on the bodies of men we are naturally thrown forward to a distinct contemplation of those which equally were accomplished by him in the unseen sphere of the mind and the will.

It seems to me that without either a violent wresting or an unwarrantable stretch of this general principle, we may discern in the signal miracle to which our attention is called in the text a type of one more wholly intellectual and moral in its nature; the influence of which surrounds us still, and the fruits of which shall not cease to be enjoyed, while the Bible continues to be studied by men. The spirit of God, descending at the Pentecost, enabled those on whom came his influence to speak before those who were gathered around them in the tongue which to each was familiar and native; so that Parthians, Medes, and Elamites alike, the dwellers in Mesopatamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, the strangers of Rome, Jews and Proselytes, Cretes and Arabians, all heard them speak in their own tongues the wonderful works of God.

The immediate miracle was amazing. The physical effect was wholly without precedent. And we wonder not that they were awed, and intensely excited, whose very senses were startled by it. But is it not paralleled, while transcended, by that still greater operation of the Spirit through which the writers who made the Bible, under his inspiration, were moved, without purpose or concert on their part, so to construct it that it addresses every people, every person, through that precise mode of appeal, which to each is most intelligible, most impressive? To render it from its original tongues into the various articulate languages spoken by the nations, this is a work for skilful and reverent human hands. To so prepare it that the generic modes of address, through which its moral truths are uttered, should be appropriate and effective to each, was a work for Divine wisdom and

power; a work beside which the wonder of the tongues, amazing as it is, is not the most august and high.

And so, by this passage, rising from one plane of thought to another, we are naturally led to the special theme of this discourse: THE BIBLE, CONSIDERED AS A BOOK FOR MANKIND; a Book adapted to reach and to interest all among men, in spite of the vast varieties which appear in their character, culture, and moral condition, as well as in their exterior state. The theme is a large one, and is certainly suitable to this series of sermons; and to it I ask your thoughtful attention.

It would seem at first sight, antecedently to experience, a hopeless attempt to try to make a single book that should be equally suitable and effective for the instruction of all Mankind, while such measureless diversities exist among men; while not individuals only, but peoples, are separated by immense and radical differences. No book ever written by human hands, and inspired and moulded by the unassisted human brain, has ever approached the accomplishment of the task. No man, however gifted with genius, however largely informed and cultured, however practised in intellectual effort, could possibly propose such a work to himself without an instant and utter sense of his inability to perform it. The very attempt would argue in him an insanity of pride, or a mental unsoundness. The poetry of Dante, de Vega, Milton, of Homer, Æschylus, or of Shakspeare himself, the most universal of human minds;—the philosophical, ethical, political treatises, the scientific essays, or the collected orations, of the great masters of reason and of speech,—the fascinating public or personal narratives, which have sought to set forth the general laws or the deepest facts of human experience,—table-talks, romances, allegories, songs;—all alike have appealed to classes, or to particular peoples, and have gained but a limited audience in the world. Though the names of their authors, like that of Lope, have been turned into adjectives by a national enthusiasm, and taken to represent the ideal of perfection, they have never commanded universal attention. To some, they have been precious. To others, devoid of interest and charm. Translate them into foreign tongues, distribute them everywhere over Christendom, and still in every nation alike are those who welcome and admire, and those whom they wholly fail to reach; who are as utterly unimpressed by them as is the pavement by the moonbeams that fall on it; as is the tree by the serenade sung beneath its branches.

Men of the largest and most sympathetic intellectual powers have felt this keenly; the more keenly, indeed, as their sense of the importance of the truth they were uttering was more intense; and have wished—but with a vain aspiration—that they could at least touch all their contemporaries with one impres-

sion, by some sublime and luminous discourse, or some supreme soul-stirring poem. But they have only in the rarest instances been able in any considerable degree to accomplish even this; and when they have spoken to mankind at large, in other lands and other times as well as their own, they have had to return to classes or to persons, standing near their own level, as the only audience possible for them. Not unfrequently, even then, their subsequent readers have been tempted to apply to them the impatient remark which Humbolt in his Cosmos quotes from Goethe, concerning the eminent German naturalists, that 'their art had been to make their science inaccessible.'

But now the aim which is distinctly proposed in the construction of the Bible is to make a book to be equally adapted to every class, of every people, in every land, and in each age, and on whatever possible level of character and capacity; a book that shall have for each of all an appropriate voice, and one which only a moral reluctance, not any peculiarity of power or training, shall hinder him from hearing.

It was not a matter of choice, even—we may reverently say—with the Divine author of the Scriptures, whether this should be his aim in them or not. Granting that man, aside from Revelation, does not know, and will not learn, all that it is important that he should know, concerning himself and his responsibilities, concerning God and His moral Government, concerning the Future whose shadow falls beforehand upon us, but into whose depths no eye can pierce till death unseals it,—granting this, as it would seem impossible that any one should not who has surveyed the condition of Heathendom as it was before Christ, as it now is wherever his Gospel has not gone,—it becomes at least probable that God, if wise and good, will recognize and supply this urgent want. It is all the more probable, as the conception which we form of him becomes more just, and as the importance to the welfare of men of the truths to be declared impresses us more. It comes not unfrequently to be in thoughtful heathen minds a deep conviction, that God—if there be a God, personal and good—will sometime or other tell men what to believe and to do; making evident and certain, by a special revelation, the truths which they consciously need to know. It was the feeling of the necessity of this which led Porphyry to compile his ambitious Collection of Ancient Oracles. He hoped so to meet this demand of his age as to leave Christianity less attractive. It is the intense desire for this which gives their interest to those passages that have been quoted by Neander from the semi-religious romance of The Clementines.

And now, if God shall make a Revelation, such as this desire in man points toward, it must, it would seem, be equally granted that he *may* do this, and wisely do it, through PERMANENT

WRITINGS; that it is at least as probable that he will do it in this precise mode as in any other other; as through an endless succession, for example, of inspired teachers; or through a tradition, continually transmitted. Indeed, the latter of these, without the former, would appear the most untrustworthy mode of making any revelation. What is spoken is easily forgotten. Only what is written remains. Oral instructions may be first misinterpreted, and then, as thus circulated, though originally true, may be made to teach positive error; as when, for a very decisive example, the words of the Lord to his elected Apostle Peter, "If I will that he [John] tarry till I come, what is that to thee?" were misunderstood by the disciples who heard them, and the saying spread, and evidently long remained among them, that the Lord had promised that John should not die; a thing which, in fact, he had not intimated.

But a written declaration is scarcely liable to such misconstruction. It continues as at first, can be carefully examined, compared with others, put under various lights of illustration, till the meaning of it is exactly ascertained. A volume, composed of such written declarations, will be open always to individual fruitful study. The only condition which it will require from those into whose hands it comes—the only condition to their intellectual mastery of it—will be the attainment by some among them of that prime art of reading which the child in the school earliest acquires, and which opens to the student all the thought of the world. It will stimulate, at the same time, independent inquiries, and prompt to a vast variety of research. It will become the vital condition of a rich and generous auxiliary literature; will contribute thus, indirectly as well as directly, to the general mental advancement of a people. It will be capable of the widest distribution. And by the many sides and fronts which it certainly will offer to sceptical objections, it will in the end, if it endure these, be demonstrated true by such various evidences that their final force will become irresistible.

It must therefore be admitted as possible, perhaps as probable, by even the skeptic, that God, if he makes a revelation at all of the truths which men need to know, and of the duties which they ought to perform, will make it through such Sacred Writings; not by an order, constantly renewed, of inspired men,—who must be of an incalculable number to reach all parts and classes of the race, and whose teaching would be likely in the end to enfeeble, rather than inspire, the minds that were trained to depend upon them; not by traditions, transmitted through the memory of successive generations, and liable always to be changed and perverted, if not to be lost; but in WRITINGS, which shall preserve their identity, and shall at last be combined in a Book for the free, frequent, and reverent study of all who choose.

This is probable. And this it is—precisely this—which the faith of the Christians associated for the work that convenes us this evening affirms to have been accomplished in the Book which we call by the name that has come as a precious legacy to Christendom from the age of Chrysostom and of Jerome—the name THE BIBLE.

But now if such a Book be selected as the vehicle of God's revelation of truth, it seems, as I suggested, hardly to be left a matter of choice whether it shall or shall not be adapted to reach and to interest all men alike, and to speak the truth which it conveys, to every class and every person, through that particular form of appeal which to each is most suitable. It cannot confine itself to a part of the race, and speak to the few rather than the many, to the thoughtful and cultivated and not the uneducated, and still be in harmony with the goodness, the wisdom, the love of God; with his design, even, in giving it to the world. To illustrate his perfections, to accomplish his ends, it must be adapted to all alike; to the most illiterate, as well as to the cultivated; to the vicious and profane, even, as well as the devout. It must have a voice equally apt, and equally audible, to those who dwell in Mesopotamia, as to those in Judea; to Egyptian and Cyrenian, as well as to Roman; to Cretes and Arabians, as well as to Jews. If it does not, there will always be multitudes in the world shut out from its influence, or who only can take that at second hand, and be dependent on others for it. And this would seem to indicate certainly that God had a special favor for classes, and was not—as it is his glory to be—the impartial All-Father.

We should as soon expect a sun which was naturally fitted to enlighten and warm only certain streets and squares in the city, only special favored portions of the earth, and limited parallels on the sea, as expect a Bible, coming from God, to be but partial in its fitness to the race. If the book that purports to be his word is not fitted to reach in its appeal from one extreme of that race to the other, and to reach, at the same time, all intermediate strata of society,—to make the truths which it declares as familiarly at home in the Bushman's kraal as in the closets of studious piety, in the jungle or the slave-cabin as in the halls of ancient universities, it will want one needed evidence of its origin in his mind. Miracles themselves could hardly, I think, hold closely or long to such a book our intelligent conviction.

Let us then look, from this point of view, on the peculiar construction of the Bible, noticing briefly the parts that are contained in it, and the relation and proportion of these parts.

Perhaps the first thing which impresses us in examining this, is the comparatively large space which is occupied in it with plain and graphic historical narratives; narratives that seem at

first sight, possibly, out of place, at least to be carried to disproportionate extent, in a book intended to teach men of God rather than of man; to apply to the present, not illustrate the past; and to exhibit general truths, and great and instant moral duties, rather than to perpetuate ancient records.

'These narratives, too, seem disproportioned among themselves, in their fullness and extent, and hardly to correspond, in respect of these, with the importance of the events which they record. A few pages are occupied with the story of the creation; a few more with a rapid general sketch of the state of the world before the flood. And then come many pages and books occupied at first with the history of one family, and then of the tribes which later spring from it; and finally of the people, into which the descendants and remnants of these tribes are gradually combined. Only here and there, as it were incidentally, are notices recorded of the state of the greater and more opulent nations which existed around this people of the Jews, which carried on wars, developed statesmanships, cultivated arts, erected capitals, founded empires, beside which theirs were insignificant. But attention is constantly called to the progress, the reactions, the divisions and catastrophes, and the successive conditions, of the limited and obscure Hebrew people, of which the thought of the world at the time took little notice, and toward which its power was only exerted to subdue and despoil it.

The most trifling things, too, are in this curious compilation of narratives related often with more particularity, and impressed with more emphasis, than are those which are greater. We are told—with what seems to some, no doubt, a tedious minuteness—the details of the construction of the skin-covered tent in which this semi-barbarous people worshipped their God; but only two or three sentences are given to the wondrous pillar, of cloud by day and of fire by night, which is declared to have marched before them as they went out from bondage toward their Future. We are told particularly of the stations at which they tarried in the wilderness, as they wearily crossed it—stations which now, for the most part, it is as impossible precisely to fix as to tell what parts of the waters of our rivers were then contained in the currents of the Jordan. But only by a word or two, here and there, is indicated to us, without description, the foundation of these cities, like Tadmor in the desert, and Tiphsah on the distant Euphrates, which Solomon built, that he might open to the commerce of his nation the vast resources of Central Asia.

'The great things and the small are thus not only intermixed, but the small—or what seem such—are often treated with an ampler completeness than is given to the greater, about which we should be eager for instruction. No connected narrative is given of the long captivity of the Hebrews in Assyria, or of the effects

produced upon them by the splendid but tyrannous Heathen civilization which there they encountered. But one entire book is occupied with the story of a young Moabitish widow, a story related with exquisite beauty, but seeming to have, at first sight at least, but a quite remote bearing on the general record; while another, which does not contain within it the name of God, reports the startling and perilous adventures through which a Jewish woman passed in her efforts to serve the cause of her people at the court of a dissolute Persian king.

A similar apparent want of proportion marks equally the laws, or codes of law, which the Bible presents. The Ten Commandments, which even skeptics admit to be of importance, if not to be of vital consequence and a secular authority, are contained in a single brief passage from one of the books; and the essential principle of them is still further compressed into the requirement of love alike toward God and man. But page after page is successively occupied with rules which concern the exterior of life; what they to whom they were given should eat; what kinds of animals they should offer in sacrifice; and with what exact details of ceremony they should approach their altar and shrine.

Personal biographies, too, are everywhere interspersed; not methodically given, but hinted sometimes, sometimes outlined with rapid touches, and occasionally filled up with more completeness. They are not biographies of good men alone, but of proud, corrupt, and mean men as well; and the career of the vicious and the profligate is sometimes presented with more distinctness than that of the devout. We can clearly trace the treacherous and murderous course of Abimelech, the son of Gideon; but we hear not a word of his half-brother Jotham, one of the most engaging figures in all the Old Testament, except through his remarkable parable, spoken to the Shechemites, of the trees assembled for the choice of a king. Ahab is as plainly before our eyes as is the later Roman Commodus, in secular annals; and the brilliant Jezebel, who moved and moulded him, imperious, cruel, but queenly even in her crimes, is almost as much to us a historical presence as is Mary of England, or Catharine de Medici. But of the daughter of Pharaoh, by whom Moses was rescued, how little are we told! She vanishes from our eyes with the one humane action. And of such a majestic teacher as Ezekiel, the visioned prophet, whose mission to the nation was in one of the grandest crises of its history, we know almost nothing, as to the facts of his personal experience, except from his allusion to the circumstance that he had been married, and had sadly and suddenly lost his wife.

So the biographical sketches which meet us throughout the Old Testament seem, to the eye that looks only on the surface,

like a collection of ancient statues, dug up from the earth in which they have been buried; yellow with time; some without one member, some without another; an arm here, and there a limb, here only a hand, and there a torso; the most beautiful often the most fatally mutilated, and the exquisite form without a head.

Nor yet has the complex structure of the Scriptures—even regarding the Old Testament alone—been more than partially set before us. Associated with these more general narratives, these records of laws, and these sketches of personal adventure and character, are songs and odes; some evidently composed for public use, and some wholly individual in their character, written by those who could not help it; some full of anguish, fear, remorse, the keenest sense of personal bereavement, the deepest despondency in view of God's justice and of man's lost estate; and some as full of love, gratitude, praise, courage, the most exultant adoration of God's mercy, the most triumphant expectation of his favor. One chants in sombre majesty the funeral strains inspired by the sense of the briefness of life, and the next contrasts it with pean notes, awakened by the thought of his security who dwelleth beneath the Almighty's wing. There are hymns that chant, with lyric sweetness, the wonderful dealings of Jehovah with his people; and hymns that have been pressed from souls burdened and pierced by sharpest sorrow, in the memory of great crimes. There are odes which are full of imprecations of vengeance on the enemies of God; and others which express, with pathetic earnestness, what looks like an almost cowardly longing for relief from endurance, and rest from work. And one whole book is occupied by what appears upon the surface a mere oriental epithalamium, composed to celebrate the bridal of a king.

There are collections, too, of general philosophical and ethical maxims, the compressed wisdom of large experience, put into sentences terse and compact, and perhaps rounded and smoothed by use, to be fitted to circulate as popular proverbs. And one book contains a vivid exhibition of the partial and erroneous way in which men reason concerning Providence, though they start with a conception of one governing God, if they have not the light of revelation to guide them; while another contains a striking development of that epicurean and godless philosophy which says there is nothing better for a man than to gain what he can, and enjoy what he may, and expect his existence to end at death.

And, still additional to all these elements, there are comprised in these same Scriptures prophetic admonitions; startling sermons, full of instruction, exhortation, entreaty; predictions of the future, couched usually in figurative language, and sometimes

strangely veiled while adorned by symbols that are equally brilliant and mysterious. And there are records of the effects which these produced on those who heard them; in some cases, even, of the subsequent events in which they were fulfilled.

All this in the Old Testament. Passing on, then, to the New, we find there, at first, four extended and careful narratives—each different from the others, while still essentially harmonious with them—concerning the birth, life, character, work, and the entire experience on earth, of Him whose figure is central in the Bible, and who towers supremely over all that surround him in its immense biographical galleries. His conversations are reported; his prayers, and promises; his miraculous actions; his caresses and his tears; where he walked, and with whom he dined; his words of sympathy and of rebuke; the parables which he made the chariots of pearl for the thoughts which he sent on their world-wide career; the experiences of weakness and want which he knew; the humiliations to which he was subjected; the strange splendors which now and then invested him; the agony beneath which his very soul bowed; the amazing resurrection with which at last he burst the gates of death and the grave, and the luminous glory in which he finally left the earth.

One of these narratives seems to have been written especially for the Hebrews, converted to Christ; another, perhaps, for the Roman world; another for the Greek; and another, the latest in its order, for all the scattered disciples of the Lord—to supplement the others, and to give a fuller exhibition of his character, a fuller report of his instructions, with less comparatively of his outward action.

Then comes a brief and summary account, simple in plan, but most instructive and fertile in suggestion, of the early missionary development in the world, after the departure of the Lord from it, and after that descent of the Spirit to which the text has called our attention. And this is followed by a collection of letters, written at different places and times, and under a great variety of circumstances, by a number of men, who were separated from each other in many points of character and of culture, as well as of training and original power, while agreed in their views of Christian truth, and of the duty which it enjoined; and who wrote freely of theological, ethical, or practically Christian and benevolent subjects, as these successively engaged their thoughts. Many particulars of personal experience, and many traits of personal character, appear in these letters; while, at the same time, the substance of them is a broad and masterly exhibition of doctrine, as they in common held and taught it. And the long series at last is crowned with the most mysterious and sublime book which the entire volume contains; full of poetry, full of piety, full of a rich and unsearchable symbolism, which never

yet has been wholly interpreted, though in it the mind of the church from the first has believed lay hid a description of the progress of the Christian religion from its feeble beginnings to its final complete supremacy in the earth.

So many, so diverse, so singularly contrasted with each other, are the various kinds of composition represented in the Bible; while the moment we attempt to analyze each, and to trace the subordinate varieties that exist between the individual writers or speakers, we are lost in the manifold intricate paths of such an inquiry. Many authors have contributed to produce it. Various languages are represented in it—in either its vocabulary, or its forms of grammatical construction. The same author writes in a different style at one time in his life from that which he employs at another; while the first of them all is separated from the last by an interval of time certainly greater than that which separates us this evening from the first arrival of the Saxons in Britain, or separates the modern civilized Europe from the age of the savage Visigoth conquests.

So confused, fragmentary, heterogeneous, appears at first sight the construction of the Bible, that one wonders not that skeptics have always attacked and derided it, as wanting in system, symmetry, proportion,—not fitted to hold, like a treatise, or a poem, or a continuous and harmonious history, the rewarded attention of scholarly minds. It may even seem to those not skeptics, but who survey it only from without, and measure it by the customary standards of criticism, that the Spirit of God, who of old brought the cosmos out of the chaos, has here reversed his operation, and has thrown the truth into forms of expression pervaded by no unity, stitched together by the binder, but combined in no really organic whole, and contributing harmoniously to no precise final impression.

But now there are many points of view from which this very construction of the Scriptures, as distinguished from every other possible, approves itself desirable, and vindicates the wisdom of God in selecting it. When we recognize, for instance, the real unity of thought—the positive substantial identity, indeed, of doctrine and of precept—which prevails through these dissimilar books, written by different men not only, but in different languages, in various lands, and in ages widely remote from each other,—when we observe how perfectly John, and Paul, and Peter, separately writing in the age of Pliny, almost in that of Tacitus and of Plutarch, are in harmony, after so many centuries, not only with Isaiah the evangelical prophet, but with David before him, and even with Moses taking up his mission on the banks of the Nile, or uttering his predictions from the borders of Moab—in harmony, even, with those still earlier prophetic declarations of which Moses himself has only given us the sub-

sequent record,—it seems absolutely impossible to doubt that one supreme controlling mind, seeing the end from the beginning, has presided invisibly above all these; and that their unity, amid all their varieties, has come directly from His as its source.

Nothing like it is found elsewhere in history. Disciples have contradicted their teachers. Men, first confederated by a common belief, have broken afterward into furious oppositions; and their celebrated schools have been split by divisions, and splintered into hostile fractions. Succeeding thinkers, like the builders of palaces, have seemed to feel it incumbent upon them to erase the foundations of previous systems to make an ampler space for their own. And a series of doctrines progressively developed through many centuries, without divergence from the original love of direction, is a phenomenon nowhere presented. In this unity of the Scriptures, then, amid all their variety, is demonstrated to us the hand of God. Miracles themselves—not merely recorded, but instantly wrought before our eyes—could be hardly a more illustrious proof of it.

But observe, still further, how this peculiar construction of the Bible serves always anew to irritate the mind of one who examines it to new acts of attention; how it tasks the memory; how it disciplines the judgment; how it compels an earnest, repeated, continuous study, in the comparison of one part with another, and in the more careful analysis of each, to find exactly all its contents, and detect its harmony with what seems to contradict it. Observe what greater fullness of exhibition is given to the truth, when even the evil, as well as the good, are made, by their example if not by their instructions, to set it forth, and the four narratives, where there might have been but one, become—to accept the image of the Fathers—as the four rivers of Paradise, multiplying their currents to refresh with their waters the widest regions.

Observe how a book composed as this is, and urging such claims on men's attention, awakens, stimulates, necessitates research, in the greatest possible variety of directions, and challenges the entire mind of Christendom to enter on any of the lines of investigation, of which it purposely crosses so many, that it may, if true, be demonstrated to be so, or if untrue, be exposed. Observe of what immensest proof the entire book becomes thus susceptible, as these simultaneous or successive explorations, amid manuscripts, monuments, languages, traditions, still shed each one new light upon it, or bring stones for its buttresses and capitals for its columns. Observe how an essential, or a serious error, in the transcription of the copies of the Bible, or in their translation, becomes nearly impossible, through this peculiar construction of it; since the diverse parts of it can hardly equally be erroneously copied or erroneously translated, and the

discovery of any collision between these parts will at once direct to a more intent scrutiny of each in its turn. Observe how like the Bible becomes, through this its mode of composition, to the Earth itself,—which is not trimly laid out and garnished, smoothed into house-lots, or parcelled into farms, but is presented to us in the rough; rich, but rugged; apparently without any orderly arrangement; its mountains waiting to be subdued, its rivers waiting to be utilized; the precious metals hid beneath rocks, and the glittering jewels lodged in caverns; but which thus, and thus only, incites men to the enterprise through which they gain final mastery of it, and becomes the fresh matrix to each generation of intelligent thought and of voluntary force. Observe all these things, and we need not look further to find reason enough for this peculiar construction of the Bible.

But still, beyond and above all these, we must recognize the fact that through this singular manifoldness of structure, that Bible is prepared for UNIVERSAL DISTRIBUTION; is gifted with a voice especially adapted to every people; is made a volume equally apt and equally impressive for the shepherd and the scholar, for Scythian and Barbarian, Greek and Jew; for the cannibal, and the morally cultured; for the rudest and grossest, as well as the most intellectual and refined. We must recoguize this, before the whole wisdom of its arrangement becomes evident to us; before the really unique glory of the Book impresses us as it ought.

What no other volume on earth has accomplished, or has ever hopefully sought to accomplish, that the Bible does accomplish, by reason of this its special structure. It utters the infinite truths which it brings, and the maxims of duty which mark it Divine, in the form which each people, and each fragment of a people, must accept as its mental vernacular; and so the address which it makes to each is that which is most suitable, not only, which is alone suitable and sufficient. It is *this* which we ought most gratefully to recognize in the structure of the Bible, and by which we should be quickened always to new efforts to spread it.

Take that great portion of mankind, for example, which still remains in the Barbarous state, and consider what is the mental condition of those whom civilization has not reached, or has reached only to degrade them,—in Africa, in Asia, in the wilderness regions of our own country, in the islands of the Pacific, in the almost continental Australia. You know what it is. Sluggish, cruel, crafty, lustful, immersed in vice, surrounded not only but pervaded by hereditary heathenism, incapable apparently of intellectual or of moral impressions, craving only immediate indulgence for appetite and passion, and with but that general sense of God, as an unseen power to be propitiated, which is

shown in the fear of the idol or the fetish; without any knowledge whatever of the future; without hope or aspiration for mental or for social advancement in the present;—so the Barbarian stands before us, throughout the world; and the problem how to reach him with spiritual lessons, seems certainly at the outset, incapable of solution. Only God has found a way to do it.

You read to him the philosophical treatise; you recite before him the tuneful poem; you address him with admirable ethical maxims, put into his own forms of language, and try to commend their beauty to his conscience, and to make his mind take in the new treasure;—and you might as well read, recite, proclaim these to the ape that grins and jumps in the trees; almost to the tiger that crouches in the jungle, or the crocodile showing his bullet-proof scales among the reeds. You bring to him the very truths of the Bible, the doctrine of God, and the tidings of a Future, and the blessed news of redemption through Christ; you bring these to him, through sermons such as are wont to gratify and quicken your answering thoughts, and to make your whole heart glow with feeling; through treatises, such as adorn and enrich our Christian literature; through even poems like Milton's, hymns like Cowper's, or an allegory like Bunyan's,—and you might as well read them to the birds of the wood, or the serpent stealing through the grass, or the fishes outside the coral-reef. He is not reached by them; does not understand them; is no more roused, held, governed, by their too delicate intellectual handling, than would be the iron lodged under the rock by the lancet of the surgeon or the pen of the author, if these were applied to pry out and break it.

But tell him of a God who thunders in battle, a God who turns the rivers into flood, and sends a fire that runs along the ground, and heaps up the seas around his children, that they may cross the stream dry-shod; a God who holds the sun still at his will, and under whose touch the solid mountain flames and throbs;—be no more afraid of anthropomorphic exhibitions of God than are the sacred writers themselves, but make the Barbarian understand that God hates sin, and will visit the vengeance of tremendous retribution on those who resist him,—yea, take away your whole subordinate and dainty apparatus, and bring him face to face with the Bible; let Moses come to him, as he came of old from Sinai to the Israelites, his face shining from the splendors he had seen, and his lips awful with the utterance of law; let Joshua speak to him, or Gideon, or Deborah, or Elijah from Carmel; let the form of Samuel rise before him, as before the seared eyeballs of Saul; let the fiery furnace open its doors to him, that he may see walking therein, unharmed of the flames, those who believed and honored God; let at last the future con-

trasted gates of fire and pearl rise on each hand before his thoughts, and the vast white throne before which he shall stand for judgment shed its appalling splendors on him,—and he is reached, grasped, conquered, unimpressible as he is, he is conquered by the truth.

The visions and symbols which to you are subordinate, grasp his attention, pierce his sensibility, with their far-shining and cutting rays, till they let in the light of God upon him. The miracles, at which a skeptical science is so annoyed, as if the harmonies of creation were disturbed by them, and its order interrupted, become the picks, wedges, and sledges, the mighty drills, the tremendous trip-hammers, by which the iron is broken within him. The startling, abrupt, half-finished stories, which have seemed to you to want symmetry, perhaps, and a normal completeness, are to him the most vivid exhibitions of God, setting forth his invisible power and might as electricity is set forth in jagged lightnings. They frighten, confound, startle, pursue him; and when once they have got access to his mind, it is as impossible for him to forget them, or expel their impression, as for us to close the dazzled eyes, after the lightning, and not see still the blazing zigzag imaged upon the shrinking retina.

The very Barbarian is yet not idiotic. There are some germs of possibility in him, capacities of culture not entirely destroyed. There are some forms of mental appeal to which he is sensitive. Narrative is one of these; especially the brief and vivid story of what is unusual, wonderful, tragic. Or the story of trifles will often engage him, where a general historical narrative does not. Song is another form of address which has power for him; in which the passion and anguish of the soul, or its joy and triumph, have been wreaked upon expression. Eloquence is another; especially the eloquence of authority, like that of the law-giver; or of stern reproof, like that of the prophets; of daring, like that of Daniel; or of pleading entreaty, like David's before God, or like Esther's before the king. And it is precisely these, you notice, which the Bible largely presents to its readers. It is through centuries vocal with these that it constrains the rude heathen to walk, as he follows its pages. His fears are aroused by them; and to him, as to others, the fear of the Lord is the beginning of wisdom. His conscience of sin is wakened to activity; and when that is wakened, a fire is lighted which only the blood of Christ can quench. His imagination is touched, which sins and shames have not destroyed. A sensibility, which has lain so dormant that its rising again seems almost to imply a new creation, is stirred within him; sensibility to desire, to hope, to moral purpose, to admiration of heroism, to sympathy with suffering, to emulation of nobleness.

And when his attention has thus been engaged, and the path

of moral progress has been entered, then the real unity of thought in the Scripture, and the inter-relation of its parts, develope their power, and push him forward. The exact details of the ritual law give him a sense, as they were designed to give to the Hebrews, of the holiness of God, by whom all particulars of life are surveyed, and before whom nothing unclean may be offered. And so he is prepared for the consummating law, when he hears it at last, in sublime spirituality, from the lips of God's Son. Interested in Jacob, he is prepared to be attracted by that Messiah to whom Jacob points. The Joshua, by whom Israel was prompted and marshalled to the conquest of Canaan, introduces him to the Jesus, of whom name and office are both prophetic. Jerusalem on earth, with its palaces and temple, points upward to the city of God on high; with every part of the temple, especially, from the carvings of cherubim overlaid with gold, to the ark, and the altar, and molten sea, symbolic of that. And out of all the seemingly complicated testimonies, wonders, narratives, biographies, laws, sermons, songs, predictions—gathering an impression inevitably from them of the Future they reveal, and of the God whom they exhibit—he is led by degrees but inevitably onward, to the covenant of faith, and the final revelation of the Lord and his Heaven.

This is according to the law of his mind; and this is the fact which a thousand times over has been shown in history. It *is* thus that the eyes which were utterly blind have been made to see light; that the hard have been softened, and the rough refined; that the savage chieftain has been changed to the confessor, and the murderer to a martyr. It is thus, in fact, that our own ancestors, through the Bible as heard, though not at first as read, were lifted up, step after step, from piracy, slavery, heathenish wickedness, human sacrifices, to a civilized culture, and at least a relative moral pureness. And thus was wrought in them a love for the Bible, which we should inherit, central as life, and inextinguishable. Because it had a voice for them, its spiritual truths got hold upon them. Their ears were too dull to be pierced at first by the arguments and persuasions which to us are familiar. But the thunder-claps of the Scripture prepared them for its subsequent whispers of love; and its terrible precepts made the cross more attractive. And what it had for them of old, it has to-day for all who are like them; for Mesopotamians, as well as Judeans; for Arabian and Egyptian, as well as for the proselyte. Whatever class may neglect or repulse it, the Barbarian mind must always confess in it a singular power.

But turn then to the other and greater portion of the race as we see it; to the cultured and civilized peoples of the earth. Here differences more numerous and various confront us. For it is the constant effect of education to bring out original pecu-

liarities in its subjects, of power and taste, and to nourish and unfold, and not to destroy these; so that nations, classes, families, individuals, beneath its influence, become differenced from each other, and ever the more as their culture advances. Those in one country are not altogether like those in another; and even those of one profession, or one mode of occupation, are often dissimilar from their equals in another. To reach these all, then, and equally move them, by the address of any one volume—it hardly would seem a more hopeless effort to make all birds fly through the air in one direction; or to make all clouds take similar shapes, as the winds and the sun turn the waters into mist.

Yet notice how to all these peoples, and to all classes and households among them, the Bible speaks; with the same readiness and reach in its appeal to one as to another.

Of course I cannot illustrate this in detail. It would take more hours than I have minutes, and occupy volumes instead of sentences. But present to your thoughts the peoples or the persons most naturally and sharply distinguished from each other, and, wheresoever you run the division, see what a fitness there is in the Scripture for those on either side of the line. Take, for example, the Oriental, as differenced constitutionally, perhaps, and certainly educationally, from the Occidental mind; and remember how many portions of the Bible appeal especially to the former, with the very shimmer and gleam of the East on the picturesque pages, the very figures of the East walking beneath the royal or prophetic mantles; so that the enterprise of translating it into Arabic is one that attracts the instant assent of all thoughtful minds, and we know that the many millions of people to whom that language is vernacular will recognize the book as one especially appropriate to them. Yet equally, on the other hand, to the Western mind are as extensive parts of the Scripture as precisely and wisely adapted; and no lawyer, editor, statesman, savan, of Slavic, Celtic, Saxon stock can elaborate arguments, prepare narratives, conduct discussions, that shall be more in harmony with, that shall have more distinctly on them the very air of, the Occidental civilization.

Or take the different developments presented in the Masculine nature, on the one hand, and the Feminine on the other; the coarser, solider, and more muscular faculties which are commonly marked and masterful in the one, the more delicate, sensitive, and versatile powers which are the charm and crown of the other. Remember that no other book of the world, that sought to inculcate moral truth, has been able to make itself equally dear to both the sexes, but that each has wanted some inward fitness either to one or to the other, and that those which have even approached success in this direction have been those which most nearly resembled the Bible, both in spirit and in form;

and then remember that man and woman, alike and equally, in all the ages, in every land, in their most fine and perfect culture, their most completely distinctive development, are always attracted to the Bible, and equally nourished upon its pages. If either values it more than the other, it is certainly the woman; but this because her moral nature is more readily attuned to it. The arguments and discourses which it contains are as perfectly apt to man's more robust and resolute intellect as to her finer genius.

Or divide the race again, if you will, not between the East and the West, not by the sexes, but by the different successive stages of individual development. Take one in childhood; and how surely the unwearying stories of the Scripture allure and charm, and how deeply they impress him; how insensibly they mingle their narratives and suggestions with all his thoughts, and tinge his very nightly dreams. Take another in youth; and how the eager principle of curiosity, which then is most active, is appealed to by this wondrous and multiform book. What questions are started; what innumerable themes of thought presented; what a ceaseless mental activity is incited; how the fancy is quickened, and the young imagination kept on the alert, by the forms that only glance before it, and the stories that are purposely left unfinished; while, at the same time, the sympathies which belong to that plastic and ingenuous period of life, are sharply stirred, and noble courses toward noble ends are made as plain as yonder streets.

Or take the mature and experienced mind, in which faith keeps step with intellectual discipline, and how is it ever anew engaged, tasked, disciplined, roused, rewarded, not by the themes only, but by the special modes of presenting them, which here are familiar. Difficulties, are then the chiefest attractions. Mysterious statements put every faculty to its proof. And the athletic and masterly powers, goaded while guided, compelled to arrange into system for themselves whatever they find, seeing the horizon recede as they advance, and allured and enriched without satiety, are kept up to the level of highest activity, and find a joy in the trials by which they are enforced. Or take the aged; and how as on a quiet bed the worn and wearied soul reposes on the "Thus saith the Lord;" on the serene truths and promises which have the solid support beneath of God's declaration; on the maxims of wisdom that are simple while sublime, and on the copious discoveries of the life everlasting.

Or, with minuter division still, take among adult minds, the scientific on the one hand—who must reduce, compare, classify, and build from many scattered data a final system—and the practical on the other, who want only immediate instruction and direction, and who find in hundreds of passages in the Bible pre-

cisely what and all they need. Take the poetic and artistic on the one hand—to whom, when we think of it, so much of the Scripture specially appeals that it almost might seem to have been prepared exclusively for them—and on the other the philosophical mind, which dwells in the abstract, which would extricate principles from all phenomena, dissolve details into ultimate statements, and put aside incidents, how striking soever, for general truths:—what immense fields are open to each within the Bible.

Divide morally, if you will. Take the man of strictly ethical tendencies, or him of a philosophical bent; or him in whom the deeper sensibilities to devout adoration are most active and dominant. Take the very same mind, in either one of all these classes, in any one of all the moods through which it can possibly pass in its experience: and notice how remarkably the Bible is adapted to each in its turn, as each presents itself to consciousness.

In despondency, one withdraws from everything else to find solace and cheer in these sympathetic, reviving pages, and to learn from them that the saddest soul shall again praise God. In joy and hope, no other language is so adequate as theirs to the feeling which then dilates the heart, and their words become wings as on them we are borne through the airs empyreal. When conscience-stricken for some great sin, when teased by an inward and sore unrest, when afraid of death, when oppressed by the thought of the world's crimes, when bereft of friends, deserted of children, and baffled in every worldly plan, when most unnerved, and almost drained of courage, faith, and vital enterprise; or when, on the other hand, confident, elastic, with all the earth shining around us as we march shouting toward success;—in our moods of uttermost self-distrust; in our most excited and lofty moments, when full of force, wide-visioned, eager, fearful of nothing, ambitious of all things, and rising over difficulties as the eagle over winds;—still is there something in the experience recorded for us in the Bible that parallels ours, and something in the very words which record it which has a peculiar charm for our minds.

Almost every feeling finds a voice in the Psalms. But here are not their only expressions. The prophecies contain them. They break upon us through scores of narratives, and in hundreds of incidents. And there is not a note of human emotion, from the plaint of despondency, or the wail of despair, up to the noblest Christian war-hymn,—yea, up to the very Te Deum of saints, celebrating the final attainment of Heaven—that is not somewhere sounded in the Bible.

To all occasions, it is therefore of necessity equally suitable; to birth and to burial, to baptism and marriage, to festival and

to fast. On the day that commemorates the Lord's crucifixion, as we ponder the pages over which broods the darkness that was then upon Calvary, what passages from Isaiah or from the Psalms come trooping back upon our thoughts! On the day that celebrates his resurrection, while the very narrative seems touched with a lustre from his ascension, how like celestial chariots are the words of apostolic expectation that bear us with them toward him on high!

The very unbeliever is reached and addressed by this many-voiced volume; and though he shut his ear to its message, he cannot wholly escape its impression. The fact that no other book in the world has called out against it such various assaults, passionately made by dissimilar minds, is proof at least that it touches alike all classes of persons, and that even though men hate its truths, they cannot wholly disregard its appeal. It is a memorable proof of its power, that the fiercest battle it has to fight is with those whom it has disciplined for the contest. Through those who went before them, and through those who surround them, if not by direct action on themselves, it has educated the minds of even its critics; and they who now despise it as narrow, or possibly assail it as distinctly untrue, are scholars and authors, not serfs on the soil, or robbers on the sea, only because their ancestors read and loved the Book they deride.

Out of this same adaptation, too, to different minds, in diverse states, comes a further and equal adaptation in the Bible to widely dissimilar states of society; to conditions and tempers in public communities, as remote from each other as are pains from delights.

In slavery, the oppressed and fettered read it, if they have been able to master the art, or otherwise hear its stories read, with an enjoyment which no other equals. Not merely its truths, but the forms in which those truths are brought, have then for them a constant fascination. The Psalms are their liturgy. The prophetic words burn like fire on their lips. The Jewish captivity, in Egypt or in Babylon, is as real to them as their own; and the miracles of the Exodus need no illustration, and almost no proof, to their eager souls. Their conscious longing supplies these both.

When a people dwells in a settled prosperity—agricultural, mechanical, commercial, political—when education goes gradually forward, and each generation advances somewhat on that before it, while neither among them is signally distinguished by wide and deep intellectual movements,—then men study the Scriptures as they cultivate their fields, steadily, patiently, and with silent reward. Their quiet minds derive from its so various forms a needed stimulus. Its records of heroism are an energizing force to them. Creeds are then apt to become common-place, and to

lose their vitality amid the general calm. But the tragedy and the triumph with which these crowded pages are freighted, bring elements of strange glory into the life that would have been monotonously prosperous; and letters and laws, as well as action, derive greatness and spirit from this vitalizing book.

When the searching scientific spirit awakens among men, and they eagerly turn from outward affairs to hunt the records that are grooved upon rocks, or blazoned on stars, or hid in perishable human memorials, then the complex and difficult structure of the Bible becomes to them of inestimable worth. They search it through, that they may compress its substance into statements, and frame from it all a grand syllabus of doctrine. Or, if they pursue any line of research outside its limits, it still meets them in each, and challenges them to new study of itself; to ransack its histories; to interpret the records of the creation or the flood, presented in the Genesis; to give, if they can, a more natural division of the animal kingdom than that of Moses; or a more exact description of Egypt than is that suggested in the Exodus. And so the seeming paradox is presented that the most inquisitive and scientific of peoples come always back to the earliest books, to the same which the Barbarian ponders, as the ever new field for their research.

When the esthetic spirit reigns throughout a nation, and pencils strew its walls with light, and quarries rise as if by magic into buildings of a vast and musical majesty,—then how the wondrous stories of the Bible, and especially the incidents it relates of the Lord, are stamped in colors and gold on windows; how its songs create, and wed themselves with, immortal melodies; how its mighty figures turn the marble almost to life, that they may stand again before us; how its picturesque scenes start forth upon the canvass, and are multiplied by the burin, for all delighted eyes to see.

And when, as so often has been the case, the whole Nation is tumultuously stirred to its centre, by the sudden inrush of revolutionary ideas, or by the temper that is called into exercise in some immense and dread emergency,—then how, as in our recent experience, the very terms and texts of the Bible seem prearranged for that demand. It is not, then, a mere treatise of religion. It is not simply a careful collection of ancient records. It throbs and quivers with the very emotions which to us are so new. It shows us garments rolled in blood. It lifts standards and gonfalons before our faint and wavering sight. Its images of armor, armies, battle, of march, struggle, sacrifice, victory, are so needful then, that without them it must fail to hold our attention; but they are so numerous, that it seems for the time as if the whole Bible were made up of them. And so its language becomes then universal. The man of the world finds no other

so adequate; and the statesman but repeats what the pulpit had taught him. Parts of the Scripture which had been wholly overlooked, become at once instinct with life. The national experience flashes such interpreting light upon them, that forgotten heroes reassume personality, and the long-accomplished plans of God again move before us like sensible squadrons. Again the blast of the ancient war-trumpets shakes the blood in our pulses. Again the successful though desperate valor of those who fought beneath God's impulse makes us triumphant in darkest hours. And the very child's hymns, inspired by the Scripture, become battle-songs of armies, and mingle with the stormiest thunders of campaigns.

So, on all sides, look from what point soever we will, the Bible, by reason of its special constitution, becomes Universal in the range of its address; a Book for the World; for the savage in his woods, and for the savan; for Abelard in his cloister, and for St. Louis on his throne; for Erasmus in his study, and for the humblest German peasant; for ironside soldiers, and for the children that climb to their rugged arms and rest there, as violets upon rocks; for William of Nassau, holding an exasperated empire at bay, and for the humble mechanics and women who read the Scriptures in a room overlooking the city-square, by the light of the flames in which their comrades are consumed.

By reason of the composite structure of the Bible it is, in great part, that as Coleridge has eloquently said: "The great fundamental truths of religion are in Christian countries taught so early, under such circumstances, and in such close and vital association with whatever makes or marks reality for our infant minds, that the words ever after represent sensations, feelings, vital assurances, sense of reality, rather than thoughts or distinct conceptions. . . . These great first truths, these good and gracious tidings, these holy and humanizing spells, in the pre-conformity to which our very humanity may be said to consist, are so infused, that it were but a tame and inadequate expression to say we all take them for granted." And equally, by reason of the same unique constitution of the Bible, it becomes also true that when the last hours of life are reached, and the man fatigued with vast intellectual endeavors and plans sinks slowly downward to his rest, the same touching or inspiriting stories, which he heard at first from mother's or from teacher's lips, come up as freshly as when he heard them. He turns from all treatises, to ponder the parables. He may not read the epistles as much as he did in middle life, but the words of Christ are sweeter than ever, the Psalms more precious. And the mind returns from all its excursions to poise itself at last and surely upon the sublime supports of the Scripture; as the ship, returning from other coasts, and tempest-lashed seas, swings into its harbor; as

the bird, circling back from his furthest flight, settles down to his nest.

No tribe has yet been found on earth for which the Bible, translated properly into their tongue, has not had a voice so especially appropriate that it was at once at home among them. No people shall be found on earth, so cultured and noble, so rich in wisdom, so full of love, that the Bible will not to them have a value that grows only greater as their culture advances; that is more fully and joyfully recognized as they draw nearer the perfect state. As the air enwraps with invisible mantle all continents and seas; as the light from its throne streams alike upon all, to enlighten and warm; as the vegetative force works as plainly and constantly on the heath as on the hill, in most sequestered nooks and glens, and round the roughest edge of rocks, as on the vast expanse of prairies—so this supreme and mighty Book, THE BOOK OF MANKIND, finds no domain inaccessible to it, and no fragment of the race for which it has not a vitalizing power. It takes rank of right among the great elemental forces for which the Earth is the arena. It underlies institutions, outlasts civilizations, and dominates empires. And in the cabin as in the castle, in mine, and forum, and factory, and chapel, in the forecastle, the prison, the university, the home, it is fitted to be equally and always familiar; the constant instrument of man's moral advancement; the inexhaustible source of his spiritual life.

Do we need, then, my Brethren, any other demonstration that this book is DIVINE?

No matter what skepticism may allege to the contrary, or what difficulties may sometimes embarrass our minds, as points which are not yet wholly cleared arrest our thoughts. Is it possible that a book so universal as this in its reach should not be Divine? Divine in plan, and in special construction, as well as in the great system of thought which it presents? Did simply unaided human minds, from the narrowest and least sympathetic of the peoples, with no literary training, under the darkness of centuries earlier than of Solon or of Homer, prepare a book so cosmical as this in its fitness to the race? Bring all the other component parts of the world's literature to comparison with it,—poetries, histories, treatises, orations, philosophies, sciences, codes of law, the utterances of men imperially endowed, the products of scholars, jurists, schools, whose names mark eras for their nations,—put anything you choose, from the immense aggregate, in comparison with this, and how they fade, as lights of the earth before the sun; how they dwindle into littleness as turrets and spires beneath the stars.

Surely, unless all experience is a lie, and all argument a dream, but One Mind that ever has wrought in the earth was competent

to this: to make a Book, through so many writers, which the Malay should love, as well as we; which Newton should cherish as of all most precious, and Pascal should accept as furnishing in its structure a new proof of Christianity, and which the ragged and unkempt child, picked out of the streets, or drawn from the depths of vilest slums, should find to him the most fascinating of volumes. The theophany of Sinai was more striking than this; but even it was scarcely more vivid in its exhibition of the presence of God. And if now it were written in intelligible lightnings on yonder sky, "The Bible is from God," and underneath the declaration were stamped, in intervolved thunderbolts, the very signature of Jehovah, it could hardly be more demonstrative than this of his authorship in the Scripture. We meet the mind that built the earth, when we open the leaves of this Book of the World.

And what an argument comes to us for the spread of it, what vast incitements to this press upon us, when we think, on the one hand, of Him from whom it comes to the world, and, on the other, of the race for which it has been prepared!

It is the one bond of intellectual unity between countries and centuries. Other books pass away, however brilliant, however great. Only this abideth forever. And the skin-clothed spearman of the woods, converted to Christ, is brought through it to intellectual sympathy with the highest of Christian statesmen and scholars. The earliest age is linked to the latest, through its influence upon each; and the figures that walk before our thought amid the auroral dawn of history, stretch forward their hands to join and grasp in common love for it those white-robed saints who shine before us in coming ages, cinctured and crowned with millennial beauty.

It is a Book full of stimulating force, and purifying power. It is not like the magical sign in the Faust, across which, if it were accurately drawn on the threshold, Mephistopheles could not pass. It is not like a sacrament, given physically, and accepted mechanically, which claims by its direct operation to ally men to God, and to make them safe without change in their character. It is a vast treasury of intellectual and moral appeal; by which, whoever lovingly ponders it shall be impressed, impenetrated, transformed, made a son or daughter of the Almighty, and assimmilated in spirit to all that is Godlike. Its fruits are thus seen in public life, as well as in private. All welfare comes from its inspirations, and the best civilizations are conditioned on its power.

It is a Book that never will cease to be as perfect as now; as perfect in itself, and in its interior fitness to the race; a Book, therefore, of which no conceivable assaults will impair, though they may hinder, its power to bless; a Book that will abide, till human nature has been made over. The present archbishop of

Westminster has affirmed, in a recent essay, that "the Scriptures separated from the Church perish." But the truth is that the Scriptures preserve the Church, and keep it from perishing; and that nowhere are they so omnipresent and so influential, as where the Church, in his sense of the word—as a vast organization of priestly function and prelatic prerogative—has never had or has lost its power. They will perish, not when the Roman hierarchy does, but only when the earth does, for which they were made, and the living souls of men on the earth, to which they were adapted by God. And even then their influence will remain, in brighter effects, in grander spheres.

How then the work of distributing the Bible grows larger before us, opens out over still immenser tracts, as we consider it! As originally systematically commenced in England, it sought, we know, only to supply copies of the Scripture to the scattered and needy Welsh population among their mountains. But even then a minister present was moved to say, "Yes, certainly to them; but if to them, why not to the World?" And that thought has grown in the mind of the church, that same deep impulse has moved in its heart, from that hour to this. The thought and the impulse were never so central, so quickening and inspiring, as at this very moment; and the light thus kindled shines higher always toward perfect day. Languages that had not the Bible now have it. Languages that had not alphabetical forms have been furnished with these, that it may utter its voices through them. Commerce has been subsidized, great mechanisms employed, institutions established, and the forces of nature made to coöperate, to give it ever wider sweep. And plainly nothing will ever again content for an hour the mind of intelligent Protestant Christendom, that falls short of the purpose of making this Book as accessible and familiar as already it is to us and our children to every person who lives on the earth; to all who shall hereafter live here, to the end of man's history.

It is the grandest work of time; the work in which angels might pray and plead to be permitted to take a part: to make the Bible universal as the Race. For such a distribution it is adapted. Toward such its own predictions point. And never till that has been accomplished, will his design have been fulfilled who gave it as he did that every man, of every land and every time, might hear it speak in his own tongue, and in that form of moral appeal which is to him the most impressive, the gracious and mighty works of God.

For this, then, be it ours to plan; for this to work; for this to give, till all offices of earth are ended for us in the offices of heaven; and till the Bible itself, fulfilling its function, has lost its hold—not on our memory, but on our attention—as we look face to face on God! And unto Him who gave, who guards, who will defend it, be all the praise! Amen.

A

GENERAL INDEX,

A

TOPICAL INDEX,

AND A

TEXTUAL INDEX

OF THE

NATIONAL PREACHER,

FOR

FORTY YEARS.

FROM 1826 TO 1866. IN FORTY VOLS.

WITH AN ADDENDA INDEX,

FOR CONVENIENCE AND REFERENCE.

New-York:
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1872.

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1826 TO 1866.

THE NATIONAL PREACHER.

A GENERAL AND TOPICAL INDEX.

COMPRISING VOLUMES ONE TO THIRTY-EIGHT, INCLUSIVE.

THE following Topical Index of subjects which are to be found in the pages of this work, and which have been discussed more or less in the nine hundred and forty-eight discourses of THE NATIONAL PREACHER, by about five hundred ministers and pastors of different Evangelical denominations, during the past thirty years or more—many of whom were, and are, eminent men in the churches of this land—has been prepared with great care, and embraces a variety of subjects and topics of great practical importance, in varied form and phraseology, rarely if ever found in any one work of a religious character. Such an index of this work has long been needed and called for, and it can not fail greatly to enhance the value of the work by furnishing a ready access to the vast treasures of thought which it contains.

W. H. BIDWELL,
No. 5 Beekman Street.

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OF THE

NATIONAL PREACHER,

FROM 1826 TO 1864 INCLUSIVE:

SHOWING THE VARIOUS PASSAGES OR TEXTS OF SCRIPTURE, IN THE DIFFERENT BOOKS OF THE BIBLE, IN THEIR ORDER, USED AS THEMES OF DISCOURSE, BY THE AUTHORS AND MINISTERS IN THE NINE HUNDRED SERMONS EMBRACED IN THE THIRTY-SEVEN YEARS, OR VOLUMES, OF THE NATIONAL PREACHER FROM THE BEGINNING.

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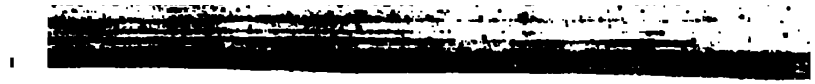

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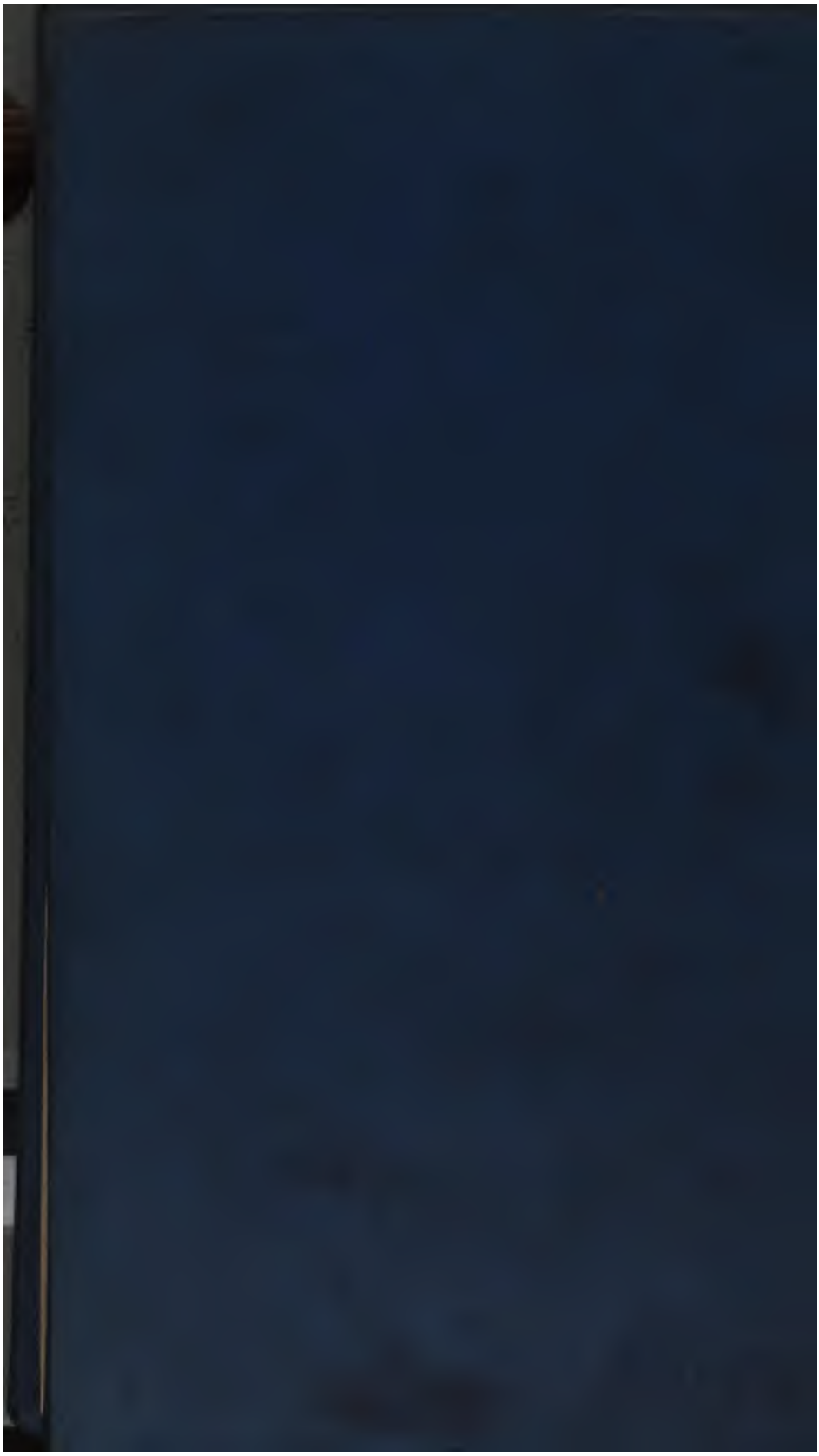
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